

852-9154 PP 7237

THE MODERN REVIEW

A Monthly Review and Miscellany

EDITED BY
RAMANANDA CHATTERJEE

(7)

Vol. XV. Numbers 1 to 6

January to June, 1914

THE MODERN REVIEW OFFICE
210-3-1, Cornwallis Street
CALCUTTA

Price of this Volume: Rs. 4 Inland; Foreign 7s.; Postage extra
Annual Subscription: Inland Rs. 6; Foreign 12s.

INDEX

	<i>Page</i>		<i>Page</i>
Luft School Movement, The—Sagar- chand.	570	Editorial Comments	475
Madams and Nicobar Islands, The (Illustrated)—A. Bayley de Castro... ..	648	Epochs of Civilization, The (a review)— Jitendralal Bose, M. A., B. L.	29
Asiatic Exclusion Bill in U.S.A., The— Prof. Sudhindra Bose, A. M., Ph.D., Lecturer, State University of Iowa, U. S. A., and Dr. Bishen Singh.	570	Era of Vikramaditya, The—Kashi- prasad Jayaswal, M. A. (Oxon.) Barrister-at-Law	98
Antiquity of Hindu Civilization, The— Dhirendranath Choudhury, M. A.	197	Ethnology of Manbhum—Harinath Ghosh	99
Aristocracy of Brains, The—P. R. Khadilkar	425	European Influence on the Indian Stage—Mrs. Norah Richards	78
Avetis Aharonian, an Armenian Patriot Bengal Medical Bill—Hon'ble Dr. Nil Ratan Sircar, M. A., M. D.	517	Evolution of Love, The—Wilfred Wel- lock	503, 607
Bengali Passive, The—Prof. Joges- chandra Ray, M. A., Vidyanidhi	18	Eyesore (a novel)—Dr. Rabindranath Tagore, D. Litt., and Surendranath Tagore, B. A. 93, 207, 303, 426, 539, 672	672
Bharat-Mata (a poem, with portrait)— Rev. C. F. Andrews, M. A.	81	Exclusion of the Indians from Ame- rica—Dr. Sudhindra Bose, M. A., Ph. D., Lecturer State University of Iowa, U.S.A.	624
Can a State sell its citizens—C. Rajagopalchar	463	Failure of Religion in England, The— Gurmukh Singh Mongia	195
Classic Art of Ajanta, The (illustrated)— Samrendranath Gupta, Assistant Principal, Mayo School of Art, Lahore	46, 201	Fort of Chunar, The—Ambicacharan Majumdar, M. A., B. L.	572
Classification of Animals according to the Hindus—Prof. Benoy Kumar Sarkar, M. A.	297	Gleanings (illustrated)	214, 642
Class-Psychology and Public Movements —X. Y. Z.	167	Hindu University : a suggestion, The— Ramanugraha Narayan Sinha, M. A., B. L.	311
Congress and Conferences at Karachi, The (illustrated)—Hassaram Vi- shindas B. A.	223	History and Archaeology—Gauranga- nath Bandyopadhyaya, M.A., F.R.S., M. R. A. S., Fellow of the Oriental Society, England, Member of the Egyptian Association, Manchester	72
Conscription in Education—C. Raja- gopalchar	458	How to realise the Good—Wilfred Wel- lock	8
Co-operative Progress in India—A Co- operator	300	Hybridization Methods in Maize (illustrated)—Satyasan Sinha, B. S. A. (Illinois), M. A. S. A.	164
Count Tolstoi and Patriotism—Indu- prakash Bandyopadhyay, B. A., Lec- turer, State University, Nebraska, U. S. A.	568	Indian Currency and Finance—S. V. Doraiswami	189
Doctor Macurus—The late Babu Bankimchandra Chatterji, B.A., C.I.E. and J. D. Anderson, I. C. S., (Retired)	138	Indian Iconography (illustrated)—Aba- nindranath Tagore, C. I. E., and Sukumar Ray, B. sc.	253
Dowry System, its effects and cure, The —Prof. Girijasankar Bhattacharya, M. A., Bibhubhushan Mitra, M. A., B. L., Charu Chandra Sinha, M. A., Haripada Ghosh, B. L., Birendra Nath Sarkar, M. A.	448	Indian Village Community as a self- sufficient Co-operative Unit, The— Prof. Radhakamal Mukerjee, M. A.	294
		Indigenous Medicine—Major B. D. Basu, I. M. S. (Retired)	319
		In far off Fiji—Manilal M. Doctor, M. A., LL. B., Barrister-at-Law,	596

- Influence of Journalism in America, The—H. E. Pandian ... 579
- In Memory of two little ones—Mrs. M. Polak ... 81
- In Prison (a short story)—Avetis Aharonian ... 519
- Ivory Carving in Bengal (Illustrated)—Bisweswar Chatterjee, M. A., LL. B. ... 533
- Japan, a Land of Art, Universities and Happy Children—Rev. J. T. Sunderland, M. A., D. D. ... 82
- Krishna and the Gita (a review)—Mahesh Chandra Ghose, B.A., B.T. ... 667
- Land Bankruptcy in England—W. A. Macdonald ... 314
- Latest Simla Jugglery, The— ... 397
- Lay Discourse upon Prayer, A—Prof. P. E. Richards, B. A. (Oxon.) ... 421
- Marquess Wellesley's Appointment as Governor General of India, The (illustrated)—Historicus ... 153
- Marriage Dowry—Rai Chuni Lal Bose Bahadur M. B., F. C. S. ... 615
- Medical Administration of India, The—Hon'ble Dr. Nilratan Sircar, M. A., M. D. ... 232
- Mimicry and Protective Resemblance (illustrated) ... 51
- Mohamed's call to Prophetship—S. Khuda Bukhsh, M.A., B. C. L. (Oxon.) Barrister-at-Law, Lecturer, Calcutta University ... 146
- Mr. Andrews' Letter from Natal—Rev. C. F. Andrews, M. A. ... 316
- Mr. Gandhi at Phoenix—Rev. C. F. Andrews, M. A. ... 563
- Mughal Prince at the Maratha Court, A—Prof. Jadunath Sarkar, M.A., P.R.S. ... 133
- Murias, The—N. J. Dinadayal ... 338
- Nationalisation of Indian Railways—Raicharan Mukerjea ... 36
- New Behar (poem)—Rev. C. F. Andrews, M. A. ... 475
- Notes (Illustrated) 112, 239, 359, 373, 479, 583
- Notices of Books—Dhirendranath Chowdhury, M.A., etc. ... 355
- Open Door for Talent, An—Principal Herambachandra Maitra, M. A. ... 85
- Oraon Life (Illustrated) - Saratchandra Roy, M. A., B. L. ... 436, 558
- Oraons of Chota Nagpur, The (illustrated)—Sarat Chandra Ray, M. A., B. L. ... 175
- Peasant Proprietorship in India—Prof. Dwijadas Datta, M. A. ... 285
- Place of Indian Art in Indian Industries, The—Samarendranath Gupta, ... 459
- Positive Background of Hindu Sociology, The—Prof. Benoy Kumar Sarkar, M.A. ... 471
- Present Political Conditions in China—Rev. J. T. Sunderland, M. A., D. D. ... 681
- Professor Homersham Cox and the Hindu University—G. B. Lal, M.A. ... 358
- Report on my visit to South Africa—W. W. Pearson M.A. ... 629
- Reviews and Notices of Books—Prof. J. N. Sarkar, M. A., P. R. S., K. M. Jhaveri, M. A., LL. B., O. C. Gangoly, B. A., D. N. Choudhury, M. A., Mahes Chandra Ghosh, B.A., B.T., Premananda Das, Ph. C., M. S., Miss Hilda M. Howsin, Vidhushekhar Sastri, H. L. Chatterji, M. A. and others. 103, 235, 282, 464, 582, 695
- Sacramental Meal, The—Prof. Homersham Cox, M. A. ... 151
- Sadanga or the Six Limbs of Indian Painting—Abanindranath Tagore, C. I. E. ... 581
- Some Bengali Idioms—J. D. Anderson, I. C. S. (Retired) ... 198
- Some Traditions from Muslim—Prof. Homersham Cox, M. A. ... 524
- State Bank for India, A—S. V. Doraiswami ... 333, 413
- Steps towards Reduction of Armaments—Syamacharan Ganguli, B. A. ... 1
- Sukraniti (Illustrated)—Basanta Kumar Banerji Saraswati, B. A. ... 549
- Sukraniti as a document of Hindu Culture—Prof. Benoykumar Sarkar, M.A. ... 159
- Surrender of Radha (a poem)—Atul Chandra Ghosh ... 281
- Survival of Hindu Civilization—Prathanath Bose, B. SC. (London) ... 444, 554
- Syndicalism—Prof. Upendranath Ball, M. A. ... 172
- "Tariff, the Mother of Trusts"—S. Ranganath, Barrister-at-Law ... 701
- Transition in the Internal Trade of India, The—Prof. Radhakamal Mookerjee, M. A. ... 454
- Twenty-five hundred years of human Education in India—X. Y. Z. ... 511
- Two Rings, The novelette illustrated)—Bankimchandra Chatterji and J. D. Anderson, I. C. S. (Retired) ... 20

Vayu Purana, The—Bijaychandra Mazumdar, B. A., B.L., M. R. A. S. ...	69	V. P. Madhava Rao (Illustrated)—X. ...	659
Village Government in Southern India, The—Hon. Justice Sir C. Sankaran Nair ...	326	Waiting for the Master—Bhudeb Mukharjee and Manmathanath Banerjee, B. L. ...	89
Village Pottery, The (Illustrated) -- Prof. Radhakamal Mukerjee, M. A. ...	663	What British Children Learn about India—A. Das ...	149
Village Panchayat and the Village Police, The—Dakshinacharan Sen... 689		Where Men Decay—Prof. Radhakamal Mukerji, M. A. ...	179
Village Reform in Southern India—Sir C. Sankaran Nair ...	185	William Irvine, I. C. S. (with portrait) —Prof. Jadunath Sarker, M.A., P. R. S. ...	40
Visit to the Art Section of the Indian Museum, A (Illustrated)—Principal Percy Brown, Government School of Art, Calcutta ...	399	Yasodhara—Pandit Chandradhar Guleri, B.A. ...	700

Contributors and their contributions

Aharonian, Avetis— In Prison (a short story) ...	519	Bose, Jitendralal, M.A., B.L.,— The Epochs of Civilization(a review) ...	29
Anderson, J. D., I.C.S. (Retired)— The Two Rings (novelette, illustrated) ...	20	Bose, Pramathanath, B. Sc. (London)— Survival of Hindu Civilization ...	444, 554
Doctor Macrurus ...	138	Bose, Prof. Sudhindra, M. A., Ph. D., Lecturer, State University of Iowa, U.S. A. The Asiatic Exclusion Bill in U.S.A. Exclusion of the Indians from America. ...	570 624
Some Bengali Idioms ...	198	Bose, Rai Bahadur Chunilal, M.B., F.C.S.— Marriage Dowry ...	615
Andrews, Rev. C. F., M.A.— Bharat-Mata (a poem) ...	81	Brown, Principal Percy, Govt. School of Art, Calcutta— A Visit to the Art Section of the Indian Museum (Illustrated) ...	399
Mr. Andrews' Letter from Natal ...	316	Chatterjee, Bankimchandra— The Two Rings (novelette, illustrated) ...	20
New Behar (a poem) ...	475	Doctor Macrurus ...	138
Mr. Gandhi at Phoenix (illustrated) ...	563	Chatterjee, Bisweswar, M. A., LL. B.— Ivory carving in Bengal (Illustrated)...	533
Ball, Prof. Upendranath, M. A.— Syndicalism ...	172	Chatterjee, H. L., M.A.— Reviews and Notices of Books ...	469
Bandyopadhyaya, Gauranganath, M. A., P. R. S., M. R. A. S.— History and Archeology ...	72	Choudhury, D. N., M.A.— Reviews and Notices of Books ...	108
Bandyopadhyay, Induprakash, B. A., Lecturer, State University of Nebraska, U. S. A.,— Count Tolstoi and Patriotism ...	568	The Antiquity of Hindu Civilization ...	197
Banerji, Basantakumar, Saraswati, B.A.— Sukraniti (a review) ...	549	Cox, Prof. Homersham, M.A.— The Sacramental Meal ...	154
Banerjee, Manmathanath, B. L.— Waiting for the Master ...	89	Some Traditions from Muslim ...	524
Basu, Major B. D., I. M. S. (retired)— Indigenous Medicine ...	319		
Bayley de Castro, A.— The Andamans and Nicobar Islands ...	648		
Bhattacharya, Prof. Girijasankar, M.A.,— The Dowry System, its effects and cure ...	448		

CONTRIBUTORS AND THEIR CONTRIBUTIONS

v

<p>Das, A.— What British Children Learn about India 149</p> <p>Das, Premananda, Ph. C., M.S.— Reviews and Notices of Books ... 464</p> <p>Datta, Prof. Dwijadas, M.A.,— Peasant Proprietorship in India ... 285</p> <p>Dinadayal, N. J.— The Murias 338</p> <p>Doctor, Manilal M., M.A., LL.B., Barrister-at Law— In far off Fiji 566</p> <p>Doraiswami, S. V. — Indian Currency and Finance ... 189 A State Bank for India 333, 413</p> <p>Gangoly, O. C., B.A.,— Reviews and Notices of Books ... 108</p> <p>Ganguli, Syamacharan, B.A.,— Steps towards reduction of armaments 1</p> <p>Ghosh, Atulchandra — Surrender of Radha (a poem) ... 281</p> <p>Ghosh, Harinath, B.L.,— Ethnology of Manbhum ... 99</p> <p>Ghosh, Maheschandra, B.A., B.T.— Reviews and Notices of Books ... 236 Krishna and the Gita a review) ... 667</p> <p>Ghosh, Prof. Haripada, B.L.,— The Dowry System, its effects and cure 448</p> <p>Gupta, Samarendranath, Asst. Principal, Mayo School of Art, Lahore— The Classic Art of Ajanta (Illustrated) ... 46, 201 The Place of Indian Art in Indian Industries 459</p> <p>Howsin, Miss Hilda M.— Reviews and Notices of Books ... 465</p> <p>Jayaswal, Kashiprasad, M.A., (Oxon.), Barrister-at-Law— The Era of Vikramaditya ... 98</p> <p>Jhaveri, K. M., M.A., LL.B.— Reviews and Notices of Books III, 239, 358, 470, 582, 700</p> <p>Khadiikar, P. R.— The Aristocracy of Brains ... 425</p> <p>Khuda-Bukhsh, S., M.A., B. C. L. (Oxon.), Barrister-at-Law, Lecturer, Calcutta University— Mohamed's call to Prophetship ... 146</p> <p>Dr. G. B., M. A.— Professor Homersham Cox and the Hindu University ... 358</p> <p>Macedonald, W. A.— Land Bankruptcy in England ... 314</p>	<p>Maitra, Principal Herambachandra, M.A.,— An Open Door for Talent ... 85</p> <p>Majumdar, Ambicacharan M. A., B. L.— The Fort of Chunar 572</p> <p>Mazumdar, Bijaychandra, B. A., B. L., M. R. A. S.— The Vayu Purana 69</p> <p>Mitra, Prof. Bibhutibhushan, M.A., B.L.— The Dowry System, its effects and cure 448</p> <p>Mongia, Gurmukh Singh— The Failure of Religion in England 195</p> <p>Mukerjea, Raicharan— Nationalisation of Indian Railways 36</p> <p>Mukerji, Prof. Radhakamal, M. A.— Where men decay 179 The Indian Village Community as a self-sufficient Co-operative unit 294 The Transition in the Internal Trade of India 454 The Village Pottery (Illustrated) ... 663</p> <p>Mukharjee, Bhudeb— Waiting for the Master ... 89</p> <p>Nair, Sir C. Sankaran— Village Reform in Southern India 185 Village Government in Southern India 326</p> <p>Pandian, H. E.,— The Influence of Journalism in America 579</p> <p>Pearson, W. W., M.A.,— Report on my visit to South Africa 642</p> <p>Polak, Mrs. M.— In memory of two little ones ... 81</p> <p>Rajagopalachar, C.— Conscription in Education ... 458 Can a State sell its citizens ... 463</p> <p>Ray, Prof. Jogeschandra Vidyaniidhi, M.A.— The Bengali Passive 18</p> <p>Ray, Saratchandra, M.A., B.L.— The Oraons of Chota Nagpur (Illustrated) 175 Oraon Life (Illustrated) 436, 558</p> <p>Ray, Sukumar, B. Sc.,— Indian Iconography 253</p> <p>Richards, Mrs. Nqrah — European Influence on the Indian Stage 78</p> <p>Richards, Prof. P. E., B.A., (Oxon.)— A Lay Discourse upon Prayer ... 421</p> <p>Sagarchand— The Adult School Movement ... 570</p>
--	---

LIST OF ILLUSTRATIONS

Sarkar, Prof. Benoykumar, M.A.—		Sinha, Ramanugraha Narayan, M.A., B.L.—	
Sukraniti as a document of Hindu Culture	159	The Hindu University; a suggestion	311
Classification of animals' according to the Hindus	297	Sinha, Satyasan, B.S.A. M.A., S.A.—	
The Positive Background of Hindu Sociology	471	Hybridization methods in maize (Illustrated)	164
Sarkar, Prof. Birendranath, M.A.—		Sirkar, Hon'ble Dr. Nilratan, M.A., M.D.—	
The Dowry system, its effects and cure	448	Bengal Medical Bill	66
Sarkar, Prof. Jadunath, M. A., P. R. S.—		Medical Administration of India ...	232
William Irvine, I.C.S. (with portrait)	40	Sunderland, Rev. J. T., M.A. D.D.—	
A Mughal Prince at the Maratha Court	133	Japan, a land of Art, University and Happy Children	82
Reviews and Notices of Books ...	235	Present Political conditions in China	681
Sastri, Vidhushekhar—		Tagore, Abanindranath, C.I.E.—	
Reviews and Notices of Books ...	466	Indian Iconography	253
Sen, Dakshinacharan—		Sadanga or the six limbs of Indian Painting	581
The Village Panchayet and the Village Police	689	Tagore, Rabindranath, D. Litt.—	
Sing, Dr. Bishen—		Eyesore (a novel) 93, 207, 303, 426, 539, 672	
The Asiatic Exclusion Bill in U. S. A.	570	Tagore, Surendranath, B.A.—	
Sinha, Prof. Charu Chandra, M.A.—		Eyesore (a novel) 93, 207, 303, 426, 439, 672	
The Dowry System, its effects and cure	448	Vishindas, Hassaram, B.A.—	
		The Congress and Conferences at Karachi (Illustrated)	223, 342
		Wellock, Wilfred—	
		How to realise the Good	8
		The Evolution of Love	503, 607
		The Editor and others.	

LIST OF ILLUSTRATIONS

Address given to Babu Nandalal Bose by Babu Rabindranath Tagore	598	Caricature of the Functions of the State	251
Aerial Cableway, An	642	Carrier Shells	59
Ajanta Process used in the Paintings	47, 48, 49	Caterpillar	54, 57
All-India Theistic Conference, Dele- gates and members	353	Cellular Jail, Port Blair	650
Americanising the Filipino	646	Chief and his attendants	205
Andrews, Rev. C. F.	80	Child of 3000 years ago	217
Andrews, Rev. C. F.	495	Clouded Leopard	61
Attendant carrying flowers	202	Cobego at rest	60
Ayub Khan, Bar-at-Law	346	Comma Butterfly	55
Bose, Surgeon Major B. D.	549	Dandy	203
Benares Kinkhob	404	Dayaram Jethmal	347
Bird pen	64	Debendra M. Bose	303
Bridge and an Art Gallery in one, A ...	647	Depressed Classes Mission School for Hindu, Dacca	482
Bulchand Dayaram, Rai Bahadur	26	Do, for Musalmans, Dacca	483
Captive Jaguar	61	Deputation to Sauti-Niketan	107
		Devotees listening to Gautama Buddha	306

LIST OF ILLUSTRATIONS

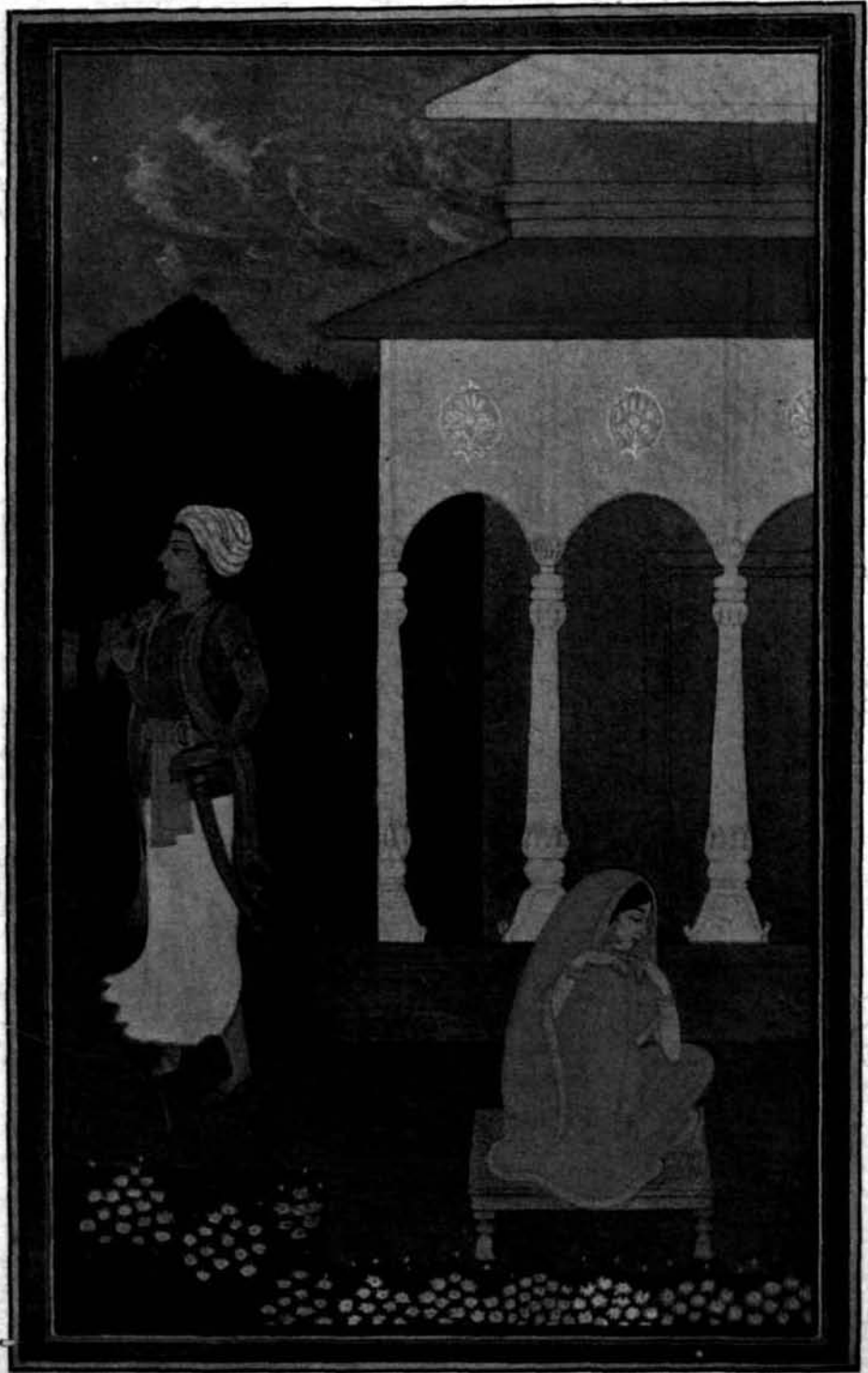
vii

Earthquake-proof Building ...	217	Nani Bai ...	240
Electric cure for smoke ...	644	Narcotic Bullets ...	219
Elephant with howdah in Ivory ...	838	New Rites in old Stonehenge ...	218
Embossed Silver Plate ...	407	Nicobarese ...	641, 652
“End of the Journey” (in colours)— by Abanindranath Tagore, C.I.E. ...	253	Oraon mode of salutation ...	558
Festival of cakes (in colour)—by Nanda- lal Bose ...	606	Oraon fishing party ...	562
Gandhi ...	565	Oraon Musical Party ...	560
Gandhi, Kallenbach and Miss Schlesin ...	247	Oraon Hunting Party ...	560
Ganesh Prasad ...	362	Oraon in war dress ...	561
General ancestor of all of us ...	222	Oraons' Temporary leaf dwelling ...	441
Ghulamalli C. Chagla ...	123	Oraon Christian converts ...	442
Giraffe feeding in a thicket ...	63	Oraon carrying children ...	443
“Goddess Jagaddhatrī” (in colors)—by Sailendranath De ...	373	Oraon country, Pack bullocks in ...	442
Head of Masked Palm-civet ...	63	Oraon Pair ...	440
His Heritage (in colors)—By Asitkumar Halder ...	133	Oraon children ...	438
Hunting Scene in Ivory ...	537	Oraon Wedding ...	439
Indian leaf Butterfly ...	56	Oraon archers ...	440
Indian Iconography, Figs. 1 to 22, 255 to ...	280	Oraons driving cattle-disease-spirit ...	559
Indian Spotted deer ...	62	Oraon irrigating a bari-land ...	171
Indian Stick Insect ...	54	Oraon boy planting traps to catch birds ...	589
Do. Eggs of ...	59	Oraon ...	436
In far off Fiji ...	567	Oraon Christian ...	437
In the dark night—By Abanindranath Tagore, C.I.E. ...	411	Parting of Hiranmayi and Purandar (in colors)—By Surendranath Kar ...	I
Ivory Durga ...	538	Pearson, — Mr. W. W. ...	405
Ivory Images &c. ...	535	Plan of Stonehenge— ...	218
Jamnabai Sakkai ...	240	Pollinating apparatus ...	165
Japanese Pagoda ...	216	Potter making earthen vessels ...	664
Kallitna Albofasciata ...	55	Potter making images ...	665
Kauramal Chandanmal ...	122	Prince Siddhartha ...	203
Killing the Cigaret habit ...	643	Procession of musicians ...	204
Lalubhai Samaldas J. P., The Hon'ble Mr. ...	125	Prafullachandra Mitra ...	363
Lappet Moth ...	57	Rabindranath Tagore—By Gaganendra- nath Tagore ...	583
Lion on Guard ...	220	Rajput Lady by an old Rajput Painter ...	479
Lucknow Enamel Huka ...	403	Raman,—Mr. C. V. ...	362
Madhava Rao ...	662	Red Indian ...	215
Maiden standing ...	202	Ross Island ...	649
Manjusri, Sandal wood work, Tara (Nepal) ...	400	Ruins of an ancient temple in village Doesa ...	178
Mantises or Praying Insects, and some remarkable Warning Colours (in colors) ...	65	Ruins of the Palace of the ancient king of the Oraons ...	176
Metal Lamps from Madras, outline drawing Kangra, Nepalese Metal work ...	401	Sacred Steed ...	221
Mimicry, Edible species of Butter- flies imitating Inedible ...	51, 52	Sea-Dragon ...	59
Moths resembling bees, wasps, hornets &c... ...	53	Siberian Type resembling Red Indian... ...	215
Nandalal Bose ...	597	Snake's head chrysalis ...	54
		Spider Mimicry ...	58
		Spiny Lizards ...	60
		Spirit of Poetry (Kangra) ...	405
		State Barge in Ivory ...	534, 537
		Stonehenge ...	218
		Sunderland,—Rev. Dr. J. T. ...	342
		Syed Mahomed, The Hon'ble Nawab ...	123

LIST OF ILLUSTRATIONS

Tahilram Khemchand, C. I. E.	345	Travellers round a camp fire—old painting	412
Tarachand Showkiram, Rao Bahadur Dewan ...	127	Vasu, Rai Bahadur Srischandra	550
Tiger lying in wait ...	60	Water buck	63
Tippoo Sultan ...	156	Waved Umber Moth	57
Top view of precipitation chamber ...	645	William Irvine, I. C. S.	41
		Wood carving inlaid with Ivory	593





PARTING OF HIRANMAYI AND PURANDAR.

THE MODERN REVIEW

VOL. XV
No. 1

JANUARY, 1914

WHOLE
No. 85

STEPS TOWARDS REDUCTION OF ARMAMENTS

THAT war is a savage survival is a view now generally held by competent persons all over the civilised world. "Like the savage, the Englishman, Frenchman or American makes war,"* says Sir Henry Sumner Maine, and he may well be taken as a representative exponent of the view. But the opposite view, that war is necessary for human welfare, has its adherents still among men of distinction like General von Bernhardt. "I was assured," says Sir Max Waechter, "by some military leaders, and even by a diplomat in a responsible position, that war is a blessing."† The most cultured country in the world, Germany, has a war party with an organ, "Die Post." A consensus of opinion has thus not yet been arrived at throughout the civilised world that wars have ceased to be necessary. The question before the world now is whether means can be devised for pacifically attaining righteous ends that are still sought to be attained by wars.

The progress of industry and commerce in the world has day by day been adding so largely to the interdependence among nations that large considerations of self-interest now dispose them more strongly than ever before to maintain peace among themselves. Every powerful State now professes solicitude for the maintenance of perpetual peace, but so little can powerful States trust one another that each keeps up heavy armaments at an enormous expenditure so as to be ready for war at a

moment's notice. Alliances between States, such as the Triple Alliance, which binds together Germany, Austria-Hungary and Italy, and the Dual Alliances, one between France and Russia and the other between Britain and Japan, as also the Triple *Entente* between Britain, France and Russia, avowedly rest on the basis of a desire for the maintenance of peace; but they all imply distrust among nations. An alliance or an *entente* is necessarily aimed against Powers outside the alliance or the *entente*.

The growing desire for the avoidance of war has brought about a grand international organisation, to wit, the Hague Court of Arbitration, for the adjudication of disputes among nations, and numerous have been the Arbitration Treaties that have been concluded among them. The reservation, in these treaties, of matters of vital interest and points of honour has, however, left the way open to war. Even President Taft's late move for a general Treaty of Arbitration, without any reservations, between nations so closely akin as the British and the Americans, proved a failure. But the move itself is entitled to be taken as a shadow of coming events cast before.

There are certain forces in operation in Europe which are antagonistic to the maintenance of peace, and the most powerful of these forces is the German desire for expansion. The so-called Pan-Germanism that would absorb Switzerland which, if predominantly German, is also largely Latin (French and Italian), Holland and Denmark, which are Teutonic without being German, and Belgium, which is semi-Latin (French) and semi-Teutonic (Flemish), on the plea of their being natural parts of

* *Popular Government*, 3d Edition, 1886, p. 144.

† Article, "The Federation of Europe: Is It Possible?" in the *Contemporary Review* for November 1912.

Germany, is about as legitimate as the old illegitimate French theory of the Rhine being a natural frontier of France. Expansion in Europe would not be easy even for Germany, mighty as she is, and it is desired after all by an unwise section of the German people. A reasonable expansion abroad would gratify German ambition by opening out new fields for German activity, and it is for Europe, particularly Britain and France, to see if it could not be arranged to give Germany a reasonable addition to her colonial domain. This question will be discussed further on.

The chief inducement to war is the desire for forcible appropriation of foreign territory. An essential preliminary to the installation of perpetual peace among nations would be a renunciation, on the part of the most advanced and most powerful States of the world, of all forcible appropriation of foreign territory in future. For such renunciation advanced and powerful States that possess large empires are the best prepared. Britain, whose empire is the largest in the world, and America, whose empire is the fourth largest in extent and the first in respect of compactness of territory and natural advantages combined, can best do without any further extension of territory, and so they may best renounce conquest. One great step possible towards the establishment of perpetual peace among nations would be a close alliance then between the two English Great Powers, namely, the British Empire (cohesively united in respect of all foreign relations, as it is now feeling its way to be) and the American Republic, on the avowed basis of a renunciation of all conquests for themselves in future, and of united action for all defensive purposes and for prevention of war and conquest all over the world. The sentiment of race-patriotism has made great progress in the world, and there is now a warm friendly feeling between Britain and America. The idea of an ultimate political union of all the English-speaking communities in the world has also spread itself among these communities. This political union cannot come about in the near future. But in the way of a close alliance between Britain and America in the immediate future there stands no insuperable obstacle. Such alliance, with the object of insuring peace throughout the world, would benefit the world at large and not benefit simply the contracting parties. America has outlived

the stage of living for herself, and the world may now well claim that she should now live for the benefit of herself and the rest of the world.

Another great step forward towards the establishment of permanent peace among nations would be a thorough reconciliation between the two great countries, Germany and France. A retrocession of Alsace-Lorraine to France cannot possibly be the price that Germany would pay for purchasing the friendship of France. Frenchmen cannot reasonably complain of the German annexation of Alsace-Lorraine. If the French had beaten the Germans as thoroughly as the Germans did beat them, nothing short of the Rhine frontier would have satisfied them. The retrocession of Alsace-Lorraine being an impossibility, the question remains, is there any means by which friendship can be established between the two great countries now parted by hate. The only effective means that could bring about this desirable result seems to be the carrying out of Prince Bismarck's truly statesman-like idea of a linguistic frontier between the two countries. A linguistic frontier would give back to France the slice of French Lorraine with its French-speaking population of over 200,000, now in German possession; and a suitable compensation to Germany for this retrocession would be the incorporation, with the German Empire, of the Grand Duchy of Luxemburg, with its population of over quarter of a million. None of the Powers that have guaranteed the neutrality of Luxemburg can apparently have any motive to withhold its assent to such incorporation. Luxemburg is ethnically German territory, a German *patois* being the vernacular of the land, though French has a currency among the commercial classes, and it is also a member of the German Zollverein. From such membership to thorough incorporation would be no very wide a step. Luxemburg, however, not being French territory, it is not for France to give it to Germany. It is reasonable that France should cede to Germany some French territory for getting back the German slice of French Lorraine. The most suitable cession would be a good portion of present French Congo.

The danger to Germany from France alone is a negligible quantity, but the danger to her from France and Russia combined is not a negligible quantity. This danger

would be all the greater if Russia would set her house in order by granting full local autonomy to the Poles and the Finlanders, and, to conciliate Rumania, to the Rumanians in Bessarabia also, and by granting full religious liberty to the Jews in Russia, disarming thereby the hostility towards her of the great Jewish financiers abroad. Furthermore Germany and France do not live solely for themselves. They are two of the foremost countries of the world, and the world benefits by their intellectual output even more largely than by their industrial. A cordial feeling between them that would relieve them of the incubus of militarism and so enable them to devote themselves more largely than now to the pursuits of peace, would be a distinct gain to the rest of the world.

The empire of France comes only next after the British and the Russian in extent. She now possesses Morocco, a country which she had very good reason to covet. If she is relieved of the soreness of feeling caused by 200,000 French people being held in unwilling subjection by Germany, she would naturally be disposed to join the British Empire and America in renouncing territorial conquests by force and co-operating with them in preventing war and conquest throughout the world.

To a general pacification of the world, the co-operation of Germany is essential. For inducing Germany to join Britain, America and France in a policy of renunciation of conquest and of prevention of war and conquest throughout the world, a way must be found for gratifying the present German desire for further colonial expansion. German political power has been of slower growth than the British and the French, and even after the overthrow of French power by Germany in 1870-71, Germany has not succeeded in acquiring such extensive foreign possessions as France has acquired. Germany is now naturally envious of the extensive British Empire, and also of the French colonial domain, wider far than that of herself. No unoccupied territories are left for Germany to occupy. Only out of territories already occupied can German ambition for colonial expansion be gratified. There have been speculations about the purchase by Britain and Germany of Portugal's East African and West African colonies, and a secret agreement about such purchase is believed to have been concluded between the intend-

ing purchasers in 1898. The speculations and the supposed secret agreement have tended to thwart the very object desired. Portugal, heavily indebted as she is, has still her pride in her past, and there can be no reason besides why she should part with her East African possessions, of which the revenue considerably exceeds the expenditure, though she may be disposed to part with her West African colony of Angola, which does not pay its way. It would apparently be an advantage to her if she ceded to Germany, for a heavy price, the eastern half or more of her colony of Angola, where her sway has hardly yet made itself felt, while she retained the western maritime region, where her sway has well made itself felt. Britain, France and Russia, all of whom have been feeling acutely the effects of the increase of German armaments, may well be disposed to strongly persuade Portugal to give up to Germany a territory which she has not resources enough to develop, and which, if given up to Germany, would help the cause of pacification all around. This territory would be a valuable addition to German South-West Africa, as being an elevated region, it would be suitable for colonisation by Germans. But the acquisition by Germany of this territory is problematical, after all, for it hinges on Portugal's willingness to part with it. Some certain field for German colonial expansion has, therefore, to be sought. The cession of part of present French Congo has already been suggested. But more is wanted to satisfy German ambition. If Britain wishes to be quite friendly with Germany, she should be prepared to make some sacrifices herself by giving Germany certain territories out of her superabundance. First of all, she should give up the enclave of Walfisch Bay, which is of hardly any use to Cape Colony to which it is attached, but is badly wanted by German South-West Africa, for such compensation, territorial or pecuniary, as may be agreed upon. Walfisch Bay is, however, but a small bit of territory. An extensive territory may conveniently be ceded to Germany by Holland and Britain together in New Guinea, so as to make the whole island of New Guinea, measuring about 300,000 square miles, a German possession. Holland has long held the western half of New Guinea without turning it to much account, the unhealthy climate, dense forests and insect pests of the coast regions having

apparently been a great obstacle in the way. The eastern half is now held partly by Germany and partly by Britain, and the administration of British New Guinea, now called Papua, has been made over to the Australian Commonwealth. If Holland ceded to Germany the western half for a pecuniary compensation, as she may well be expected to do for securing German friendship as a shield of protection to her Eastern Dependencies against any possible Japanese ambition for the absorption of these Malay-Mongolian islands, and Britain ceded the southern portion of the eastern half for a pecuniary compensation likewise, the whole island of New Guinea would be German. It would be only a tropical German colony however and not a suitable field for German colonisation, though in its uplands in the interior numbers of Germans might settle. It would be generous on the part of Britain to be satisfied with a pecuniary, instead of a territorial, compensation, seeing that Germany has far less territory than Britain, and that a pecuniary compensation may very conveniently go over to the Commonwealth of Australia.

Russia's empire, second only in extent to that of Britain, has the inestimable advantage over the latter of being in one compact mass. An empire so vast can very well do without any additions to it: to consolidate and develop it would be work enough. Russia may well let alone Outer Mongolia and Chinese Turkestan, upon both of which she seems to have her eye. Ultimately they may come under her control or protection by international assent. She has two pressing wants, however, at present, and they require to be satisfied. The ice-free port that she secured in the Far East, she has lost. A port at the head of the Persian Gulf with a long railway zone connecting Trans-Caucasia with that port, she sorely stands in need of. Another need is the free passage through the Bosphoros and the Dardanelles of her ships of war, a privilege which must internationally be secured for the ships of war of other nations also. Now that there is friendship between Britain and Russia, these needs have every chance of being supplied. Russia, thus placated, may reasonably be expected to join the pacifist scheme sketched above, along with Britain, America, France and Germany.

Italy, like Germany, has been ambitious

of expansion. Expansion in Europe by conquest, if hard for Germany, would be a great deal harder for Italy. In Africa her attempt to absorb Abyssinia ended in disaster. She is now mistress of Tripoli, a very extensive country indeed, but sterile and inhabited by fanatical Arabs, who will cause her endless trouble. In Europe, however, it is possible for her to obtain a voluntary cession of the island of Corsica, if France is wise enough to see that if it is bad for Frenchmen to be held in subjection by Germany, it must be equally bad for Italians to be held in subjection by France. If both France and Italy recognised the nationality principle as based upon language, it could be arranged that, on the basis of plebiscites of the peoples concerned, France would cede Corsica to Italy, in exchange for the French-speaking Aosta Valley in Piedmont *plus* additional compensation, pecuniary or territorial, that might be agreed upon. Eritrea would be the most eligible territorial compensation. A voluntary cession of Corsica by France to Italy cannot fail to have an electrifying effect throughout Europe, as inaugurating an era of equitable redistribution of territory, to secure to France the alliance of Italy, on a defensive basis, when the present term of Italy's adherence to the Triple Alliance expires, and to dispose Germany to give back to France the portion of French Lorraine now in her possession, as also Austria to cede to Italy the Italian Tyrol and the Italian-speaking parts of Istria, including the city of Trieste, and so satisfy the Irredentists of Italy. It is for France then to take the initial step towards a redistribution of territories in Europe on an equitable basis.

Japan has within a short period of time made large additions to her empire—Formosa, the southern half of Sakhalin, the Port Arthur territory, and the extensive and populous country of Corea. She can have no legitimate longing for further acquisition of territory.

Austria-Hungary is not inhabited by a homogeneous people. She is a multi-lingual State, ill-fitted for expansion. She has lately annexed Bosnia and Herzegovina, and there are no other likely annexations in her way.

Italy, Japan and Austria-Hungary could hardly think of standing aloof, if the other Great Powers adopted the pacifist scheme advocated in this paper. Not only the Great

Powers, but *some* of the Minor Powers, at any rate, are possible disturbers of peace. To a general pacifist scheme, the co-operation of the minor powers has, therefore, to be invited. If the Great Powers agree, the Minor Powers can not but follow suit. For inducing all States, great and small, to join the concert of renunciation of conquest and renunciation of a state of preparedness for war and conquest, the prospect should be held out before them of territorial redistributions being made in future pacifically, on principles of equity as based on the wishes of the peoples concerned. Some such redistributions, as already suggested, may be made immediately, and others may follow *pari passu* with the advance of equitable feeling in the world.

What has been said in connection with the German section of French Lorraine, Corsica and the Aosta Valley rests on the two principles enunciated below :—

1. That no section of a civilised progressive nation of which a larger section in the neighbourhood occupies a position of independence, should be held in unwilling subjection by another nation.

2. That language should be recognised as the basis of nationality when a partition line has to be drawn between one nation and another.

If the Balkan allies, after their victorious war with Turkey, had followed the equitable principle of dividing, on an ethnological or linguistic basis, the territories conquered from the Turks, there would have been no war among themselves. The inordinate ambition of Bulgaria spoiled matters, and in the final distribution of territories made after the intrusion of Rumania, ethnological considerations were largely set aside. Clear lines of demarcation separating the Bulgarian, Rumanian, Servian and Greek nationalities may not be possible throughout; but the rule of the majority, where the populations are mixed, is the only rational rule.

Some transfers of territory in Europe have been pointed out above as possible immediately. Others may come on later. Britain may cede Cyprus to Greece, as she ceded the Ionian Islands long ago, and Germany may give back Danish Schleswig to Denmark. The Aegean Islands, being ethnically Greek, are bound to ultimately come to Greece. The Channel Islands, close to France and ethnically French, enjoy

Home Rule and are quite contented with their present English connection. Where transfers of territory cannot be made, it is possible to satisfy the peoples under foreign domination by giving them local autonomy, as has been largely done in Austria, in the case of her non-German populations,—Czech, Polish, Ruthenian, etc., though Hungary unwisely aims at Magyarising her non-Magyar population—Slav, German and Rumanian. Poles in Austria have local freedom, but Poles in Russia and Prussia have it not. In Prussia the Expropriation Act of 1908 has been doing its cruel work of spoliation of Poles in the Province of Posen; and the Polish language remains interdicted in Posen, the French language in the German part of French Lorraine, and the Danish language in Danish Schleswig. These are "methods of barbarism" quite unworthy of Germany's high civilisation. The German policy of Germanising the Poles in Posen has had its nemesis in the Russian policy of Russianising the Germans in the Baltic Provinces.

The partition of Africa among some of the European Powers, ending with the Italian annexation of Tripoli, has prepared the way for the prevalence of universal peace. The partition has almost exhausted the field of possible aggression by civilised peoples upon territories inhabited by uncivilised peoples or by semi-civilised peoples unable at present to maintain order in their lands. The aggressive spirit has thus come to be now very nearly at the end of its tether. If some countries which have not yet come under European or American rule prove themselves incapable of maintaining order within their borders, the best thing for them would be to be placed under international control and to remain under such control till they are able to stand on their own legs. This international control may conveniently, by delegation, be a dual control, in some particular case, as that of Russia and Britain in the case of Persia, and a triple control in some other, as that of Britain, Italy and France in the case of Abyssinia.

If wars and the objective of wars, i. e., conquests, are to cease, consistency of principle would require that conquests made in the past should be humanised to the utmost extent possible. The United States working now in the Philippines with the avowed object of fitting the Filipinos for self-government as rapidly as possible, is a new factor

in the East that will doubtless promote the cause of good government in the Eastern Dependencies of Britain, Holland and France. The contemplated retirement of the Americans from the Philippines, if it becomes a reality, will be felt by subject Asiatic nationalities as a misfortune. The contemplated retirement is a reflex of the Monroe Doctrine. The Philippines are in the Old World, and so they must be abandoned: Porto Rico is in the New World, and so it may be retained. The Americans act unwisely after all in retaining possession of Porto Rico, for this must cause irritation in Latin America. The retention of the Philippines would cause no irritation anywhere.

If the Hague Court of Arbitration is universally recognised as the Tribunal for the pacific settlement of all differences between States, the necessity for maintaining armed forces would not entirely cease. Armed forces on such a colossal scale as are now maintained by the Great Powers would not be needed when all chances of war among them disappear. But armed forces on a very much reduced scale—without the curse of conscription for recruitment—would still be needed for maintaining internal order, and for quelling disorder and strife wherever they might break out abroad, including revolutionary warfare. It would be a great benefit to the world if revolutions were to be taken cognisance of internationally, and if such as were judged harmful were put down by a suitably devised international organisation, whereby the armed forces of governments nearest to hand could at once be made available for putting down revolutionary violence that is judged harmful. The interference in the affairs of revolutionary Mexico now decided upon by the United States is a salutary departure in foreign policy.

When conquests by force of arms cease, conquests by pacific penetration must continue, according to the laws of demand and supply and superior fitness. Chinamen have been pacifically overrunning the Indo-Chinese Peninsula and the Malay Archipelago, and Italians have been pacifically overrunning Argentina. If Australia, British Columbia and the Pacific States of the American Union had not been closed to Asiatic immigration, Chinese, Japanese and even Indian immigrants would have pacifically overrun these lands. America

has been illiberal enough to stop Japanese and Chinese immigration to Hawaii, and Chinese immigration to the Philippines. The question of free immigration cannot now be dealt with internationally. The economic dread of cheap Asiatic labour overcoming in competition dear White labour lies at the root of the prohibition of Asiatic immigration. China has now shaken off her leaden conservatism of ages, and when she wins for herself a high place among nations, as Japan has done, the immigration question, in which both China and Japan are vitally interested, will be likely to enter into the field of international politics.

If wars were not, the feeling that is at the bottom of protectionist tariffs would lose strength and ultimately die out. It is the possibility of wars among nations that keeps up the feeling that the interests of one nation are antagonistic to those of others. Protectionism is anti-humanitarian, opposed to the sentiment of universal human brotherhood. Even as regards the interests of any particular protectionist country, protectionism benefits certain sections of the people of that country, namely, the producers of particular commodities, by injuring other sections, namely, the consumers of those commodities. All desirable ends could be met by the grant of bounties for nursing up suitable industries, the bounties to decrease gradually and to disappear altogether when no longer required. Reduction of armaments, on an extensive scale, would make it unnecessary to raise such vast revenues as are raised at present, and duties might on this account be reduced and finally put out of existence, leaving trade and commerce perfectly unfettered. Graduated taxes on property and income would be the main taxes in a world of peace in future.

Sir Max Waechter has been advocating for some time past a scheme for the discarding of tariffs among European countries as a means of putting an end to wars among them and federating them together, so that confederated Europe may compete on equal terms with the United States of America and make her power and influence supreme in the world. He tells us that all European countries are "in full sympathy with my [his] proposals," but that "it is difficult to find any State disposed to take the initiative." That no State is disposed to take the initiative must be owing to great prac-

tical difficulties in the way. The fact is that perfectly free trade between any two States would be possible only if they have a cordial feeling towards each other and a common sense of solidarity. In Europe a Customs Union would be possible now between Germany and Austria-Hungary, allied together and protectionist both, but would hardly be possible between Holland and Belgium, because Holland is a free-trading country and Belgium a protectionist one, though with a very moderate tariff. Sir Max Waechter admits that the Protectionist spirit which dominates most Continental countries is the greatest obstacle that lies before his scheme, but, with the faith of an enthusiast, he pronounces it to be "by no means hopeless." The Protectionist spirit, it would not be easy to overcome. It is only after it has been overcome, and a feeling of amity established between a number of nations that those nations can be federated together.

The scheme for a European Union is a narrow scheme after all, and, if such Union could be effected, it would inevitably call into existence an American Union, embracing both North and South America, divided far less in the matter of languages spoken than Europe is. Economic antagonism would thus be created between Europe and the American Continent; and in economic competition with the latter, the former must go to the wall. The idea of a confederated Europe rests on the illusion produced on the human mind by a common name applied to an extensive and continuous stretch of territory. Europe has acquired a common name as distinct from Asia, Africa and America, and has thus come to be regarded as possessing interests distinct from those of Asia, Africa and America. Sir Max Waechter stands up for "Free Trade throughout the whole of Europe with a common tariff against all non-European countries." Now this Europe has an Empire, the Russian, which besides covering half of Europe, covers, in

continuous stretch with its European territory, over a third of Asia. Can this Empire be expected to put up a tariff barrier between its European and Asiatic sections, while it does away with tariff barriers between European Russia and the rest of Europe? Another European country, France, now reckons Algeria as an integral part of France. Can France be persuaded to keep up a tariff wall between France and Algeria, while it abolishes tariffs with all European countries outside France?

Pan-Europeanism and Pan-Americanism have each a factitious basis. The racial affinities and trade relations of one European State, Britain, with two North American countries, the United States and Canada, are certainly closer and more extensive than with Russia. Britain's trade relations, again, with Argentina are more extensive than those of any American country with her; while, as regards racial and linguistic affinities, Argentina stands much closer to Spain and Italy than to the greatest South American country, Brazil, or the two greatest North American countries, the United States and Canada. The beneficent work of breaking down tariff barriers between States would work along the line of least resistance if it took as its initial step the establishment of a Customs Union between the United British Empire on the one hand and the United States of America on the other. Sentiment is a potent factor in the regulation of human affairs, and sentiment would greatly favour the commercial federation of the entire English world. Pan-Europeanism, Pan-Americanism, and the like must jar against the feelings of men of cosmopolitan instincts all over the world, men who cherish the idea of an ultimate federation of the world, the formation of a World-State, whose members would remain in perfect amity and work together in a spirit of friendly rivalry.

SYAMACHARAN GANGULI.

Where the mind is without fear and the head is held high;
 Where knowledge is free;
 Where the world has not been broken up into fragments by narrow domestic walls;
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms towards perfection;
 Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
 Where the mind is led forward by thee into ever-widening thought and action—
 Into that heaven of freedom, my Father, let my country awake.

—RABINDRANATH TAGORE.

HOW TO REALISE THE GOOD

BY WILFRED WELLOCK.

NOW that we have described what the nature of the Good is, it remains to be shown how life ought to be lived in order that the Good may be attained. For if there be a best life for man to attain there must also be a law for its attainment; and the man who has thought sufficiently to be quite sure in his own mind as to what the Good is, is fully justified in believing that a principle is discoverable whereby such Good may be realised.

Some notion of what the Good is exists consciously or unconsciously in every mind, and conduct is instinctively determined with reference to such notion; because thought does not play a sufficiently prominent part, all kinds of mistakes are made and calamities suffered. If, therefore, we can find some principle whereby conduct can be so guided and regulated that the highest well-being, the Good, can be realised in every act of our life, we shall have found the ideal life, for we shall then know both the form and the content of the ideal life. Moreover, if we succeed in our purpose, we shall have done much to simplify life, and to make the ideal life appear as it is, beautiful, attractive and reasonable, and quite within the reach of attainment.

What then is the principle by applying which the Good can be realised, and the ideal life attained, in this enlightened twentieth century?

Now the first thing we are able to say about such principle is that it must have a positive character. For how can personality and the spiritual life blossom, joy and satisfaction issue from all we do, if life be founded on a negation? It is quite evident, therefore, that the Christian doctrine of self-sacrifice, as that is commonly understood and preached, cannot be the principle required, as a Good that is positive cannot positively be attained by means of a negative principle. But this criticism does not apply to the doctrine of self-sacrifice as Christ understood and preached it, for by it Christ always meant the sacrifice of the lower for the higher, of the material and temporal for the spiri-

tual and eternal. Nowhere does Christ preach self-sacrifice without making it quite clear that it is for its positive value, its spiritually edifying and self-realising power to the person practising it, that he advocates it. Self-realisation and self-renunciation are intrinsically opposed the one to the other; and to live in accordance with the latter principle would be to annihilate oneself, to lose all hold upon life. Moreover, were the principle of self-renunciation to be accepted world-wide, who would reap the benefits? Everybody would be casting themselves away, so to speak, and despising the very thought of accepting benefits from others. But even if we were not so extreme as that and did accept benefits from others, if we really believed that our sacrifices were real and absolute and not a means of spiritual development, of deepening and increasing social relationships, etc., which are very positive acquisitions—we should not be living, attaining the Good, while we were engaged in acts of self-sacrifice. No, what men and women do, even what they do when they act in the most exalted way, in accordance with the loftiest idealism, must in some way redound to their credit, be in some way a means of spiritual elevation, self-realisation, of attaining life, the Good. Progress, which is the very nature of life, is the outcome of aspiration, of desire for a fuller and finer experience; and it strikes a false note, is out of harmony with the nature and purpose of things to say that self-sacrifice is real; that the highest order of conduct is unproductive, does not increase well-being or power over life in the persons creating it.

But if the principle for realising the Good must be an affirmative one, may it not reasonably be argued that the application of such a principle will produce strife and opposition between the individual members of society, be the cause of inevitable and perpetual social warfare? In other words does not self-affirmation involve the destruction of others, social disintegration and annihilation, the acceptance of the

right of brute force, of the law of Naturalism that the fittest, in the sense of the physically strongest, must survive? And if such be the case may it not be argued that self-renunciation is a preferable principle to that of self-affirmation, on the ground that it is better to give one's life voluntarily than to be deprived of it against one's will by an unscrupulous enemy?

But does the principle of self-affirmation necessarily involve enmity and war between men? I do not think so. It is certainly true that the kind of self-affirmation one meets with to-day, especially in the commercial life of the West, does produce strife and enmity, poverty, suffering, and a whole host of other social evils. But need self-affirmation involve such results? Can it not be argued, for instance, that such evil effects as I have named are less the outcome of the principle of self-affirmation than of a materialistic conception of life, which directs the self in its affirmations. Ultimately I believe we are bound to fall back on some sort of individualism if we are to build up a race of strong and healthy men and women, whether physically or spiritually considered; but whether peace, freedom and good-will, or enmity, hatred and war, will abound, will entirely depend upon whether the individualism have a materialistic or a spiritual foundation.

At the present moment, for instance, the Teutonic peoples, in spite of their protestations to the contrary, are carrying out a policy of material self-aggrandisement that is the direct cause of widespread spiritual repression; and they are doing this because they have degenerated, perhaps unconsciously, into arrant materialists, become the slaves of a blind passion for wealth. Because of materialism, lack of spiritual insight, clear knowledge with respect to the meaning of life, the value of the life they themselves are leading, a comparatively few Englishmen, for instance, are literally destroying England, robbing her sons and daughters of liberty and spiritual power, of the means to live as human beings ought to live. The man who in this age starts out on his life with a materialistic end in view does so with a great premium on his head, for convention, Government, law and religion are on his side, while the man who starts out with a spiritual ideal is at a great disadvantage,

being compelled to fight hard all along the line, to endure hardship and poverty, and to run great risk of being literally starved to death by reason of the merciless practices of a materialistic commercial class. The materialism, the mad pursuit of wealth and the crude science, of the Nineteenth Century, have almost destroyed, throughout the entire Western world, the power to see life wholly and truly; the art of contemplation; the habit of quiet thought; have verily converted life into a battlefield, man into a unit of physical force, and God into a partisan whose special delight is to create and protect millionaires and Gentlemen.

The prevailing idea in the business world of the present day, that the object of industry is to secure wealth for oneself and one's family, is a distinctly materialistic and spiritually destructive principle. It is a principle, moreover, that has become stronger than religion, as it is having far more to do with determining our social conditions and relationships than Christianity is. We admit that both Puritan and Established or Church religion are still powerful forces in the West, but we have also to admit that they have failed to arrest the growing power of materialism, germinate love as a potent social force, or establish society on a spiritual basis. Religious devotion and worship often awaken a sense of spiritual relationship towards God; but the history of the last century proves that they can do this without at the same time awakening a sense of spiritual relationship towards man. But while it may be good to feel that God is a spirit, and that communion with him is sweet, religion avails little if it cannot also create a belief in the spirituality of man and a desire to have fellowship with him.

Thus the cause of our existing social war, our socially devastating industrialism, is not individualism, our belief in self-affirmation, but materialism. Society is being disintegrated, and the nations are being turned into warring hosts, where man is pitted against man in a terrible death-struggle, not because there is a shortage of bread, but because a moderately few men are possessed of an insatiable thirst for power and dominion, for excessive wealth and luxury. A few men are being eaten up by a slavish passion to possess the earth, a passionate desire to inscribe their names on the green hills and valleys of our much-loved fatherlands. And when men's hearts

are set on things material they can only look upon their fellowmen as physical forces with which they must struggle for the possession of the earth. For there is only one earth; and the supply of wealth is limited; so that what one man has another cannot also have. Consequently if a few men live in unwonted luxury, many must starve. When a man thinks that the primary object of his life is to secure untold wealth for himself and his family, the world to him becomes full of "Me-and-Mines", each "Me-and-Mine" being in opposition to every other. And where a large number of men think thus there can be neither peace nor contentment, and only with great difficulty and tremendous effort, good-will, anywhere; for the aggressive few who are in the ascendant will force upon the world the view that man is a merely physical being, sheer muscle and brain, whose duty it is to come to death grips with other muscle and brain for the possession of that which, under the conditions in which it is obtained, can yield nothing better than a few scattered moments of lurid pleasure. There are rules in this war game it is true; but it would be a travesty on common-sense to call them moral; for they take us back to barbarism, and really amount to little more than insistence upon the elementary condition that a man shall honour his word. As a result of this game one man may die of his fatness while a thousand starve: and a morally-numbed world will look coldly on and say that the game was justly played, that the rules were followed.

It will be quite obvious, therefore, that if man is to realise himself and attain well-being by means of a positive principle, he will have to eschew materialism, physical self-seeking, will, indeed, have to regard life as a spiritual process and his fellowmen as spiritual beings. If men are to live in the world upon any other basis than that of physical warfare it must be by reason of a new conception both of man and of life, the substitution of a spiritual for a materialistic ideal; and this is possible when we lift up our heads out of the fire and smoke of a physical existence and recognise that after all man is verily a spiritual being, possessing love, sympathy, a wonderful power of appreciation and of self-expression, and an inexhaustible passion for serving, manifesting himself to others, and thus for living in close spiritual relationship with others.

Now it is precisely because we are to-day discovering that man is really a spiritual being, and ought to be lived towards as befits a spirit, that is, in the relationships of love, that we have discovered a new wealth, viz., spiritual relationship with our fellowmen, and thus that a new motive has been found for conduct in this the twentieth century. And it is by adopting this new view and motive that materialism and social barbarism can be overcome.

Man is essentially a spiritual being whom we ought to live towards as we live towards God. And it is just because man is a spiritual being that what we are in the habit of calling self-sacrifice is not self-sacrifice at all but a means of self-realisation. Even when we are not aware of the fact it often happens that what we believe to be acts of self-sacrifice are really self-realising acts, being the means of establishing a new and finer kind of relationship with mankind, viz., spiritual relationship, and thus of increasing the power and value of our life. Were we to look more deeply into life we should probably find that it was the man who gave up all for the sake of riches who really sacrificed himself; for such a man gives life for that which is not life, surrenders power that ought to produce well-being for that which can at best, and of itself, yield only an infinitesimal amount of real joy or satisfaction. To give one's life for the possession of things is the most wasteful, prodigal and suicidal thing a man can do, as it is to seek the gratification of the lower or physical self at the expense of the higher or spiritual self. The man whose object is physical or material self-aggrandisement may satisfy a carnal desire or attain an unworthy ambition, but he will smother the deeper cravings of his spirit, consume the finer powers of his soul in the attempt. The realisation of the lower or physical self is the object of uncriticised desire, of habit and convention; the realisation of the spiritual or whole self is and can only be, the object of thought and contemplation. Matter is near: it touches the senses and makes itself felt independently of thought; but to recognise and feel the significance of spirit requires the penetrating eye of quiet reflection.

Moreover, and in spite of all our endeavours to possess the earth bodily, the world can only really and truly be possessed spiritually, in thought and feeling. It was

a profound thought of the Hebrew seer who said that as a reward of virtue God would "set the world in their heart." To possess the world is to grasp it in thought, to appreciate it, to comprehend and feel it. And unless the world is possessed in thought and feeling it never can be possessed at all, or be anything to us but a conglomeration of mere physical things, so many tons of silica, so many lumps of timber, so many blocks of stone, a stretch of sward to build a house or a factory on. A man mis-reads his own heart when he tries to possess the earth, as all the earth he needs is at most a field or two to work in; to grow a little fruit and a few vegetables; and the less he has to gloat over the better for himself and for the world. The only real and sane way to possess the whole earth is to be able to appreciate its beauty, grasp its message, listen to its myriad voices—have spiritual relationship with it. To own the earth bodily is usually to lose possession of it spiritually, as the pride of bodily possession generally destroys the power of spiritual possession. We may give a man a field but that will not cause him to appreciate its beauty or to realise his spiritual kinship with Nature. Or, to vary the instance, I am quite sure that the men who are to-day trying to buy up England are just the men who do not love England, those who are most greedy to buy up God's acres rarely experience one tithe of the joy in the possession of them that the little children do who play in them. And as it is with fields and landscapes so is it with other things. The world of spiritual humanity does not belong to the man who possesses most slaves, just as the world of truth and beauty does not belong to the man who possesses the largest library or the most expensive picture gallery. In each case the world belongs to the spiritually minded: in the former case to the man who lives in spiritual relationship, in fellowship with men, and in the latter case to him who thinks and contemplates; whose mind is pure; whose heart is sweet and tender, and whose purpose is spiritual. Indeed at the last we shall find that the finest wealth is spiritual, and is to be found in a life of spiritual relationship with the world—with God, Nature, and man, and also that the wealthiest man is he who possesses a cultured spirit, a perceiving mind, a sympathetic heart, and comes into

touch with greatest amount of spiritual reality.

What a man wants, therefore, in order to live ideally, to drink deepest of the wine of life, is a principle whose application will lead to the cultivation of just those relationships with the world wherein and whereby he will be able to feel and experience the greatest amount of life, the richest joy, and all those beautiful harmonies which we all instinctively identify with life. Ultimately life is the enjoyment of spiritual relationship with the world; and a man's life is just so rich and full as it is spiritually related to the vast universe of being. To live is to enjoy active relationship with being with God, with Nature, with man. And it usually happens that in trying to possess the world bodily a man destroys his power of possessing it spiritually; for to possess spiritually implies appreciation and love, whereas to possess unlimited wealth materially implies strife, enmity, warfare, the creation of just those factors which destroy love and all the finest and most potent life-yielding forces and realities. To strive against one's fellows for the possession of anything material is to stifle and crush the spirit, that upon the fullest development of which the highest human well-being depends.

Now when we come into the realm of spirit we find that appreciation really means possession, and thus implies self-realisation. Indeed it can almost be said that a man is wealthy, and realises himself, just in so far as he possesses spiritual relationship with being. In other words, spiritual possession and self-realisation are really two sides of the same fact, the implications of spiritual relationship. To possess the world of external being in the true sense is to possess a developed selfhood which can appreciate and comprehend that world, that is, have spiritual relationship with it. To increase one's wealth is to grow in spirit, in the power wherewith to enter into relationship with spirit. Properly understood, growth in the power to appreciate beauty, goodness and truth, and thus to enter into close and manifold relationship with the world, is development, self-realisation. Consequently to increase and utilise that power ought to be one of the chief objects of life, of work, of all man's aspiring effort. In work a man creates things for the use and

enjoyment of other; but in doing it he develops his own soul, increases his power to appreciate, comprehend and enjoy life. Thought and art besides being a source of pleasure and inspiration, are also means of increasing one's capacity for entering into relationship with the world, in all its forms. By means of thought and art, a man tries to grasp something more of the hidden meaning, the truth and beauty of life, and thus to bring the world more completely into his mind and heart. In his work-life man applies that truth and endeavours to give to matter, the world about him, such beauty, order and harmony as exist in his own mind and heart. But in doing this he increases his own power over life, and by performing an inestimable service to mankind wins the love and good-will of his fellows, and the right to enjoy the fruits, spiritual and material, of other men's labour.

So that properly understood, life is not possession in the material sense so much as appreciation, or possession in the spiritual sense. Because of a false notion of values and ends it has been customary to fight and kill men in order to possess things; and even to call on God to help in the work. But what we have now to recognise is that man is verily a spiritual being, a part of the world we ought to love, appreciate, have spiritual relationship with. Such being the case strife against man for the mere possession of things ought to cease, to be regarded as the most brutal and suicidal of policies. Hence in a spiritual world, with a spiritual interpretation of life, love and not war is the principle of advancement, the condition of self-realisation, of attaining the Good. Consequently self-affirmation may be quite consistent with social peace and well-being, yea, and with the self-realisation of every member of the entire human race.

But before we can affirm that the principle which ought to govern life is a spiritual principle, to wit, the principle of love or social service, we must first show that man as a spiritual being is superior to all other forms of finite being, and that the love and service of man will bring to us the highest good, well-being, and be the means of the complete self-realisation. It is precisely because man is essentially a social and spiritual being and that to live in spiritual relationship with man is productive of more good, more life, than to live

in perpetual warfare with man for the possession of merely physical and carnal things that we know love or social service is a reasonable principle of life, and that it is possible so to live that peace and goodwill may abound, while yet every man may realise his whole nature and attain the very highest good. Thus, in order to emphasise these truths, it will be our immediate object to show first, that the human spirit is the most beautiful of all finite forms of being, and that relationship or fellowship with it is the finest form of wealth; second, that no form of labour or service can yield so much joy and satisfaction as the service of the human spirit; third, that no object of service has such a power of return as the spirit of man; fourth, that the service of the human spirit carries with it the fullest development of the self; fifth, that it is only through service rendered to it that the spirit of man can be made to reveal itself to us, to come into relationship with us.

First, then, that the human spirit is the most beautiful of all created things. Before we can appreciate the human spirit, however, our own minds must first be spiritual, for things have come to such a pass to-day, the world having become so selfish and materialistic, so hard of heart, matter of fact and callous, so used to look upon men and women as mere carnal beings, physical forces, etc., that it is only with great difficulty we can recognise spiritual reality even when it is very manifest. And it is simply astonishing when we come to think about it how few people are in the habit of looking into the faces of their fellow human beings with the object of seeing what is beautiful and spiritual there. Selfish habits, bad, yea, vulgar, training, and a materialistic atmosphere have caused us to suspect and not to appreciate our fellowmen, to impute bad and selfish motives to them, and have to a large extent destroyed our power to see goodness and beauty in them. And we must remember that the human spirit, however splendid its determination, can only shine forth and bear fruit in a congenial atmosphere, and must eventually die, or retire out of sight, where the environment is uncongenial, as in a callous, self-seeking, materialistic world. So that considering our present manner of life in the West it is just possible that many may not possess a clear idea of what we mean by the spirit of man. The man who looks upon his fellows with trust-

ful, sympathetic eyes calls out the indwelling spirit ; but he who looks upon them with the devouring eyes of greed or of physical passion sees and calls forth the lingering savage. It follows, therefore, that to a very large extent, what we ourselves are, and the way we act towards others, will have much to do with determining what the men and women about us will be and do. The face of the child beams with angel light in the sunshine of sympathy, but fills with unspeakable horror in the presence of the hard and evil hearted.

And yet, when properly trained and nurtured the human spirit is the most subtly powerful, the most refined, sensitive and beautiful existence under heaven. It can gladden and inspire as no other form of reality can. By means of a word, a look, or a gesture, it can make us dance or tremble ; can kill or establish causes, move and inspire a nation ; in deepest sorrow it can build a tower of strength, and out of disaster and desolation work a marvellous salvation. No beauty can compare for grace, beauty and charm with those of a human being inspired by sympathy and love. Inspired by love the human spirit is unconquerable, indefatigable, the strongest force and the noblest sight in the created universe. And yet it is the fairy which comes and goes like a summer breeze, is frail as the frailest leaf, trembling piteously under the rebuff or negligence of a loved one, bursting into rapturous delight at a cheerful greeting or a waft of song. And it is the beauty, the heroism and the glory of the human spirit that the finest art has been an attempt to express and exhibit. Literature, painting, music, have always been preeminently concerned with man, with exhibiting the grandeur, the beauty, the loveableness, the achievements of the human spirit. And the reason for this is that deep down in the human heart there exists a consciousness or rather an "awareness" that man is the divinest being in creation, and that the manifestations and achievements of the human spirit are among the most exalted and inspiring things life reveals to us.

For what can compare with the human spirit ? What physical enjoyment is equal to the delights of love, of fellowship with men and women ? Objects of physical beauty are valuable and necessary, but compared with the human spirit they are impotent, dead. The former possess form and colour ; but they have no soul, no

passion, no power of loving or of rendering active service. They have no eyes that dance and laugh ; no feet that trip for joy ; no hands that carry good tidings ; no lips that whisper words of peace and consolation. And the baser things—power, pomp, social position, etc.,—what value have these ? Such things may fire the soul with selfish passion or pride, create a sense of false dignity ; but they cannot yield one moment's pure joy. They cannot gladden and soften the heart or inspire the soul as can one look of a friend. Where pomp power and position are the end of life man degenerates into a carnal ego whose world virtually terminates at the boundary line of his own possessions, his own puny little kingdom. Then in regard to Nature. Nature is beautiful, but possesses no virtue, no personality ; so that while she can delight and teach, she cannot inspire as man inspires. There is one beauty of the flower, but another beauty of man. The life of Nature is the life of action and reaction ; that of man is the life of choice : the one produces form, or external beauty only ; the other character, or beauty of spirit. Nature becomes ; man achieves. A tree or a landscape cannot love : hence it cannot bless us as man can. A flower may gladden ; a sweet, reposeful valley may soothe : but only a virtuous aspiring character can inspire. When a man finds inspiration in Nature it is because he sees it as the expression of a God or as part of a great spiritual movement, and entrancing life—scheme, or because he reads into it the meaning and the attributes which belong to human existence.

In fact, the human spirit, though evolved from the lower forms of Nature, is a creation apart, being superior to and elevated above every other form of being. To speak the very name "man" is to have a vision of a mind that scans and interprets the entire universe of being ; of a faith that transforms mountains into plains ; of a hope that turns the gloom of night into the gladness of morning ; of a love which, while it is wounded with the slightest wrong is yet stronger than all the powers of earth or hell. For the spirit of man is fairer than the fairest flower ; stronger than the strongest earthly force ; gentler than the gentlest zephyr ; more radiant than the joyfulest morn of spring. And what strength is like unto that suggested by the human brow shaped by resolve ? What lines can compare with

those of the human form bent to deeds of love? What light is so radiant as that of the human face lit up by the spirit of true devotion? What movement is so deft and so delicate as that of inspired human fingers? Or what scene in the whole world reveals so much tender grace, so much delicate softness, so much pure devotion as that of the refined human mother tending her babe? Truly man, above all finite beings, is worthy to be loved.

Secondly. That no form of labour or service can yield so much joy and satisfaction as the service of the human spirit. This is so for two reasons; first, that social service makes every act in a complete life a Good-producing act; and second, that relationship with spirit is the condition of the highest well-being.

First. One of the greatest problems of the moral philosopher has always been how to unify life so that every necessary activity might be brought into it and made to contribute to its real and ultimate good. And one of the chief difficulties has been with the work-life: to show that work is a Good-producing activity as well as a food-producing activity. Work is hard, difficult, and exhausting. And requires great effort, and in many cases strong determination, if not sheer physical necessity, to produce it. But the chief reason for this is that the connection between work and happiness is rarely seen. And is it not the case that a certain number of people are always looking forward to the time when they will be able to give up working? They certainly would not do so if they knew the spiritual value and significance of work. If a man is both poor and hungry he must work: if he desires wealth or position he must also work: but in both cases work is a means and not an end, an indirect and not a direct cause of well-being. Still, a great many people do work because they take delight in it; and this is good, for it shows that they have felt, what close investigation proves to be the case, that there is a spiritual necessity for work, the necessity of expressing oneself for the sake of self-development, and also for the sake of the spiritual relationships it is the means of establishing.

As we maintained in the last article, so we again affirm that in an ideal life every necessary mode of activity ought to be a direct as well as an indirect cause

of well-being. But everything depends upon the ideas and ideals which govern minds and lives; and our contention is that it is impossible completely to unify, to make all its activities good-producing activities, until we recognise that spiritual relationship with man, which is secured through love of social service, is one of the most potent of all man's possessions. The ideal life consists, as we have already hinted, of close and extensive relationships with the entire world of being, but especially with the most beautiful, potent and lovable being in that world, viz., man. And it is for that reason we hold that the principle for the true guidance of life is love or social service. For it is through love or service that we win the right and develop the power to enter into relationship with the spirits of men. In serving man we realise our own nature; develop to the highest degree all our faculties and attain the maximum of well-being; become heirs to the deepest, fullest and most satisfying life, to the world of art, and to all the manifold expressions which mankind make. When a man is able to feel that all his fellowmen are spiritual beings like unto himself, he feels for the first time a close spiritual relationship with mankind, and indeed with the entire world of being, which creates within his heart a new sort of freedom, and a feeling of rapturous delight. Henceforth for him conduct has a spiritual motive and significance, work becoming service, delightful labour, a direct cause of pleasure and satisfaction. Essentially so seeing that it is the means of beautifying and blessing that which is already beautiful and blessed, of making happy the being in fellowship with whom our highest well-being is to be found. And because work is service prompted by love and a powerful enthusiasm for life, it is a means of self-expression. Thus in a spiritual world, where social service is the principle of life, all mankind are engaged in two forms of activity, work and play, both of which, in their proper time and order, are the means of making life supremely delightful and satisfying, work consisting of acts of self-expression, and play of appreciating and enjoying the expressions of others. In other words, in the case of the spiritual idealist life becomes absorbed in two primary activities: work and play, or expression and appreciation, the one being as natural, as enjoyable and

as much a part and condition of well-being as the other. Work, or self-expression, inspires and satisfies because it is the means of creating the beautiful, of developing skill and of giving pleasure and satisfaction to others; it is also a direct means of creating and strengthening spiritual relationship with one's fellowmen. That which is the source of our richest blessings and deepest joys is also the object of our love, the being whose well-being we seek in work. Work is thus a highly social and spiritual principle, the direct cause of the highest spiritual attainments and realisation. And as all the modes of work come under the general term "expression," and all the modes of play under the general term "appreciation," we may say that our principle of social service unifies all life's activities and makes every act in a complete life a pleasurable, satisfying and good-producing act. How that principle operates and is applied so as to make life a unity and such that all essential elements are brought into it, we shall endeavour to explain in a later article.

Second. But what distinguishes man as an object of service from all the other objects which mankind adopt is the fact that he is a living spirit, a conscious, appreciative, expressive soul. The spirit of man grows; fructifies and blossoms; increases in beauty and power, in the magnetic and entrancing beauty of personality, in the sublime power of blessing and inspiring others. And only as spirit itself grows in power and beauty can it continue successfully to express itself to others or enjoy the products, especially the higher artistic products, of others. By producing beautiful and useful things for the enjoyment, edification and inspiration of others a man by his work, activities, helps to create a new and finer spirit both in himself and in the world about him, for as we have said not only does he add to the beauty of the world, he at the same time increases his own power of creating and appreciating it, and in addition strengthens the bonds of union between himself and his fellows, between himself and every spiritually-minded man with whom he comes in contact.

In an ideal life the joy and satisfaction which come of the service of spirit is the emotional foundation on which the pleasure of the play-life rests. This life of service is just what makes the pleasure of

the spiritual idealist so deep and full, in that it adds to the pleasure of the moment the satisfaction which comes of service rendered for the benefit and culture of spirit; of a deep-rooted love; of a strong conviction that one's life is firmly rooted in the ways of truth and goodness.

Were we to compare any other mode of life, as e.g., the life of the pleasure-seeker with that of spiritual idealist we should discover what a very inferior thing the former is. What we find in the pleasure life are a few scattered moments of fleeting pleasure and long stretches of pleasureless time wherein one is engaged in compulsory activities that are distasteful and in themselves unproductive of pleasure, and thus of life. But even the real pleasure experiences of such a life are thin and unsatisfying, in that they are selfish and subjective, devoid of any tangible nature, of all spiritual significance: there being no beautiful ideals and associations, no deep thoughts, no inspiring purposes to support them. On the other hand, the servant of spirit reaps joy and well-being all along the line, for life is spiritual realisation from first to last, a means of producing Good in everything, in work as well as in play. Having laid the foundation of one's life in beautiful service, and having found the joy which only love and relationship with spirit can give, the pleasure of the play-life attains a degree of intensity and a permanency it could not otherwise do. The joy and satisfaction which are the outcome of service give colour and tone to all one's other experiences and make everything that is done a delight. Thus the pleasure of the spiritual idealist is richer than of the mere pleasure-seeker, being drawn from a richer source. Only the spiritually cultured and enlightened, those who work hard creating useful and beautiful things, can enjoy the highest forms of play, for only they have spiritual insight and spiritual culture. The spiritually minded find their purest joys in the enjoyment of spiritual relationship with their fellows, yea, and with the entire world of being.

Thirdly, that no object of service has such a power of return as the human spirit. Man is a living soul, unique, self-contained and indestructible. Matter passes away; but spirit abides for ever. The moment the material things we out of pride or lust have worked for have become ours, that moment they begin to decay, fade, and crumble

away. But spiritual possessions abide, grow richer and finer, attain to greater beauty and glory as the years go by. The value of material things is temporary, and vanishes when the things themselves vanish; but the value of things spiritual is eternal, being a means of blessing even when they are far removed from us. And man is a living spirit whose nature is so deep and many-sided, so beautiful, potent and lovable, so full of living spiritual force, that he possesses almost unlimitable power of manifesting himself to, and thus of blessing, others. Time and place affect it not, nor even death. The spirit of man, made beautiful and powerful by deep, strong feelings and noble, pulsating thoughts, is capable of manifesting the inner will, loves and aspirations of the age, in such manifold, entrancing and unexpected ways that we are compelled to regard relationship with it as the most valuable asset and possession that we know or can conceive of. Thus to come into close touch with the human spirit, and to live towards it as the law of spiritual development directs, is to become heir to the finest of all conceivable forms of wealth,—spiritual relationship with men, the free expressions of purposive, aspiring, joyful spirits. Even to-day we rejoice in the attainments and achievements of the human spirit; but what may it not achieve and become when love, which only begins to operate as the chief motive of life when the true significance of spiritual relationship has been recognised, becomes more universally manifest? Love is the force which sets the spirit on fire, frees it, and enables it to make its most wonderful manifestations, produce the most perfect and inspiring art. To love is to throw one's heart into one's labour, and to make everything one does a veritable work of art. And the service of spirit is rewarded with the expressions of spirit: for love begets love; whereas the man who loves and serves only himself has for his harvest a collection of material things whose power of producing happiness and satisfaction is almost nil. A man may love and serve Mammon, but Mammon is incapable of loving and serving him; he may gather treasures from afar, but treasures cannot bless as man blesses, nor love as men love. And what are riches and whence is their good when a man can only say: "the dead world is mine but the living world disowns me?"

With a materialistic ideal we believe in things, not persons; in possession, not expression, and are only satisfied when we can say "this" and "this" is mine. In such a world a man does not love the garden and its trees so much as the wall that hems them in; nor the art-works of the centuries so much as the power which enables him to buy them. But true art is spiritual, and can only be produced or possessed by the spiritually-minded: it is a wary spirit that will not reveal itself to the proud and selfish. Art is spiritual expression, the spirit objectified, the strongest unifying and most spiritually refining and exalting force in the universe; and art is the product of the human spirit, of man inspired by love, by the feeling of good-will which makes the whole world kin. Hence we say that nothing can be of so much value to man as spiritual relationship with his fellow-man; for nothing in the world of finite being possesses so much power to bless and inspire the heart and mind of man as the expressions of his fellow-man.

(4). That the service of the human spirit carries with it the fullest development of the entire soul. It must do this because in a spiritual world, love, which is the strongest motive in creation, is brought to its highest power. We have shown that social service is the condition of the highest satisfaction, from which alone it follows that it ought to be a man's deepest concern to serve well. Now good service demands efficiency, training, culture, originality; consequently good service, besides being the condition of the deepest satisfaction, the highest well-being, involves the highest degree of self-development. To possess the right of spiritual relationship with our fellow-men is to serve them, and to serve them with our best; and according to our service will our reward in power of spiritual appreciation, in gratitude and love and the fruits of a pure devotion be. The life of spiritual relationship, which is the fullest and richest life possible to man, naturally and inevitably depends upon love; and love just as naturally and inevitably demands service, the giving of one's best, and thus the very fullest development of every power of the soul. That which a man loves, and upon the loving of which the satisfaction of his heart depends, for that will he work, even to the extent that he loves. Thus not until love, which

springs from a recognition of the spiritual value of fellowship, etc., springs into being will a man's work be at its best; for if a man will work moderately well for mere riches and pleasure, how much better will he work for the deeper riches and blessings of spiritual relationship! Thus love or social service develops to the fullest extent the whole man, for it fills a man with a strong desire to give of himself, his very best, for the sake of others, and causes him to culture himself in an infinite variety of ways in order that he might be a worthy member of a great and beautiful spiritual community. And as good and hard work creates a need for wholesome play, for religion, art and physical recreation, so the enjoyment of art, etc., gives one new inspiration, new thoughts and ideas to be made use of and embodied in the serious life of work.

(5). That it is only through social service that the spirits of men can be made to reveal themselves and thus to come into touch and fellowship with us. Love, and what issues from it are the price we pay for relationship with the human spirit and all that such relationship carries with it. Service is love in action, and not only stimulates and inspires, but draws out in beautiful expression the spirits of others. The human spirit being the most sensitive form of living reality cannot live for long outside the atmosphere of love and sympathy. The desire to express and manifest oneself is always present in the human breast, but man cannot go on expressing himself joyfully and in all manner of inspiring forms unless he be loved. Without love the tenderest heart will shrivel up and die; and it is tender hearts that the world most wants. Deprive a man of love and he will tend to become loveless; regard him as a carnal being and he will be strong if he does not become one. Manifest but the slightest regard for a child and it will bestow its love upon you tenfold, give it but the smallest opportunity to render you a service and it will gladden you with its enthusiasm to manifest itself to you and

so link its soul with yours; but rebuff it, frown upon it, and the childish spirit will retire, vanish, and lose all desire for self-expression. Precisely so is it with men and women: unless they be loved, they cannot go on manifesting themselves for ever; for the spirit, like the body, must be fed and nourished if it is to keep healthy, buoyant and active. Ours is a thoughtless and materialistic age; and because so many are occupied with carnal pursuits, even those who would live spiritually, who secretly yearn for a more satisfying life, are spiritually starved before they reached middle life. We often speak of the waste of Nature; but no waste is so great as the waste of spirit caused by the culpable ignorance and materialism of an over-civilised generation. What boundless power of life, wealth, and beauty, what unfathomable spiritual aspiration, lies hidden and unknown, dormant beneath the show and tinsel of our modern civilisation! Life is a garden, and cultured human spirits are its choicest flowers; but like the flowers of the conservatory they cannot blossom without attention and a congenial atmosphere. And if it is worth while to lavish time and wealth on the production of beautiful flowers which last for a few days only, how very much more ought it to be worth while to seek to cultivate radiant, blossoming spirits, whose beauty is eternal? If we only knew, the gates of a new world—the world of spiritual reality—are waiting to open to us and to reveal a new heaven and a new earth. The inheritance of a newly discovered kingdom awaits our claiming; but there is a fixed condition: We must render love or service. And as love begets love so to live spiritually towards others induces, nay compels, others to live spiritually towards us. And it is service, or work prompted by love, that the world is wanting, literally dying for, to-day. And work of this order is the highest form of human activity, being the condition of the greatest happiness, the loftiest spiritual experiences and the finest culture.

(To be continued)

COMMENT AND CRITICISM

THE BENGALI PASSIVE.

In the October number of this Review Mr. J. D. Anderson has raised a point described by him as "a small linguistic difficulty." From the difference of opinion among grammarians shown by him the question does not, however, appear to be elementary. Without pretending to be a Pandit it is possible for a Bengali to analyse the examples, and see how far the rules framed by the grammarians, are tenable.

The Bengali language having evolved from Sanskrit it is natural to suppose that it has three বাচ্য as in the parent language, viz., active (কর্তৃবাচ্য), passive (কর্মবাচ্য), and intransitive passive (ভাববাচ্য). The first two are similar to the active and passive voice in English, while the third may be described as an impersonal passive for intransitive verbs. কাজ করিয়াছি (I or We have done the work), কাজ করা হইয়াছে (the work has been done), and আমাকে বাইতে হইবে (I shall have to go) are cited as examples.

It will, however, be seen that the second construction does not exactly convey the sense of the first. The second really states the fact of completion of the work and does not call attention to the object of the action. If we say নে-কাজ করা হইয়াছে, the object of the action becomes prominent, but the agent remains understood which may not be I or We as in the construction কাজ করিয়াছি। We never say আমা দ্বারা কাজ করা হইয়াছে, though the pedantic expression আমা কর্তৃক is found in writing. In Sanskrit passive inflectional changes take place in the subject as well as in the object and the verb agrees with the object in number. In Bengali no such changes take place. In form, theretofore, there is no passive in Bengali. The examples কাজ বন্ধ হইয়াছে, কাজ করা হইয়াছে, কাজ পড়িয়া আছে are obviously the same in construction, the words বন্ধ, করা, and পড়িয়া being adjectives of the subject কাজ। In sense, however, কাজ করা হইয়াছে is passive, simply because করা is a transitive verb. কাজ পড়িয়া আছে, কাজ করিতে আছে are similar, the words পড়িয়া and করিতে being adjectival predicates of the subject কাজ, though the sense due to the affixes ইয়া and ইতে is entirely different. Hence if we take বাচ্য to mean a predicate, there is a কর্মবাচ্য in Bengali; while if we take বাচ্য to mean a voice as in grammar, there is none.

Such is the case with Oriya too. In Hindi and Marathi—the other two languages evolved from Sanskrit—the construction is different in the *past tense* of transitive verbs, in which inflectional changes take place as in Sanskrit, and the subject is put in the instrumental form, and the verb agrees with the object. In Bengali we say ঈশ্বর দয়া করিলেন; in Hindi and Marathi this active construction is inadmissible, and one must say in Hindi ईश्वर ने दया की, and in Marathi ईश्वरने दया केली। In Sanskrit this would be ঈশ্বরেণ দয়া কৃত। This explains the Hindi and Marathi construction. की and केली are really participial adjectives which agree with दया। In fact Hindi किया, की and Marathi केल्या केली are verbal transformations of Sanskrit कृत as much as the Bengali করা, করিল। Some say that the Hindi ईश्वरने दया की is in the active voice (कर्तृवाच्य), where ईश्वरने is the nominative to the verb की। But this view becomes untenable when we take the form with ने into consideration and complete the sentence by adding है after it. Similarly in the Marathi sentence the word ईश्वरने loses its nominative function when we add याही after केली। I think the confusion arises from the term वाच्य which means an expression, a predicate as well as a grammatical voice. Grammatically the sentences are in the passive voice, analytically in the active voice. So we may say that Hindi and Marathi have got the passive though only in the past tense.

Now let us analyse the examples of the so-called passive quoted by Mr. Anderson. These are said to depend upon the use of verbs from the root ग, as in the example लोक देखा याइतेहै। In Sanskrit the root is both intransitive as well as transitive, and means to go and to get like the roots ग and ई। (Compare the English phrases go out and get out). In Bengali too যায় means goes, moves, proceeds, passes away, lasts, happens, is possible, becomes, and also gets, obtains, finds, reaches, enjoys. তিনি যাইতেছেন—he is going; তিনি নিদ্রা যাইতেছেন—he is getting or enjoying sleep; তাঁহার পিতা যুদ্ধে মারা যান—his father got death in a battle, the word মারা means here মরণ or death, and যান means গান or got. Thus there is no reason to assume the sentence to be in the passive voice. लोक देखा যায় means people can or may be seen,

The verb যায় indicates rather a mood than a voice. Sometimes the sentence means, people are seen. The use of দেখা যায় in this sense is loose. For লোক দেখা যায় suggests that seeing is not always possible, because যায় means ঘটে, and not exactly হয়। লোক দেখা হয় is exactly like কাজ করা হয়, and does not mean লোক দেখা যায়। I think the loose use of দেখা যায় to mean *are seen* arises from the word দেখা which may be taken as a verbal noun as well as a verbal or participial adjective. With যায় it must be taken as a verbal noun, and the sentence is literally people-seeing happens. সোণা পাওয়া যায়, literally, gold getting is possible. It may be written সোণা শ্রাপ্ত হওয়া যায়, where শ্রাপ্ত হওয়া shows that পাওয়া is a noun. Take again the sentences লাঠি করা হইতেছে, and লাঠি করা বাইতেছে। The first implies some purpose, while the second mere action of making. লাঠি করা বাইতেছে is, literally, stick-making is going on, and লাঠি করা যায় stick-making is possible. তিনি যুদ্ধে মারা যান is a polite form of তিনি যুদ্ধে মরেন or মারা পড়েন, and this is on account of the Sanskritic construction (যুত্বং গতঃ)।

As in Bengali so in Hindi and Marathi some grammarians suppose that the passive is formed by adding জালা (Hindi, जाला Marathi, যাওন Bengali) to the past participle of the verb. Thus the Hindi sentence ईश्वरने जगत्का लय किया would be ईश्वरसे जगत्का लय किया गया, and ईश্বরাকর্ত্বল জগত্কা লয় কৈলা জাইল in Marathi. I presume these are instances of grammatical exercise only and the active and simpler form is preferred and used in practice. Hindi से and Marathi कर्त্বल are equivalent to Bengali হইতে meaning source or origin, and therefore *from, by, through*, as if one could say in Bengali ঈশ্বর হইতে জগতের লয় করা গেল। One might say ঈশ্বর কর্ত্বক জগতের লয় হইল, though the simpler and more direct ঈশ্বর জগতের লয় করিলেন is better.

But how to explain such constructions as আশাকে হইতে হইবে? Here the difficulty is to find the nominative to the verb হইবে। The subject is no doubt আশাকে or আমি in a state of motion. Literally it is, I am going will be. Therefore বাইতে or going is the nominative, and the voice is active. Some say আশার হইতে হইবে exactly as আশার বাইয়া কল নাই, আশার গেলে হবে না। Here বাইতে, বাইয়া, গেলে must be taken

as the nominatives of the verbs. তাহার আসা হইল, আশার শোওয়া হয় নাই, এ পথে চলা যায় না, আর দাঁড়ান বাইতে পারে না are clear examples of কর্ত্ববাচ্য। It is needless pedantry to regard these as ভাববাচ্য, because certain verbal nouns or infinitives implying ভাব or state happen to be the subject. At any rate these are not analogous to what is understood by ভাববাচ্য in Sanskrit.

One word with respect to the verb দেখা। It is not generally known that দেখা is derived from two different Sanskrit words. The Bengali root দেখ to see is from the Sanskrit root-দृश्, and is transitive. Its causative form is the root দেখা to show. আমি চন্দ্র দেখিতেছি, তিনি আশাকে চন্দ্র দেখাইতেছেন are examples. Besides this দেখা to show, there is also দেখা to appear, to be visible, from Sanskrit दृश्य visible. In Oriya and Marathi this form is দিন to appear. Thus চন্দ্র হৃন্দর দেখাইতেছে means the moon appears beautiful. কাপড়খানা ভাহাকে ভাল দেখায় না, here তাহাকে is not in the objective case.

As regards Mr. Anderson's suggestion to adopt ঝ for the diphthong ওয় in Bengali I may say that I have been trying to do so, though I fear with little success. ষাওয়া যাওয়া are really ষাআ যাআ as in করা (করু+আ), যাওন যাওন are ষাঅন যাঅন as in করণ (করু+অন), ষাওয়া যাওয়া are shortened forms of ষাইবা যাইবা with the middle ই lost. Hence the forms ষাবার যাবার। These two forms যাআ and যাবা have been mixed up and given rise to the form যাওয়া। Whatever the reason may be যাওয়া is pronounced যাবা, or if one must avoid ঝ, যাওআ—*ja-o-a*, and never যাওয়া as is spelt. In my *Bangala Bhasha*, vol. I., I have repeatedly drawn attention to the anomaly of writing য় for a short অ sound and spelling জলুয়া for জলুআ (really জলআ)। We are so accustomed to spell the word wrongly that it will not be an easy task to adopt their correct spelling. The errors are more serious when we write ক খ &c. for both *ka* as well as *k* as in the word কটক which is pronounced ka-ta-k. Hindi and Marathi are also guilty of the same defective spelling, while Oriya which is closely allied to Bengali is yet free from it.

JOGESCHANDRA RAY.

THE TWO RINGS

BY BANKIM CHANDRA CHATTERJEE

TRANSLATED BY J. D. ANDERSON, I.C.S. (RETIRED).

I.

A youthful pair were standing in a leafy arbour in a garden. At that distant period the blue waters of the Bay of Bengal washed the feet of the ancient city of Tamluk, and the roar of its breakers could be heard in its streets. There stood a noble mansion in a suburb of Tamluk, and hard by on the seashore was a beautiful garden-house. These pleasant possessions belonged to a merchant of the name of Dhana Das. It was the merchant's lovely daughter Hiranmayi who was now conversing with a handsome youth in the arbour.

It must be admitted that Hiranmayi had passed the age at which Hindu girls are usually given in marriage. Not, be it observed, because of any reluctance on her part. Ever since her eleventh birthday, for five long years the girl had addressed her prayers to Sagareswari, the sea-goddess, to grant her the husband of her choice, but so far her heart's desire had not been fulfilled. Lest, however, my reader should be scandalised, let me explain that everyone knew why this marriageable maiden had, contrary to Hindu rules of propriety, granted one private interview to her young companion. When Hiranmayi was about four, the youth now by her side was eight years old. His father, Suchisuta Chetty, was a near neighbour of Dhana Das, and so the two children used to play together. They were always in one another's company in the house of one or other of their parents. Though the maiden was now sixteen years old and the boy had become a fine stripling of twenty, the old childish familiarity and friendship endured. There had been only one impediment to the continuance of these affectionate relations. At the proper season, their parents had agreed that the young people should be joined in marriage. Even the wedding day had been

fixed. But, to the surprise of all, Hiranmayi's father had suddenly announced that he would not give his daughter to his old friend's son. After this decision it was of course unfitting that the girl should be on intimate terms with the friend of her childhood. It was only to-day that, by dint of repeated entreaties, and on the pretext of having a very particular communication to make to her, Purandar had persuaded Hiranmayi to grant him an interview. As she entered the arbour where the youth was awaiting her, Hiranmayi hastened to say, "Why have you sent for me? You know quite well that I am no longer a little girl, and that it is improper for us to meet alone. If you send for me again, I shall not come."

It was pretty to see the grave matronly air with which this sweet sixteen year girl said, "You know I am no longer a little girl". But, alas, there was no one there to enjoy the humour of the situation. Purandar's age and mood alike prevented him from feeling the quaintness of the girl's protest.

He plucked a flower from the creeper that climbed the arbour, and began distractedly pulling it to pieces.

"I shall never ask you to come again," he said, sadly. "I am going to a far country. I wanted to tell you before I depart."

"To a far country!" She exclaimed, "Where are you going?"

"To Ceylon,*" he replied.

"To Ceylon!" she said. "Why is that? Why to Ceylon?"

"Why am I going?" he answered, "Because we are merchant folk, and travel by sea is our business."

As he spoke, in spite of his efforts, the lad's eyes filled with tears. Hiranmayi

* Of course Ceylon in the old days of sailing ships was as the Antipodes in our own time.

seemed as though she had not heard. She said not a word. Her looks wandered to the fair scene about her. Her wide-open girlish eyes seemed to be gazing at the play of the sun's rays on the twinkling waves of the sea. It was early morning. A gentle breeze was blowing. The sun shone gaily on the wavelets that ran before the breeze; the long line of breakers stretched endlessly along the shore; the foam showed on the blue water like jewels on a blue dress; the white seabirds were playing on the beach in companies. Hiranmayi seemed to be watching all these lovely things; the blue sea; the white foam on the crest of the breakers: the play of the glancing sunshine on the waves. She vaguely looked at a distant ship under sail. Her eye caught a bird far away, a black dot against the pure blue of the sky. Finally her glance rested on a withered flower lying on the path. With an effort she said: "Why should you go? On other occasions it was your father who went on these trading expeditions."

Purandar answered: "My father is an old man now, and it is time that I should earn my living. I asked leave of my father to take his place." Hiranmayi leaned her head against one of the wooden supports of the harbour. Purandar saw that her forehead was wofully puckered, that her pretty lips were trembling, that her nostrils were quivering. Presently he saw that the girl was crying.

Purandar hastily turned aside. He too looked vaguely at the surrounding objects, at sky and shore, at the city and the sea. But it was all no use. The tears would come. They were trickling down his cheek. He angrily wiped them away, and said, "That was that I came to tell you. From the very day that your father announced that he would not consent to our marriage, I made up my mind to go to Ceylon. I hope...I hope I may never come back! If ever I can manage to forget you, I will return, but not otherwise. I cannot say any more. You would not understand me if I did. But this you must hear. If all the world and all its wealth were weighed the balance against you, my darling, I could choose you."

Having said this, the lad stepped aside, and began pacing up and down, tearing another flower to pieces. When the hateful desire to cry was a little abated, he came back, and said: "I know quite well that

you love me. But sooner or later you will be someone else's bride. So you must dismiss me from your heart. Pray that you and I may never meet again."

With these words, poor Purandar hurried away. Hiranmayi sat down and wept. Restraining her grief she said to herself: "If I were to die to-day, would Purandar need to go to Ceylon? Why should I not hang myself with one of these creepers, or fling myself into yonder sea?" And then the sensible reflection came, "If I die, what will it matter to me whether Purandar goes to Ceylon or not?"

So thinking, Hiranmayi sat and wept silently.

II

No one knew why Dhana Das had forbidden his daughter's marriage to Purandar. He had not communicated his reasons to any of his intimates. If any one asked him, he simply answered, "I know what I am about." The curious thing was that though numerous proposals were made for Hiranmayi's hand, he rejected them all. He simply refused to discuss the matter. His wife reproached him with allowing the proper time for marriage to slip by, but he paid no attention. He merely said, "Let our Spiritual Instructor come. When he arrives we can talk about it."

Purandar departed for Ceylon. Two years passed without any occurrence worth mentioning. But Purandar did not return, and no arrangements were made for Hiranmayi's marriage. Yet the girl, now in her eighteenth year, was as lovely and attractive as a mango tree in full bloom in the spring time.

Not that Hiranmayi was any longer distressed at her prolonged maidenhood. If any question of marriage arose, her thoughts flew to Purandar. Her mind dwelt on his happy smiling face, fair as a flower, and set off by the crisp curling black hair around it; she thought of the brave blue cloak with the gold embroidery that hung so gallantly from his manly shoulder; she remembered the brilliant rings on his fingers. She knew that she would have to marry in obedience to her father's wishes. But that would be a death in life. And yet, whether she were pleased or not at her father's reluctance to part with her, she was certainly puzzled. It was not the custom to keep girls unmarried at her age: even if no actual ceremony was performed, it was usual

to settle the preliminaries. Why was it that her father would not even listen to proposals? One day, by an accident, she secured a clue to his reasons.

In the course of trade Dhana Das had got possession of a beautiful Chinese casket. It was bigger than such caskets usually are, and his wife used to keep her jewels in it. It happened that the merchant had had several new ornaments prepared as a present for his wife, who gave her old jewels, with the casket, to her daughter. When Hiranmayi was wrapping up her new acquisitions and putting them away, she found half of a torn piece of paper in the casket.

Hiranmayi was well educated and could read. At the first glance at the paper, she was astonished to see her own name. She looked at the fragment, but could make no sense of what was written on it, nor could she guess the writer or recipient of the communication. Nevertheless a strange sense of fear came over her as she read the mysterious words before her. The writing was to the following effect.

By examination of the stars I observe a golden image such as Hiranmayi age would cause terrible misfortune. years see one another they may be.

A fear of some unknown and impending misfortune filled the girl's mind. She put the scrap of paper away carefully without telling any one of her discovery.

III

After the two years just mentioned, another year slipped by, and yet there was no talk of Purandar's return from Ceylon. But Hiranmayi's heart was still constant to his image, and the girl was sure that he too had not forgotten her. Else he would have returned.

When the third year had elapsed, Dhana Das suddenly announced that he had determined to take his family to Benares. A disciple had come from his Spiritual Instructor with orders to proceed to the ancient place of pilgrimage. Hiranmayi's marriage was at last to take place at Benares. The Spiritual Instructor had chosen a bridegroom there.

Dhana Das with his wife and daughter duly travelled to Benares. Soon after their arrival in the sacred city, Dhana Das's *guru*, Ananda Swami, paid them a visit, and, having fixed the date of the wedding,

directed that all arrangements should be made in accordance with the holy Shastras. All preparations were duly performed, with one exception. There were none of the usual public announcements. Save the merchant's own family, none knew that a marriage was so soon to take place. The indispensable religious preliminaries alone were accomplished.

It was the evening of the wedding day. The auspicious junction of the stars was at nine in the evening. Up to the last moment, there was no one present except the ordinary occupants of the house. Not even any of the neighbours had been invited. So far, no one save Dhana Das himself knew who the bridegroom was, or whence he was coming. Still all were convinced that since it was Annada Swami who had selected the bridegroom, the choice must necessarily be a wise one. If he chose not to announce the young man's name, that was his business. Who could pretend to comprehend the holy man's motives? After having made due arrangements for the officiating priest and the giving away of the bride, he was seated placidly by himself in a room apart. Dhana Das was waiting outside for the bridegroom. Hiranmayi, arrayed in her bridal costume, was seated alone in her chamber. The girl thought in her mind, "A curious wedding, truly. Yet if I may not marry Purandar, what does it matter to whom I am wedded? I shall never marry the one being whom my heart has chosen!" At this moment, Dhana Das came to summon his daughter. But before conducting her to the place where the ceremony was to be performed, he carefully tied her eyes with a cloth, so that she could not see. Hiranmayi asked, "What is this, my father?"

Dhana Das replied, "Such are the holy man's orders. Do you do as I tell you. Now recite the prescribed formulæ mentally."

The girl made no reply, and her father led her by the hand to the room prepared for the marriage.

If she had been able to see when she arrived there, she would have noticed that her future husband was also blindfolded. There was no one present save the *guru*, the officiating priest, and the girl's father. Bride and bridegroom being both blindfolded, the ceremony of causing them to take the first auspicious look at one another after marriage was perforce omitted.

After the completion of the ceremony, the *guru-deva* addressed the young couple. "You are now wedded to one another, but have not seen one another. The sole object of this ceremony has been to relieve the bride of the reproach of prolonged and unseasonable maidenhood. Whether you will ever see one another in this life I cannot say. If it should happen that you meet, you would not be able to recognise one another as husband and wife. For this reason, I am about to provide you with a means of recognising one another hereafter. In my hand are two rings. The stones with which they are set are extremely rare and hard to obtain. Moreover on the inner surface of each ring a peacock is engraved. I give one ring to the bride and the other to the bridegroom. No one else possesses such rings, and, further, the device inscribed in them cannot be imitated, since I have engraved it with my own hand. If the bride should ever see such a ring on a man's finger, she will know that that man is her husband. If the bridegroom should find such a ring on a woman's hand, he will recognise his affianced wife. Take care lest either of you lose the ring I give you. Do not part with it to anyone; do not sell it even if you are reduced to starvation. Furthermore, it is my order that neither of you shall wear the ring I now give you for five years from this day. Today is the fifth day of the waxing moon of the month Asharh, and the eleventh hour. It is forbidden to you to wear your rings till the corresponding date and hour of the fifth year from to-day. If you disobey this solemn injunction, terrible misfortunes will befall you."

After this admonition, Ananda Swami took his leave. Dhana Das removed the cloth from his daughter's eyes. Looking round her, Hiranmayi saw that there was no one in the room except her father and the officiating priest. Her husband had disappeared. She spent her wedding night alone.

IV

After the wedding, Dhana Das returned home with his wife and daughter. Four more years elapsed. Purandar was still absent. After all, what did it matter to Hiranmayi now, if he did return?

Hiranmayi felt vaguely depressed at the thought that the friend of her childhood

had absented himself all these seven years. "How can I believe," she thought, "that he has stayed away for so many years simply because he cannot forget me? Who knows whether he is alive or dead? It is not permitted to me to wish for the sight of him, now that I am another's wife. But why should I not hope and pray that my childhood's companion is still alive?"

About this time, her old father began to wear an anxious and harassed countenance, and finally fell seriously ill of a disease which caused his death. His wife refused to survive him. Hiranmayi had no other relatives than her parents, and entreated her mother with tears to change her fatal resolution, but the merchant's widow was obdurate. And so Hiranmayi was left all alone in the world.

Before dying, Hiranmayi's mother had tried to reassure her daughter. "See, my child," she had said, "you have no cause for anxiety. After all, you are a married woman. When the appointed interval has elapsed, who knows but you may meet your husband. You are no longer a mere girl. Above all, you have the best helper in the world, plenty of money. Your father has made due arrangements for that."

Alas, on this point the good lady was mistaken. When enquiries were made after Dhana Das's death, it was found that all his hard-won savings had disappeared. His daughter's sole possessions turned out to be her jewels, the family house, and the furniture. It seemed that for years the old man had been incurring losses in business. He had told no one of his bad investments and had struggled silently to repair his losses. Finally he had given up all hope of ever recovering his former competence. It was anxiety and business worries that had caused his illness and death.

When the news of the unfortunate merchant's failure in business spread about, creditors came and pressed Hiranmayi to pay her father's debts. She made enquiries and learned that the claims thus set up were just, and, a true merchant's daughter, sold all she had to clear her father's fair fame and pay his debts.

Reduced finally to dire need, the poor girl hired a small thatched hut on the outskirts of the town and dwelt there in extreme obscurity and poverty. Her only hope now lay in her spiritual guide, the *guru*, Ananda Swami. Unfortunately, he was then absent in a far country, nor had

Hiranmayi anyone whom she could send to communicate her misfortunes to her only surviving friend and guardian.

V

Hiranmayi was a beautiful young woman. It was not fitting that she should sleep alone in a house by herself. Not only was there obvious risk, but there might be occasion for scandalous gossip. It happened that one Amala, daughter of a milkman by caste, dwelt hard by. This woman was a widow with a baby son and some young daughters. This person had passed the age of youth and attractiveness, and had the reputation of being a woman of excellent character. So Hiranmayi used to go and spend the night in her house.

One evening, when Hiranmayi had arrived at her new friend's house, Amala said to her, "I have heard a piece of news. They say Purandar Chetty has returned home after an absence of eight years." On hearing these unexpected tidings, Hiranmayi turned away her face, lest Amala should see the sudden tears that came to her eyes. It seemed to her as if her last tie with the world was loosed. Purandar had succeeded in dismissing her from his mind. Else why should he return? On the other hand, what mattered it to her now, whether Purandar remembered or forgot her? True. Yet it went hard with her to think that he whose affection had been the guiding star of her whole life should have forgotten her. Then the thought came, "Perhaps he has not forgotten me after all! How long was he to stay away from his home? Besides his father was now dead. His presence at home was absolutely necessary." Again she thought, "I am nothing else but a wanton. Else why, being a married woman, do I think about Purandar at all?"

Amala asked, "Do you mean to say you have forgotten young Purandar? I mean Purandar the son of Suchisuta Chetty."

Hiranmayi replied, "I remember him."

"Well, then," continued Amala, "he has come back, with ships full of treasure that cannot be counted. They say he has brought back more riches than have ever been seen in Tamuk before."

A strange pang of something like envy came into Hiranmayi's heart. She remembered her own poverty, and the old arrange-

ment that she was to be Purandar's wife. The pain of poverty is a thing grievous to be borne, and all these riches of which Amala spoke might have been hers. There are few women who would not have felt the contrast between her actual state and what might have been. For a while Hiranmayi remained wrapped in thought. Then she turned the conversation to other matters. Finally, as the women were retiring to rest, she suddenly asked, "Amala, has the young merchant a wife?"

Amala replied, "No, he is not married."

A strange commotion came over Hiranmayi's spirits. For a moment she thought—but no, she would ask no more questions. She retired silently to rest.

VI

Some time after, Amala came to Hiranmayi with a good-natured grin on her homely face and said, "Well, young woman, what am I to think of your manners and morals now?"

Hiranmayi asked, "What have I been doing now?"

"Why did you not tell me all this time?"

"What was there to tell?"

"That you were such a dear friend of Purandar Chetty, to be sure!"

Hiranmayi's face flushed with shame at this sudden imputation. She said, however, "Well, they were neighbours of ours when I was a child. There was nothing else to tell."

"Merely neighbours? Look here, what I have brought!"

So saying, Amala produced a casket. Opening it, she displayed a real marvel, a diamond necklace of extreme beauty and enormous value. The merchant's daughter was a judge of precious stones. She said in astonishment, "But this is worth a prince's ransom! Where did you get this?"

"Purandar has sent it to you. Hearing that you were lodging in my house, he sent for me and bade me give you this from him."

Hiranmayi reflected a moment. She knew that if she accepted so princely a gift, she would be relieved of all fear of want. The only daughter of a wealthy merchant, accustomed to luxury all her life, she was beginning to feel the pangs of poverty very cruelly. For a moment, she hesitated. But finally she sighed and said,

"Amala, take this back to the merchant, and say I cannot accept it."

Amala was surprised. "What is this?" she cried. "Have you lost your senses, or don't you believe what I am telling you?"

"My dear," replied Hiranmayi gently, "I believe every word you say, and I am in full possession of my senses. But I cannot accept such a gift."

Amala argued with her in vain. Hiranmayi utterly refused to be persuaded. Finally Amala took the necklace to the raja of the place, known by the name of Raja Madan Deva. Making her prostration before this nobleman, she said to him, "Your honour will be pleased to accept this jewel. You alone are worthy to possess so costly a thing." The raja accepted the necklace, and gave a suitably magnificent reward to Amala. Of course Hiranmayi was not told of this transaction.

A few days after this, one of Purandar's maidservants came to Hiranmayi and said, "My master has sent me to tell you that he cannot bear the thought of your living in this thatched hut. You are the companion of his boyhood. Your father's house is as a second home to him. Of course he does not venture to suggest that you should take up your abode in his house. But he has bought your father's old home from his creditors, and wishes to make you a present of it. He begs as a favour to him to accept your old home from him as a gift."

Of all the consequences of poverty, the most painful to Hiranmayi's mind was her banishment from the home of her childhood. The thought was cruel that she might not end her days in the dear home where she had played as a child, where her father and mother had spent so many happy years, where she had seen them die. The mere mention of the old home brought tears to her eyes.

She thanked and blessed the servant girl and said, "I know I ought not to accept this gift. But I cannot restrain the desire that possesses me. May all happiness and good fortune attend your master!"

The girl made her obeisance and departed. Amala was present during this interview. Hiranmayi said to her, "It will be impossible for me to dwell there alone. You must come and live with me."

Amala agreed to this, and removed to Dhana Das's old home with her young mistress.

Nevertheless Hiranmayi forbade Amala

to pay any more visits to Purandar's house, and, let us hope, was obeyed.

On one point Hiranmayi was much puzzled, after taking up her abode in her old home. One day Amala said to her, "There is no need for you to worry about money matters any more, or to perform any bodily labour. I have got work in the raja's palace, and shall not want for money any more. I will take charge of the house-keeping, but, of course, I shall always regard you as my mistress."

As a matter of fact, she noticed Amala seemed to have plenty of money to spend, and began to entertain the most uncomfortable suspicions.

VII

And now at last the fifth day of the waxing moon of the month Asharh of the fifth year after Hiranmayi's marriage had come round. Remembering this fact, she was seated absorbed in thought as the dusk of evening drew on. She was thinking, "By the *guru's* order I can wear my ring to-morrow. But shall I put it on? What is the good? I may perhaps find my husband by means of it. But do I want to find him? Why is another's image always imprinted in my heart? My plain duty is to control and punish my wicked heart. Otherwise I shall fall into deadly sin."

At this moment Amala arrived in a state of high excitement and astonishment.

"Here is a fine business," she cried. "I don't know what to make of it! What will happen next?"

"What is the matter?" asked Hiranmayi.

"Why a whole crowd of menservants and maidservants have come with a palanquin with orders to convey you to the raja's palace."

"You have lost your senses, foolish woman. Why on earth should they want to take me to the raja's palace?"

True enough, however, one of the raja's maids here made her appearance and, making due obeisance, said, "It is the order of my master, may the holy gods prolong his days, that Hiranmayi shall at once accompany us to his palace."

Hiranmayi was amazed, but did not dare to refuse. The raja's orders could not be disobeyed. Moreover there was no occasion for fearing to enter Raja Madan Deva's palace. The Raja enjoyed the high-

est reputation for kindness and virtue. Not only was he virtuous himself, but owing to his vigilance no woman ran any risk of insult or annoyance under his roof.

Hiranmayi said to Amala, "I agree to pay my respects to the raja. Come you with me."

Amala agreed to go, and her mistress, mounting into the palanquin, was carried to the place in great state. A maidservant conveyed the news of Hiranmayi's arrival to the raja and presently returned to escort our heroine to the presence.

Amala remained outside, in much impatience and curiosity.

VIII

Hiranmayi was much impressed by the raja's aspect. He was a tall handsome man of noble presence, broad-chested and of martial looks; his forehead was lofty, his eyes large and piercing, his demeanour dignified. Not often does a zenana woman see so imposing and attractive a male being. The raja too recognised that even in royal palaces maidens so lovely as the merchant's daughter are not often encountered.

The raja asked, "Is this Hiranmayi?"

Hiranmayi replied, "I am your highness's humble servant."

The raja said, "Hear now why I have sent for you. Do you remember the night of your wedding?"

Hiranmayi replied, "Indeed, sir, I do remember."

"Have you still got the ring which Ananda Swami gave you that night?"

"Maharaj, I have it still. But these are very secret matters. How has your highness cognisance of them?"

Instead of answering this question, the raja said, "Where is your ring? Show it to me."

Hiranmayi replied, "I have left it at home. An hour or more is still wanting till the five years are completed. Therefore I must still obey the Swami's orders forbidding me to wear the ring."

"Well and good. But do you think you could recognise the corresponding ring which Ananda Swami gave to your husband to keep?"

"Both rings were exactly alike. I should of course recognise the other ring from its likeness to mine."

At this, on a sign from the raja, the

attendant maid-servant fetched a small casket. The raja, taking a ring from this casket, handed it to Hiranmayi, and said,

"Look at this. Is this the ring?"

Hiranmayi carefully examined it by the light of a lamp, and said,

"Deva, this is in truth my husband's ring. But where did your highness procure it?"

After reflecting a moment, she added,

"Deva, by the sight of this I know that I am a widow. This must have come into your highness's hands by the death of my husband, since such windfalls are your highness's prerogative as the ruler of this place. Otherwise my husband would certainly never have dared to part with it."

The raja laughed and said, "Take my word for it, madam, you are no widow."

"Then, in that case my husband is even poorer than myself. He must have sold it under pressure of dire want."

"On the contrary, your husband is a wealthy man."

"Then you must have taken the ring from my husband by force or fraud."

The raja was a little astonished at this daring speech. He said, "You are a very rash young woman! No one ever yet charged Raja Madan Deva with being a robber or a cheat!"

"Well, but how did the ring come into your highness's hands?"

"Ananda Swami put it on my finger on the night of your wedding!"

Hiranmayi hung her head with shame at this announcement. She said, "My prince, forgive your handmaiden's offence. I am but a witless being, and have sinned from ignorance."

IX

Hiranmayi was much astonished at hearing that she was the wife of so exalted a personage. But she experienced neither pride nor pleasure. Rather was she depressed in spirits. She reflected, "All this time I have been separated from Purandar, it is true, but at least I have not been married to any one else. From this time forth I must know the pain of loveless marriage. Besides I am Purandar's wife in my heart. How shall I, loving another, desecrate this great man's home by being his wife?"

Her mind was busy with such thoughts when the Raja said,

"Hiranmayi, you are my spouse indeed. But

before taking you to myself, there are some questions I must beg you to answer. How is it that you are living in Purandar's house without paying any rent?"

Hiranmayi stood abashed with downcast looks.

Again the raja asked, "Why is your servant Amala always going to and from Purandar's residence?"

Hiranmayi was still more abashed and distressed. She thought to herself, "Is the raja omniscient?"

The raja went on, "There is another very important matter. Why did you, a married woman, accept a necklace of enormous value from Purandar?"

This time Hiranmayi summoned up courage to reply,

"My prince, I find that you are not omniscient. I returned that necklace."

"Not so, you sold it to me. Look, here it is."

So saying, the raja took the necklace from the casket and showed it to her. She recognised it at once, and was completely non-plussed. She said, however,

"My prince, did I myself bring this necklace to you for sale?"

"No, but your servant or messenger Amala brought it to me. Shall I send for her?"

Hiranmayi was vexed, but could not refrain from smiling at a happy thought that now occurred to her. Hastily she answered,

"My prince, I admit my guilt. There is no need to send for Amala. I admit that I sold you the necklace!"

This time it was the raja's turn to be astonished. He said,

"Women's ways are past comprehension. How did you, a married woman, come to accept such a gift from Purandar?"

"I accepted it as a token of his passionate love for me!"

The raja was still more astonished.

"What do you mean?" he asked. "What sort of love do you mean?"

"My prince," she cried, "I am a wicked woman. I am not worthy to be your wife. I make my obeisance. Suffer me to depart. Forget that you were ever wedded to me."

Hiranmayi bowed low and was about to depart, when the raja's puzzled face was irradiated by a jovial smile. He laughed loud.

Hiranmayi turned her face towards him.

"Hiranmayi!" he cried, "you have beaten me fairly! I have lost the battle of wits.

Look, you are not a wicked woman, nor am I your husband! Do not go yet."

"Maharaj," she replied, "will you then explain to your servant what all this business means? I am only a poor woman. Can I believe that so exalted a personage is pleased to amuse himself at your servant's expense?"

The raja, still laughing, said, "My good lady, great people like me are fond of such mystifications. Now tell me. Six years ago, did you not find half of a torn scrap of paper among your jewels? Have you got it still?"

"Maharaj, your highness is omniscient, after all! I have got the paper by me still."

"Well, then," said the raja, "get into the palanquin again, go home, and fetch me the paper. When you have brought it to me I will tell you everything."

X

Hiranmayi, in obedience to the raja's commands, entered her palanquin, returned home, and having procured the torn scrap of paper of which we have already spoken, conveyed it to the raja, who, after carefully examining it, produced a similar fragment and gave it to Hiranmayi. He told her to put the two pieces of paper together. On doing so, she found that the two edges fitted one another.

"Read, now, what is written," said the raja.

Hiranmayi read as follows:—

"(By examination of the stars I observed) that the plans you have made are inauspicious. (A golden image such as Hiranmayi) should not be submitted to the risk of long widowhood. Her marriage would cause terrible misfortune. I have found by astrological calculation that she will be a widow at an early age. Nevertheless, if husband and wife do not for five years (see one another), in that case I may be able to indicate a line of action whereby (they may be) able to escape from the evil planetary influences which threaten them."

When Hiranmayi had read this, the raja said,

"This paper was given to your father by Ananda Swami."

"So I now understand," said Hiranmayi. "I see now why our eyes were blindfolded at our wedding, why the ceremony was performed in so extraordinary and secret a fashion, why we were forbidden to wear our rings during five years.

This much I understand, but the rest is still a mystery to me."

"Surely you comprehend," replied the raja, "why your father on receiving this communication suspended the negotiation for your marriage with Purandar, and why Purandar himself in despair undertook the voyage to Ceylon. Meanwhile Ananda Swami was making enquiries for a suitable and auspicious bridegroom. His search was successful. On examining the young man's horoscope, he found that he was destined to reach the age of eighty years, if he should escape a risk of death at the age of twenty-eight. By his learned calculations he ascertained that before the youth had attained to that age, and within five years of his marriage, he would incur a terrible risk of dying in his nuptial couch. But the stars showed plainly that if he could survive these fateful five years, he would live to a good old age.

"It was therefore settled that the marriage should take place when the bridegroom was twenty-three years old. But there was also the fear that if you remain seemingly unmarried all these years you might commit some imprudent act, or secretly marry someone else. That was why, in order to frighten you, the torn scrap of paper was left in your jewel casket. You know already how arrangements were made that you should not have sight of your husband during the five years of probation. It was precisely for that reason that you were prevented from seeing one another during the ceremony.

"But, a few months ago, all these wise and careful provisions were much disturbed by the unexpected course of events. When Ananda Swami came here secretly a few months ago he was much grieved to learn that you had been reduced to poverty. He got a glimpse of you, though you were not aware of the fact. He came to me, however, and informed me of all the romantic incidents of your marriage. He told me that if he could have guessed what hardships were destined to befall you, he would have made arrangements for a suitable maintenance for you. He entrusted the task of providing for your comfort to me, and made himself responsible for any expenditure I might incur. Moreover he laid this injunction upon me. Your husband, so he informed me, is an inhabitant of this city, and he desired me to take such measures as

would make it impossible for you and him to meet. He has told me who your husband is. Since that time I have supplied Amala with the funds required to keep you in health and comfort. It was really I who purchased your father's house and caused you to enter into occupation of it. It was I who sent you the diamond necklace. That was to test your fidelity."

"Where, then," asked Hiranmayi, "did your highness procure this ring? Why did you put me to pain and shame by pretending that you yourself were my lord and master? Why, too, did you allow me to remain in the belief that I was Purandar's tenant and under obligations to him?"

"From the day that I received Ananda Swami's orders", replied the raja, "I appointed people to watch over you. Then it was that I instructed Amala to tempt you with the offer of the necklace. Finally, knowing that to-day your long probation is concluded, I sent for your husband and told him that I was acquainted with all the strange circumstances of your lives. I told him that to-day his wife would at last be entrusted to him. 'With all due submission to your highness's orders,' he said, 'I have no desire whatever to see her. Better far that we should not meet.' I replied, nevertheless, 'Such are my orders.' He of course agreed that he had no course but to obey. 'But,' he objected, 'it is your highness only who knows what her life has been during these years and whether she is fitted to take her place in an honest gentleman's home. I take it that a personage of your highness's rank and reputation would not ask me to live with a woman who has been the object of scandal.' In reply I bade him leave his ring with me, telling him that by its means I would make test of your fidelity to your marriage vows. He paid me the compliment of saying that he would not have entrusted the ring to anyone else in the world, but that in my case he had no scruples. Let me hasten to add that you have triumphantly sustained the little test to which I subjected you."

"But," objected Hiranmayi, "I do not even now understand the nature of the test to which your highness was pleased to subject his humble servant!"

Even as she spoke, the lofty halls of the palace resounded with joyous nuptial music. "The eleventh hour has struck," said the raja, "I will tell you about the

test of your now proved constancy later. Your husband has arrived. Your first sight of him occurs at an auspicious moment."

At this moment a door behind Hiranmayi was thrown open. A tall and handsome man stepped gravely into the chamber. The raja said,

"Hiranmayi, let me present you to your husband!"

Hiranmayi looked up; her brain reeled; she knew not whether she was awake or dreaming. For the newcomer was—Purandar!

The happy pair stood, too astonished to move or speak, neither could believe the joy that had befallen them.

The raja said, "Friend, Hiranmayi deserves all your love and respect. Take her, sir, with all due affection to your home. To this day she loves you as dearly as she has always loved you. Day and night I have had her under careful observation, and I know that her heart is wholly yours. At your request, sir, I subjected her to a wholly unnecessary trial. I went so far as to inform her that she was in fact my own wife. Not even the thought of princely honours shook her heartwhole devotion to you. I hinted to her that, though she was my wedded wife, I suspected her of a guilty passion for you. If she had been offended at a charge so revolting to her womanly modesty, if she had asserted her innocence, and had begged me to take her to my arms, I should have known that she had forgotten her lifelong affection for you. What do you think, sir, was this gentle creature's answer to a

most offensive accusation? 'I am a guilty woman,' she said, 'and not worthy to be your highness's wife.' Hiranmayi, it was with pleasure and respect that I comprehended the motive that led a good woman to accept a cruel and false insinuation. Rather than yield yourself to a union without love, you were willing to endure a slanderous accusation. My child, with all my heart, I wish you and your husband all happiness!"

But even now Hiranmayi was not fully satisfied.

"Maharaj," she said, "satisfy your servant's curiosity on one other point. If Purandar was absent in Ceylon, how was it that he was able to be present at the wedding in Benares? And if he was able to proceed to the Sacred City at that time, how was it that we were all kept in ignorance of the fact?"

"Ah," said the raja, "that is easily explained. The Swami and Purandar's father arranged that your husband should go straight to Benares from Ceylon and return thither when the marriage ceremony was completed. He did not visit his home on the way. That is how his movements were concealed from the gossips of my excellent town of Tamluk."

Purandar here bowed low and said, "Maharaj, as your highness has today fulfilled my heart's dearest desire, so may kind Providence fulfil your highness's every wish. In all your highness's dominions there is no happier man today than your highness's humble slave and subject, Purandar Chetty."

THE EPOCHS OF CIVILIZATION

BY JITENDRALAL BOSE M.A., B.L.

IT is a generally accepted proposition that the value of a book, particularly of a scientific book does not depend so much on the collection of materials, nor so much on a skilful arrangement of such collected materials as on the ability of its author to add to the stock of human knowledge from a consideration of

those materials. "Whatever may be the subject of a scientific work," says Fichte, "the author of such a work must not conceive of knowledge in a mere historical fashion and only as received from others, he must for himself have spiritually penetrated to the idea of knowledge in some one of its sides and produce it in a self-creative, new and hitherto unknown form." A concordance has of course its value, but that value consists mostly in the facility it is able to afford to a thoughtful student for shaping his ideas and thought;

"Epochs of Civilization" by Pramatha Nath
Bose B. Sc. (Lond.) W. Newman & Co., Calcutta.

from the mass of facts thus collected for him. An author therefore must be more than a mere collector of curiosities and a book which seeks recognition and consideration from its readers, must not only present facts, but must out of these facts construct such a new idea, as will throw some new light on the subject it treats of. The difficulty of a scientific work is the greater in this respect, inasmuch as it has to deal with a subject which can not aim at pleasing only—which is by some critics considered to be the only object of a work of art,—but which concerns itself about some serious problem of this world, physical or mental, towards which the general reader is mostly apathetic. Book-writing has degenerated into a trade and it does not pay to produce books which do not catch the popular fancy. A scientific book has therefore to face this difficulty and has to remain satisfied with its own usefulness and merit, which must be the only criterion for its finding a place in that higher literature which disregarding profit or loss, discusses the serious problems of this world.

It can not be denied that Civilization is one of such problems and treatises which profess to deal with that problem, are therefore likely to share the fate of all works on technical and scientific subjects—neglect from the general mass of readers. But all the same it is of immense value to students of Sociology. The history of human progress is not only a very complex problem, but is also a very important one and a correct diagnosis of its ways and means, a true exposition of its manifold characteristics and tendencies may be of incalculable benefit to humanity. It is of course needless to point out that a history of civilization as a whole, is necessarily a history of man in a comprehensive sense, and its success largely depends on the breadth of generalization and careful utilization of scattered materials judiciously put together. The materials are in themselves so extensive and the knowledge necessary for a thorough assimilation of these materials is required to be so vast, that hitherto the attempt of scholars to treat of civilization has generally been confined to particular countries or continents, or to particular periods only. Rightly has Buckle deplored, that "the unfortunate peculiarity of the history of man is that although its separate parts have been examined with considerable ability, hardly any one has attempted to combine them into a whole and ascertain the way in which they are connected with each other." A work which attempts to treat of the important sociological phenomenon of civilization as a whole, irrespective of particular countries or periods, or in other words, of human progress generally, has a freshness about it which makes it irresistibly attractive and those who are so far above the general mass of readers as to take an interest in the great question of human history cannot afford to pass it by without giving it the encouragement and consideration which it certainly deserves.

To Mr. P. N. Bose, the author of "The Epochs of Civilization," belongs the great credit of studying the problem of civilization not only from a comprehensive but also from an original standpoint, as we hope to show later on. The name of the book is slightly misleading and is not comprehensive enough to indicate fully the matters discussed in it. The book is divided into six chapters, dealing with, 1st, the general characteristics of the three Epochs and the three Stages of Civilization; 2nd, with the causes of Civilization; 3rd, with the survival of Civilization; 4th, with the historical details of the first epoch; 5th, with those of the second Epoch; and 6th, with those of the 3rd Epoch. The

author has examined all the details of every known civilization, and has passed under review the history of all the important civilized countries of the world for establishing his propositions and formulating his conclusions. His conclusions may be conveniently stated here briefly to be as follows:—

(1) There are three stages in every civilization, 1st the artistic in the material stage, 2nd the intellectual stage, and 3rd the ethical and the spiritual stage.

(2) All these three stages together constitute an Epoch of Civilization which is ushered in by an important historical event.

(3) Although "the struggle for existence and survival of the fittest" may be the law applicable to the animal kingdom in its evolution, the law does not govern the higher stages of civilization. Man so far as he is an animal is subject to it, but when he evolves out of the lowest stage, amity and not enmity is the law that governs his further progress. Ethical and spiritual development are the highest expressions of human progress.

(4) There are two factors in the building up of civilization, internal and external, the former arising from a desire for superfluous things, both physical and mental and the latter including biological and physical causes. Physical causes influence civilization to a great extent at the early stages. Their influence diminishes with man's ascendancy over nature. In its subsequent stages civilization is evolved by a noncosmic process different from and partly antagonistic to that by which the desire for material progress has been satisfied. There is also the influence of one civilization upon another, and also the impression left on the civilization of the immigrants by the manners and customs of the conquered people. It is the cultured few in every community who influence civilization, the effect of democratic influences therefore is unfavourable to growth of culture.

(5) Survival of civilization is artificially aided by exclusiveness and mainly depends on its attainment of the third stage and the subsequent attainment and maintenance of equilibrium between the forces leading up to material development and then making for ethical and spiritual development. Excessive materialism and unequal distribution of wealth are some of the causes which destroy a civilization. Intellectual culture is a condition precedent to survival of civilization.

His historical deductions may be thus summarised. The first epoch began about the sixth millennium B.C. and ended about 2000 B.C. It comprises the history of the earlier civilizations of Egypt, Babylonia and Chaldea. The second epoch (about 2000 B.C. to 700 A.D.) comprises the later civilizations of Egypt and China and then of Greece, India, Rome, Assyria, Phœnicia and Persia. We are living in the third epoch which commences about 700 A.D. Each of these epochs was ushered in by important racial and political movements. The first epoch was inaugurated by the subjugation of the indigenous people of Egypt, Chaldea and China by intrusive immigrants. It was mainly the period of Semitic ascendancy.

The second epoch commenced about 2000 B.C. and is marked by the Aryan influence and Aryan advance. A branch of the Aryan race migrated into India about 2000 B.C. and gradually established its supremacy over the aboriginal tribes there. Another branch the Mitanis rose into importance in Asia Minor about the 15th century B.C. A third group, the Hellenes migrated to Greece and then displaced the Pelasgians and a fourth the Romans overcame the more civilized Etruscans. Egypt was invaded by

a horde of barbarians the Hyskos, who overthrew the native dynasty and founded one of their own (about 2000 B.C.) The ancient Babylonian Empire which attained its acme of prosperity under Khamurabi and his successors was conquered by barbarous tribes, the Kasstes from the mountains of Elam (about 1800 B.C.) It was gradually dismembered and out of its ruins rose a new Empire, that of Assyria. The only civilized country where political revolution was consummated with the least disturbance was China, where a new native dynasty called the Shan took the place of the one founded by Yaou (about 1765 B.C.)"

"The third epoch of human progress was initiated by the invasion of the Roman Empire by the Germanic tribes in the fifth and sixth centuries A.D., the incursion of the Arabs into Africa, Syria, Persia, and India in the seventh and the eighth; the subjugation of the savage tribes of Mexico by the Toltics about the 6th century and the establishment of the supremacy of the Yucas in Peru in the 9th and 10th."

About civilization in particular places, the author's conclusions are as follows:—

(a) Judging Egyptian Civilization as a whole we find that the forces which make for intellectual, spiritual and ethical development were much weaker than those which led to material progress and a stable equilibrium between the two was never attained.

(b) Greece attained the third stage, but her ethical development was imperfect. Benevolence had no place in her ethical code. The dominant feature of Hellenic culture was artistic development. The ethical and spiritual tendencies of the third stage were confined to a comparatively small circle of thoughtful men. They did not influence the life of the community to any large extent. The anticosmic forces were not powerful enough to counteract the effects of the cosmic so as to establish equilibrium. The extinction of her civilization is mainly attributable to her incomplete development of ethical and spiritual culture.

(c) "Rome had made but little progress even in the first stage of civilization when she conquered Greece. She had distinguished herself in nothing else but predatory warfare. . . . Under Hellenic influence she made rapid strides towards the second stage, though as is inevitable in such cases her advance in it was not very great. Though the influence of the third stage was felt in the Roman Empire, Rome herself did not attain it and her civilization remained grossly material to the end." The immediate causes of the extinction of the Roman race and Roman civilization were the excessive material development, the expansion of the Roman Empire which in the long run demoralized the Roman people, and destroyed the fine old type of Romans and the Roman peasantry, —the influx of foreigners or liberated slaves who finally had the upper hand in the government of Rome.

(d) China not only succeeded in maintaining equilibrium between the two contending forces but was the most practical amongst ancient nations. Her civilization has therefore survived. She attained to a high standard of ethical greatness under Laotze, Confucius and Mensius.

(e) The third stage of civilization was nowhere fully developed as in India. Equilibrium was reached and the subsequent movements of Hindu civilization were restricted to the restoration of the equilibrium if disturbed by any cause either internal or external.

(f) The Western nations who have made such a marvellous intellectual progress have advanced very far in the second stage, but have not as yet reached the third stage of civilization inasmuch as they have neglected the spiritual side of it and the material bias as yet too prominent in them. The noble teachings of Christ have so far produced very little result and the engrafting of Christianity on these countries was an incongruity.

It may not be out of place to give a short account of the characteristics of the three stages of civilization as defined by Mr. Bose, and this I prefer to do in his own language. As an introduction to this branch of his enquiry he has briefly discussed the great biological controversy regarding man's place in nature, and seems inclined to accept the view advocated by the French Anthropologist A de Quatrefage, that by his spiritual and moral faculties man is differentiated from animals altogether. It will not be profitable for us to enter into the merits of this controversy or into the details of the geological comparisons made by the author before he has actually entered into the question of the three stages and we will now proceed to place before the readers Mr. Bose's definition of these stages and their essential characteristics as conceived by him.

"In the first stage," says he, "the social organism is still chiefly occupied with its animal existence and is therefore strongly characterized by the predatory spirit. Matter dominates the spirit at this stage and civilization is essentially material. Industries which minister to the comforts, conveniences and luxuries of life are gradually developed, culture at this stage being related to the gratification of the senses and the animal necessities of life or to the expression of the emotions, takes the form of the fine arts—poetry, music, sculpture, painting, and architecture, and the first stage of civilization may on this account be called the stage of the fine arts."

"The second or intermediate stage may be called that of intellectual development. Matter now ceases to dominate the spirit. The sovereignty of reason is established and the empire of mind is gradually extended. Man is no longer absorbed by the struggle for mere animal existence. His outlook of life is widened. He investigates physical as well as psychical phenomena and attempts to elucidate the laws by which they are governed. Thus spring up Science and Philosophy. . . . Art passes from the imitative and the naturalistic stage to what has been called the "Classic" stage. . . . Militarism and the predatory spirit are on the wane. As the stage advances wisdom and knowledge begin to occupy a higher place than brute strength. . . . There is greater humanity and greater self-restraint than in the preceding stage."

"During the third stage far more attention is paid to the spiritual than to the animal, to the inner than to the outer life of man. Happiness is sought from within, rather than from without, by self-denial rather than by self-indulgence. . . . Painting and sculpture are idealized. Religion becomes altogether subjective among the enlightened, and partly so among the ignorant. . . . Such virtues as self-sacrifice and benevolence become more widely diffused than ever before. The decadent militarism of the second stage becomes altogether extinct among those who have made the greatest progress in the path of spiritual advancement. There is a tendency towards the establishment of equilibrium between the various forces of progress material, intellectual and ethical; and society is characterized more by harmony than by mobility."

Having thus divided civilization into three stages

and three epochs, the author proceeds to give instances of the incongruous results of the engrafting of a high standard of civilization on societies in an undeveloped condition and cites the cases of Arabia and Spain to illustrate his point. It appears to me that he has read the cause of this incongruity more accurately than Mr. Buckle who also cites these examples and has taken his stand on a much more fragile basis. In the three last chapters of his book the author has tried to substantiate his threefold staging of civilization, by a detailed exposition of the history of Egypt, Babylon, India, Greece and modern Europe in such of its branches as bears upon his subject. Of the advantages of such a method of classification one may say, that should it be accepted as correct it would facilitate the synthetic and analytic judgment on any civilization, past, present or future.

Before leaving the subject of the threefold staging of civilization, we may be permitted to note that this classification seems to me to be parallel to the threefold division of mental properties adopted in the philosophical literature of India, viz., Tamasika, Rajasika and Satvika, the one following being higher than the one preceding it; so that Tamasa would correspond to the first stage, Rajasa to the second stage and Satvika to the third. It is not improbable that the author was unconsciously influenced by his recent study of *Indian Philosophy* to adopt this threefold staging. At any rate it is quite clear that the qualities developed in the three successive stages almost exactly coincide with those developed in the human mind by the ascendancy of one of the three Guna's—Satva, Raja and Tama. Of all the methods of classifying the properties of the human mind and the soul, both ancient and modern, this seems to be the most comprehensive and far reaching, and capable of solving the many and various inconsistencies of human action and motives. Consequently these are the safest and the surest guides in gauging the tendencies and characteristics of human progress generally. I should have been very pleased indeed if the author had proceeded upon this satisfactory foundation. There is yet another advantage if we pursue this comparison a little further. If we refer to the Sankhya Philosophy we shall find that these three Gunas co-exist, one of them preponderates and the other two remain in a subservient condition. If that be so, then Mr. Bose's statement that even in the first stage sages appeared who foreshadowed the third stage of progress need not excite any wonder. "A study of the dynamics of society resolves itself into a study of the mental laws"—is a true proposition.

Of the characteristics of the three stages it may be said that there is hardly any dispute that there have been stages in every civilization and that the qualities developed in the first two stages are generally admitted to be very much as the author of the book before us has described them to be. There is however a difference of opinion as regards the place of ethical development in human civilization. Throughout this book Mr. Bose gives great prominence to ethical progress but it is noticeable how little weight Buckle attaches to this side of human culture. "Applying this test to moral motives," says he, "as to the dictates of what is called moral instinct, we shall at once see how extremely small is the influence these motives have exercised over the progress of civilization." In a scheme like his it is only reasonable to expect that religion will be assigned a very subordinate place, and from what one can gather from Buckle's work, he certainly does so. But it appears to me that Mr. Bose's idea about the place of religion in the formation of civilization is somewhat different from Buckle's; as

he is decidedly of opinion that in the first stage at least religion was the principal motive power for the progress of human culture. It is also possible to deduce from the illustrations cited by him that he holds that it is not a negligible or a mean factor in the shaping of civilization in its subsequent stages. While accentuating the rationalistic side of religion, much as Buckle has done, he however assigns a prominent place to its spiritual side, which does not enter into the calculations of the Western writers on Civilization. The threefold classification of human progress, which it must be admitted is an original method of classification, is made possible only by the admission of spiritual culture in the scope of progress as proposed by him.

Now it is almost certain that this will open up a field for controversy, because spiritual advance implies the existence of laws, which are quite antagonistic to the recognized laws of human progress, such as struggle for existence, and survival of the fittest. Spiritual eminence aims more at cessation from struggle, than eternal strife, its guiding principle is amity, not enmity, and Mr. Bose's bold statement of their laws, though it is fortified by quotations from Huxley and Spencer, is sure to be challenged by those who consider that psychic culture is of no value to the human race, and who would not admit of any other law except the law of struggle for the uplifting of man. Were it possible to interpret this law of struggle in a higher sense, I would assent to it so far, that it is not merely a physical law but it also exists in the mental and the psychic planes where a constant struggle goes on between the three properties (Gunas) to overpower each other. But the defect of the accepted law of struggle is that it is limited to the physical world only and as such is supposed to determine every kind of evolution. But evolution is not only a cosmic but is also a non-cosmic process and it seems unreasonable to confine it to the physical plane only or to seek for the cause of every kind of evolution by its means. That would appear to be the substance of Mr. Bose's contention, only it would have been happier if he had adopted the Indian Method of reasoning in support of his arguments.

But what seems to me to be the boldest and the most original of his conclusions is that for survival of a civilization it is not only necessary to attain the third stage, but also to establish an equilibrium between the forces leading up to material development and thus making for ethical and spiritual progresses, which are the real substance in every civilization and without which misery can not end in spite of very great intellectual advancement. In this connexion I may note that besides discussing the question in his book, the author has added an interesting preface, where the scientist gives way to the man and we are permitted to look more directly into the author's mind. It is not merely a string of words but is to my mind an integral part of the whole work, where the author taking advantage of the liberty of a man places on record his views on the important question whether intellectual advance without the necessary appendages of spiritual and moral culture can be considered the highest aim of civilization. He has taken a birds-eye-view of the entire situation, he has counted a good many authorities, he has discussed the pros and cons of this question, in a much lighter, pleasanter mood and style. There is a quotation in it from Huxley which more than any other supports him in his contention that merely scientific advancement does not to any great extent remove the miseries of the people at large. He concludes his preface thus:—

The Western nations are "playing the man" to strive, to seek, to find. But the question naturally obtrudes itself—to find what? A spectator from the oriental view-point may well ask: Of what avail is the victory of the Western "grown man," which is achieved not by love, mercy or self-sacrifice but the path to which lies over the misery of countless fellow-creatures in all quarters of the globe and which does not secure the tranquillity and beatitude begotten of righteousness and concord but brings the sisyphian misery and disquiet engendered by unsatisfied desire, insatiable greed and perpetual discord?

In this preface, therefore, he has prepared the ground for the enumeration of the great doctrine of spiritual advance and equilibration of forces which we have noted above—only here the man utters his sentiments and the scientist is on the background. But this may be said to be the keynote, the master-idea of the whole work and it has been attempted to be brought out with some amount of insistence from out of a mass of facts collected by the author. Though he is not assertive and does not hesitate to admit that the instances are not numerous enough to justify the formulation of a law and has thrown out his ideas more in the shape of suggestions, yet we feel that the logical precision with which it has been worked out, and the evidence adduced by him in its support remove it from a mere speculative ingeniousness and give it the character of a demonstrable proposition. Were it however no better than a mere speculation we would not still dismiss it without a serious thought, for it is clear that its power to do good to humanity is immense. But even arguing from an analogy to natural laws we can not reject the theory as entirely untenable. "And now towards what do these changes tend?" Asks Herbert Spencer. "Will they go on forever? or will there be an end to them?" and in reply he announces his conclusion. "In all cases then there is a progress towards equilibration." What is true of the natural laws of struggle is also true of the mental and psychic laws, viz., there must be reached an equilibrium for the consummation of the progress effected by these laws. It follows, therefore, that mobility is not the immutable law either in nature or in society and the equation of forces is absolutely necessary for the establishment of that peace which is the summum bonum of human progress. Much as the Western World is exercised over its material prosperity, and scientific greatness, its territorial aggrandisement and its self-reliant pride of power, there is a faint flutter of spiritual consciousness amongst some of her choicest men, and the propaganda of peace are no longer mere things of imagination, but are an accepted programme in the work of politicians. It is now recognized that the world wants peace and not everlasting strife. But this feeling is yet confined to a very few and has not permeated into the minds of the money-grabbing and power-loving people outside this select circle. The intellectual development of Europe has been wonderful, but it yet remains to be seen whether the scarcely audible spiritual palpitation will be smothered by the strong material bias and the predatory proclivities still dominating the western mind to a very large extent, or it will be so far fostered as to allow it to see that in spite of her material greatness and scientific achievements all is not well with Europe and that there are such defects in her wealth-accumulating principles as in the distant past caused the downfall of such a noble empire as that of Rome. It is the establishment of equilibrium between the material and spiritual forces that can ensure the progress of a national civilization. In the present state of the European mind it is very doubtful whether

this friendly counsel will be heeded, or that our author will receive appropriate recognition, not to say encouragement, from Western thinkers.

Yet his only fault—if a fearless and honest diagnosis of the tendencies of Western Civilization can be properly so-called—is that he thinks, and has dared to say so, that Western Civilization has not yet attained the third stage and there is no sign visible in Western countries of an attempt to establish the equilibrium which, as we have seen, Mr. Bose considers so necessary for the stability of any civilization. The author has quoted a passage from Lecky's History of European Morals to show the lack of morality on the part of European natives when the question of grasping foreign territories is involved and we may be allowed to supplement it by a quotation from Herbert Spencer's autobiography on that very point. Speaking about his "Anti-aggression league" he says:—

"It was indeed a foolish hope that any appreciable effect could be produced under conditions then existing, and with an average national character like that displayed. While continental nations were bristling with arms and our own was obliged to increase its defensive forces and simultaneously foster militant sentiments and ideas, it was out of the question that an "Anti-aggression League" could have any success. While promotion was accorded and titles were given to those who in our dependencies forestalled supposed hostile intentions of neighbouring tribes by commencing hostilities—while the tens of thousands of appointed teachers of forgiveness of injuries uttered no denunciations of the implied maxim—"Injure others before they injure you," it was absurd to expect that any considerable number would listen to the principle enunciated that aggression should be suffered, before counter-aggression is entered upon. With a parliament and people who quietly look on or even applaud, while on flimsy pretexts the forces of our already vast Eastern Empire successfully invade neighbouring states and then vilify as "dacoits" i.e. brigands those who continue to resist them, the expectation that equitable international conduct would commend itself was irrational."

Could a commentary on the national predatoriness go any further?

The selfishness and want of candour of the Western nations are exemplified in such actions as these though in their self-complacent declarations they never omit to say that all their territorial aggrandisement is undertaken not for their own good but for the good of the conquered people. As a matter of fact, however, our author tells us, not in a carping spirit, but merely as a statement of a bare fact,—that they do so to exploit the wealth of the conquered country and to enjoy it at home. In spite of the development of high principles of morality and noble altruistic ideas, European nations set every ethical consideration at naught when they embark upon the conquest of a foreign country. There are symptoms which do not indicate an early attainment of the third stage, nor do these tendencies synchronize with any progress in spiritual development. Yet our author has not anywhere sought to belittle Western greatness—past or modern, nor is his outlook of the future altogether gloomy. If he has noticed the danger and misery entailed by capitalism, machinery and individualism, he has also noticed the influence which such societies as the Buddhist Society, the Psychological Society, the Theosophical Society are beginning to exert on the Western peoples. There is no sting in the warning he has delivered, he has not forged the materials for his adverse criticism of Western civilization, he has taken them from

European writers. If his book is banned by European statesmen, the ban will extend to such able thinkers as Huxley, Herbert Spencer, Henry George, Lecky, Wallace and others. There can be no mistake about the sincerity of his purpose and the singleness of his aim. If he has found any defect in the societies he has examined he has stated them much as a doctor does if he finds any disease in the patient he examines. His warning is like the doctor's warning to a diseased man and it has been given as much to European countries, as to his own country, where the equipoise has been very materially shaken by the impact of Western Civilization. Our author is impartially expecting to see whether the Western peoples will establish the equilibrium and whether Indian civilization will have vitality enough to restore the displaced balance. He cannot be accused of doing injustice to one civilization while unjustifiably favouring another. It will be a matter of great regret if the book fails as a financial venture, simply because the author has the courage of his convictions and the temerity to express his views, dismissing from his mind the consideration for preconceived notions and the settled likes and dislikes of any class of his readers. We may say of him as Fichte says about the scholar that "The Idea alone urges him forward, nothing else. All personal regards have disappeared from his view. The personality of others has no more weight with him than his own when opposed to the truth and the idea." Having done this he can certainly expect that no one will be offended with him for his bold and open profession of truth as he has perceived it. "The worst insult," says Fichte, "that can be offered, even to a half educated man, is to suppose that he can be offended by the exposure of an error which he has entertained, or the proclamation of a truth which has escaped his notice."

It is idle to expect that there will be no difference of opinion about his premises, if not about his deductions. I myself differ from him in many points about the Hindu Civilization. It is evident that his knowledge about it is not direct, but has been acquired second hand. He has not read the originals of the texts he has quoted and has consequently depended on translations, which are not free from inaccuracies and doubts. Besides this he has in many instances disregarded the Indian standpoint and his opinions therefore are too much tinctured by the Western prejudice against Indian opinions regarding Indian questions. Add to this his sweeping denunciations as superstitions of practices of which he has no knowledge and about which he has never cared to acquire any knowledge, and it will be readily admitted that this is a serious defect in his otherwise masterly work. His knowledge about the Vedic Literature is most at fault and I have no doubt that he has not fully appreciated the spirit of the Vedas, when he calls Vedic civilization as essentially material. One who enters into the spirit of the Vedic texts can at once find that in them are unmistakable evidences of a religious development and spiritual progress, both from the nationalistic and emotional standpoints, which fit in only with a higher state of advancement and which are quite inconsistent with the first stage of civilization. It is evident he has made extracts from such portions of the Vedas as support his theory and has omitted to notice those which go against it. Over and above this he has not thought it necessary to examine the views of such great men as Sankaracharya and Sayana about the interpretation of Vedic texts, but has unhesitatingly accepted that put on them by scholars who could not be expected to appreciate the spiritual side

of the Vedic Literature. The result is that he betrays such an imperfect perception of the Vedic truths as to make it incumbent on us to signify our dissatisfaction at and dissent from it.

Nor is his idea of the Mahabharat any more appreciative and accurate. Besides confusing the Vedic period with the Epic period as the period of the Mahabharat has been called by European scholars, it is noticeable that want of proper investigation has led him to seize upon isolated instances for characterizing the Epic period as evidencing a low stage of civilization and the great war as a conflict where horrible barbarity was displayed. The great ideal of self-sacrifice and resignation as manifested in Bheesma, the absolute ideal of truthfulness and quietude in Yudhisthira, the sturdy manhood and self-control of Arjuna and above all the glorious teachings of Sreekrishna on the one side, and the sturdy motherhood of Kunti, the devoted wifehood of Subhadra, Gandharee and a host of other female characters of the Epic, on the other side, have all been quietly passed over. He has also permitted himself to express the opinion that sexual morality was loose at the time of the Mahabharat and the Puranas. It is indeed a pity that the author forgot that long before the Mahabharat period, the Ramayan, of which the author makes scant mention, has already depicted the noble wifely virtues—chastity is too tame a word for "Sateetva"—of Seeta, and that the Mahabharat contains the ideal of Sabitri which has been for all times the ideal of chastity in India. All this indicates a careless assimilation of facts and a too subservient judgment. Yet one need not shrink from declaring that if any two things have served to maintain what greatness there is in Indian character even after so many years of political subjugation and so many vicissitudes, these are the Ramayana and the Mahabharata. Judging by the standard fixed by the author himself—self-denial and want of predatory hankering—the Mahabharata will satisfy all the conditions of a higher stage of civilization. Would we could with any approach to truth say that we were morally as great to-day as our forefathers were at the period of the Ramayana and the Mahabharata. Our author, however, cherishes the facetious notion that moral greatness dated in India from the Buddhistic age and has therefore tried to prove that the Ante-Buddhistic age was devoid of any high ethical and spiritual ideals. To fit in with this theory he has had to draw down Manu to a post-Buddhistic period.

His dates about Hindu civilization are also mostly fanciful. It is impossible to assent to the placing of Hindu civilization in the second Epoch. Even the most perfunctory research would show the absurdity of such a position, but I am afraid that Mr. Bose refrained from making any original enquiry into this matter. The date of the Mahabharata War has been ascertained from astronomical and historical data to be not later than 1400 B. C., though there are reasons to believe that this momentous event in the history of India took place not less than four thousand years ago and it would not be unreasonable to fix the date at 2000 years before the Christian era. If any thing is clear from the Mahabharata it is this. Assuming that the Aryans entered into India from outside, although that in itself is a debatable assumption, the Aryan colonization of the whole of India had been fully accomplished when the great war broke out. There is also no room for doubt that at that time the Vedic form of worship had yielded to the Pauranic form. It is also quite certain that the caste system had already assumed a definite shape. All these facts can be gathered from the indisputably genuine portions of the great

Epic. One may therefore pause to consider whether all these changes could have taken place during the short period of six hundred years, taking the latest date for the War? It is also noticeable that benevolence had been largely developed amongst the moral virtues of the age, and that there are clear references to an artistic development which must have taken a very long time to develop. The question therefore presses itself: could all these things have happened in the short time allotted by the author? No great scholarship is needed to negative such an absurd proposition. That the three stages appeared in Hindu civilization cannot be doubted, the only question is when did Indian civilization enter into its first stage and the subsequent stages? It would be much more rational to accept Mr. Tilak's calculations founded on astronomical basis and to allow a period of at least ten thousand years for the life of Indian civilization. It follows therefore that the earlier Indian civilization, call it Vedic civilization if you will, must be placed in the first epoch; the later Indian civilization of the Epic, Pauranic and the Buddhistic age must be placed in the second epoch, whereas the civilization of the post-Buddhistic Bramhanic renaissance inaugurated by the great Sankaracharya naturally falls in the third epoch. It will also be more reasonable to believe that the Indian civilization had matured its second stage in the Epic age and it entered into its third stage by the close of that age, that is at a pre-Buddhistic period, much earlier than the time which our author has assigned to it.

These are some of the positions taken up by Mr. Bose from which I beg respectfully to differ, barring, of course, some minor points which do not count in a review of the author's main conclusions.

But I am bound to admit that in spite of these defects, his analysis of the tendencies of Indian civilization is not open to serious criticism. Much as he is mistaken about the genesis of the objects of Hindu adoration—the Pauranic deities or some of the important features of Hindu worship or religion, he has not misinterpreted the cardinal principle of the Hindu faith—viz. spirituality, and even differing from him on many points we are to convey to our author our sincere thanks for bringing out this bold truth, at a time when it would have been more profitable to denounce than to extol any feature of our civilization. For although there is a change for the better, the generality of the educated men of India, prefer to decry it instead of seeing any good point in it—the wave of materialism from the West has so overpowered them that they are blind to any other kind of greatness except material prosperity. There can not be two opinions about the need of some amount of material prosperity in a material civilization and so far therefore these men are right, but when they seek to exclude spiritual greatness altogether from the

programme of national regeneration, they make an egregious mistake. What is necessary, however, is to restore the lost equilibrium—to maintain intellectual, spiritual, ethical and material greatness at such a stage, that one may not destroy the other, to the detriment of national welfare and national efficiency. There is use for all kinds of greatness and the use of Indian spiritual greatness is now being felt in Europe. This is very well proved by the honour which England recently paid to our great poet Rabindranath. There is an especiality in every country and India's especiality is her spiritual eminence. It is this that enables her even in her fallen condition to send out teachers to the conquerors. If the East and the West meet, it will be at this very point. If the attempt of the political reformers of India to ameliorate her condition is to bear fruit, their endeavours must converge on this point. This is the lesson which Mr. Bose's book has taught us and it would be much more profitable to think on the lessons dispassionately instead of raising a storm of contention over matters which the author has put forward before the public as the results of his mature consideration. There is one thing indisputably plain throughout the book—the author's sincerity of motive. He has not sought to produce effect by ponderous sentences or sentimental antithesis. His language is as direct as his purpose is and, faults and shortcomings notwithstanding—you will rise from a perusal of this book with new ideas and new thoughts which if properly disseminated and acted upon may be of great use for changing the existing condition of society.

It may be said that it is too high a praise to bestow on any book. I do not deny that it is. If the problem of civilization can be considered worth studying, or having a recognized place in the important sciences of the world, then any attempt to elucidate its tangled skein is bound not only to be interesting but also profitable—more so an attempt to present it in a hitherto unknown form. Such an attempt is clearly discernible in Mr. Bose's work. But even leaving aside the original thinking, one will find in it enough interesting reading—curious side lights on the history of many past and modern nations—peeps into the forgotten greatness and littleness of ancient kingdoms, the parts played in the world's progress by such great countries as Greece and Rome, Egypt and Babylonia, India and China, which in themselves will repay perusal and will furnish sufficient materials for thought. And even those who may be inclined to reject most of his theories will in the end be forced to admire the author's surprising amount of scholarship, the breadth of his generalizations, his patient research and his grip over such a complex subject as the rise and progress of civilization in all its intricate details.

NATIONALISATION OF INDIAN RAILWAYS

IN all countries of the West—even in England where, according to Emerson, "the taste of the people is conservative,"—there is an unmistakable drift towards Government-Ownership and Nationalisation of Railways, and the reason is obvious. Railways, when they are owned by Companies, go to swell the pockets of private Trusts and individuals, while the State has to provide the land over which the Railway runs and to make many other concessions more or less onerous. The State-ownership of the Railways, on the other hand, by bringing the surplus profits into the National Exchequer may make the burdens of the Tax-payers smaller and less heavy. If this be the case in the West, where the Railways are owned and worked by native Capitalists, the need of State-ownership becomes all the more apparent in a country like India, where all the Capital for the construction and equipment of Railways is imported from abroad, and foreign merchants and millionaires carry away out of the country all the profits in addition to what is legitimately their due as interest on the money invested by them. In India the need of the Nationalisation of the Railways is therefore all the more important. Mr. Thomas Robertson, C.V.O., in his Report on the administration and working of Indian Railways, submitted to the Secretary of State for India in May 1903, suggested two alternatives. Either that the Railways which are now worked by Companies should be taken over by the Government for working them together with the State lines worked directly through the agency of the State, or the State lines should be handed over to the Companies so that they may be worked together with the lines owned by or leased to the Companies.

The Government has, indeed, its hands full with many matters and to add to these any further responsibilities might, it is apprehended and argued, break the proverbial camel's back. Considered from this point of view, therefore, the more the Government is relieved of these *quasi-commercial* duties of Railway administration the better

would it perhaps be for it. But there is the other side of the shield. In this country the Railway Companies are foreign, and if the existing State lines passed into their hands a lion's share of the surplus profits arising therefrom would go to fill the coffers of these foreigners while the Indian rate-payers, for whose benefit India ought, primarily, to be ruled, would be deprived of a large share of such profits, which ought in justice to be theirs. Then there is another matter which ought not to be allowed to slide into obscurity in discussing this proposed transference of the State Railway properties into private hands. At present, willy nilly, a considerable number of Indians are given employment on the State Railways in the superior ranks of Engineers, and Accounts Officers, and in theory, if not in reality, the superior branches of the State Railway Revenue Service are also open to them. In the event of the State lines passing into the hands of private companies our countrymen would be deprived of all these appointments. We would, for reasons set forth above, as far as possible and permissible under the existing contracts, have the first alternative suggested by Mr. Robertson, namely, that the State should assume the management of the entire railway system in India. When the Government owns and works Telegraphs and the Post Office, and that with considerable efficiency and gain, we do not see what should stand in its way to control and manage the Railways as efficiently. The very rapid expansion of Railways in this country within recent years makes it a subject of pertinent and profitable discussion, even here, where all the thinking for us is monopolised, as it were, by the Anglo-Indian race, and the Anglo-Indian Press. Mr. Herbert Spencer, we know, sneers at the idea of State-ownership and State-management, not only of Railways but of many other institutions. Speaking of Railways and refuting some imaginary critics he says in his "Study of Sociology"

The State should purchase the Railways, it confidently asserted by those who every morning read of chaos at the admiralty, or cross-purposes in the dock.

yards or diplomatic bungling that endangers peace or frustration of justice by technicalities and costs and delays,—all without having their confidence in officialism shaken.

Now, if we accept Mr. Spencer's dictum as infallible we do not know where to stop. We know, that the judiciary and the executive of the Government are not unoften inefficient and sometimes troublesome; but can we, for that reason, ask the Government to lease its powers of controlling the country to firms of private Companies? The affairs of the army are often stigmatised, and not quite without reasons, as fearfully mismanaged. But who would dare suggest, for all that, that it would be better and wiser, if the enlistment and keeping up of the army were entrusted to a private Company and hired of them by the Government when war broke out and there was a necessity of active employment of soldiers?

Under certain conceivable conditions it might, perhaps, be desirable to leave the work of, what the Americans call, transportation, in the hands of private enterprise. But these conditions have not evidently been attained even in the freest of all countries, the States of the American Union. There not only Railways but also Telegraphs, are left to be managed by private Capitalists; and what has been the result? It has given rise to the most serious problems of American economics and American politics, and Trusts and Combines, no matter what party is in office, practically rule that vast country, which is Republican merely in name. As in the United States so in the United Kingdom, Railways are owned and worked by private enterprise and here also the monopoly has not been altogether without its baneful effects from the social and economical points of view. In the little Republic of Switzerland, however, where the State is the owner and worker of all its Railways, the result has been, on the contrary, according to all accounts, both politically and economically the most sound and satisfactory.

And Railway building and Railway working are clearly among the functions of the State and that for very cogent reasons. In rude stages of social development, says Henry George, in his "Social Problems," where the Government neglectful of its proper functions, is occupied in

making needless wars, and imposing harmful restrictions, the making and improvement of highways has been left to individuals, who, to recompense themselves, have been permitted to exact tolls. It has, however, from the first, been recognised that these tolls are properly subject to Governmental control and regulation. But the great inconvenience of this system and the heavy taxes which, inspite of attempted regulation, are under it levied upon production, have led, as society advanced, to the assumption of the making and maintenance of highways as a Governmental duty. In course of time came the invention of the railway, which merged the business of making and maintaining roads with the business of carrying freight and passengers into an organic system. It is probably due to this fact that it was not at first recognised that the same reasons which render it necessary for the State to make and maintain common roads will apply even with greater force to the building and operating of railroads.

But whatever may be the arguments urged in favour of the continuance of private enterprise in the opening and working of Railways in the self-governing countries of Europe and America, the State-control of the Railways in India, considering its peculiar political condition, should be the only right policy of railway management in this country and it should be pursued by the Government in the interests both of itself and of the Tax-payer. Here all the private railways are built, owned and worked by foreign Capitalists, and they carry away not only the whole of the profits arising therefrom, but they require from the Government at the outset, to induce them to launch their capital in this country, heavy guarantees of subsidies, besides donation of land and other conveniences free of cost. If instead of this the Government built all the railways, and managed them through its own agency, all the profits arising therefrom would have gone in a great way to minimising the burden of an overtaxed people.

If the wisdom of the policy of the introduction of the railways in India, which under the altered conditions of the country has become an indispensable necessity, is sometimes called in question by a certain class of writers, it is because our railways, being almost entirely built by foreign

capital, has enormously increased the fiscal pressure upon the people. It cannot be denied, however, even by the most violent opponents of railway extension in India, that the introduction of railways has cheapened transportation and facilitated locomotion to a marvellous extent in modern times. For instance, in America goods can now be moved for a dollar and a half for a distance over which the freight was a hundred dollars in the year 1800; while passengers can now travel for 1½ cent per mile whereas staging used to cost 25 cents to cover the same unit of distance hardly a century ago—not to speak of the enormous loss of time involved in travelling and transportation in those days. In point of cheapness, however, India beats even America. Here a passenger can now travel for 2 pies per mile over the State Railways and for 1½ pies when the distance travelled exceeds a fixed minimum of miles. These work out @ 3 rupees a dollar to 0·36 and 0·26 cent respectively. The rate of 2½ pies equal to 0·43 cent, per ton, per mile, for which some classes of commodities, e.g., coal can be moved in India at a profit, beats the record of any country in the West, America not excepted, and to what is this unrivalled cheapness due? It is most assuredly the result of the low preliminary expenses, cheap labour, abundant travelling and finally the broad-minded and intelligent State management which obtains largely in the Railway administration in this country. All Railways in India, however, are not, unfortunately, owned or worked by the State, for in that case still more favourable results might be achieved.

The total length of Railways open in India on the 31st December, 1912 was 33,483·74 miles, comprising—

	MILES
(I) State-lines worked by the State	7,018·76
(II) State-lines worked by Companies.	18,106·39
(III) Lines worked by Guaranteed Companies	32·04
(IV) Lines worked by Assisted Companies	1,696·66
(V) Lines owned by Native States worked by Companies	2,160·56
(VI) Lines owned by Native States worked by State Railway Agency	257·59

	MILES
(VII) Lines owned and worked by Native States	1,779·64
(VIII) Foreign Lines	73·60
(IX) Branch line Companies, Subsidised lines, &c.	2,358·50
Total	33,483·74

The above shows that the Government actually owns well over three-fourths of railway mileage in the country and to this circumstance is due, to a large measure, the successful railway administration in India, despite its many avowed and implied imperfections and shortcomings. The last year's figures show the Gross Revenue from State Railways to have been Rs. 55,09,73,080 and the Working expenses Rs. 28,27,07,467, which gave a Net Revenue of Rs. 26,82,65,613; and deducting the interest of Rs. 17,19,57,974 accruing on the capital of Rs. 476,92,50,000, the net Receipts amounted to Rs. 9,63,07,639. This large surplus would have been all pocketed by private companies, had not the State been wise enough to retain the management, in its own hands, of some of its most paying lines, e.g., the Eastern Bengal, North-Western and the Oudh and Rohilkhand Railways. But for the fact that the management of considerably more than two-thirds of the open State lines is in the hands of private Companies, who make a profit out of them, the result would have been still more satisfactory. Another fact that needs emphasis in this connection is, that out of the interest of 17 crores paid on the Capital invested in the State Railways, no less than 5 crores were paid on debts raised in India, 12 crores being paid to Capitalists in England. The whole of this 17 crores would have been paid to English Capitalists, if private Companies instead of the Government, were the borrowers of this Capital and builders of these railways, and for the various reasons indicated it were highly desirable that not only the State lines should not be sold, but the policy of leasing their working to private management should also be abandoned.

This, however, is not all. How readily the State Railway authorities come forward to meet public conveniences whereas the Companies' agents often fight shy of conforming to conference rules. The several reforms introduced on the North-Western Railway and on the Eastern Bengal Railway, speak eloquently in favour of the

State management of the Railways in this country. Under Government ownership railway officials, high and low, have all the incentives to faithfulness and efficiency, for the State management involves the principles of other branches of the Civil Service, and for this reason, we have always on State Railways, a superior class of men. From this point of view also as well as for the fact that Indians are, without restriction, eligible for higher service on State Railways, it is desirable that not only should the Government continue to work the Railways which it still retains in its own hands, but should, if possible, resume the working and control of those Railways already transferred to private management.

Private ownership of railways has many evils. Even in the West, where the taxpayers are themselves the share-holders of Railway Companies, the system has been condemned in unmeasured language, because it often tends to concentrate political power in the hands of the Railway magnets who command a preponderately large number of votes in election. Henry George bitterly complains that it is the "railway Kings" who in most instances practically rule America, for the Bench as well as the Senate is being filled with the henchmen of the Railway Companies. "A Railway king makes his attorney a Judge as the great lord used to make his chaplain a bishop." People in the United States have now come to recognise their utter helplessness in contending with the railway power. In many, if not, in most, of the States of the American Union no prudent man will run for office if he believes the railway is against him.

The state of things may not be exactly as bad with us here, for we have no system of representative Government obtaining in this country; but there is, all the same, no gainsaying the fact that large combinations of private companies may often exert baneful influence on the Government even in this country. The meddlesomeness of the Indian Chambers of Commerce in the closing of the mints and other important matters and the utterances of the Calcutta Trades Association proposing the muzzling of the Anglo-Vernacular press as well as the Associations of the Tea and Indigo Planters may, among others, be cited as furnishing instances as to the extent to which such powerful combinations may at times go

against the general welfare of the country and community. Leaving aside, however, the political side of the question altogether, or assigning to it a place of only secondary importance, the financial loss to the country by the relinquishment of the State-Ownership of Railways cannot but be immense; and especially in a country like India, where it is the foreign Capitalist who holds entire sway in railway investments. Here every pice earned by the private companies finds its way abroad, whereas every pice earned by the State lines goes to the purse of the people.

The same reasons, besides, which render it necessary for the State to make and maintain common roads, holds good equally in railway building and railway working. Upon this subject Ruskin says:—

Neither the Roads nor the Rail-roads of any nation should belong to any private person. All means of public transit should be provided at public expense by public determination where such means are needed, and the public should be its own 'share-holder.' Neither road, nor rail-road, nor canal should ever pay dividends to anybody, they should pay their working expenses and no more. All dividends are simply a tax on the travellers and the goods, levied by the person to whom the road or canal belongs, for the right of passing over his property: And this right should at once be purchased by the nation, and the original cost of the road-way, be it of gravel, iron, adamant, at once defrayed by the nation, and then the whole work of the carriage of persons or goods done for ascertained prices by salaried officers, as the carriage of letters done now.

Acting on the principles laid down above, which are unimpeachably sound according to a large majority of modern writers on political economy, that the State should own and work all the rail-roads in a country in the same way as it builds common roads of communication and maintains them the Government of India has hitherto not only managed all the State lines by its own agency, but it has also assumed the direct management of those railways belonging to Private Companies for the construction of which Government had to guarantee in the fifties or thereabout certain annual percentages on their invested capital in the event of their working resulting in a loss. Thus while the Government built quite a large number of railways of its own—such as the Punjab Northern Tirhoot, Rajputna, Northern Bengal, Dacca, Assam-Bihar and Kaunea-Dharilla Railways,—it also acquired from the Gauranteed Companies several lines in terms of the original contracts with them. In this way

the Scindh, Punjab and Delhi, the Eastern Bengal, the Oudh and Rohilkhand, the East Indian and last though not the least the Great Indian Peninsula Railways have come, one after another, to be owned by the State. The working of the two last named Railways, however, has not been assumed by the Government but it has been made over to two new Syndicates—one formed in 1880 and the other in 1902. The East Indian Railway got the working lease through the intervention of General Sir Richard Strachey, who while a member of India Office, happened to be also, at the same time, the Chairman of the Board of Directors of this new Syndicate, and received every support in his endeavour in securing the concession from his brother Sir John Strachey who was then the Finance Member of the Government of India. And the Great Indian Peninsula Railways secured their lease on the precedents thus created in favour of the East Indian Railway. To part thus with the two premier railway lines in the country has been felt to be a most unwise step on the part of the Government of India, though these were not the first blunders of their kind committed by it. For prior to 1880 the Rajputana Railways—the finest system of metre-gauge lines in all India constructed by Government itself—had been made over to the Bombay-Baroda and Central Indian Railway Company, who also, presumably, had some influential persons in India Office to help them materially in negotiating for the transfer.

For obvious reasons we would go the length of insisting in the interests of the Indian tax-payers that the management of the Private Companies' lines should

gradually, if not immediately, be assumed by the State. The present contract, for instance, under which the East Indian Railway Company work that line provides that the Secretary of State may, on giving two clear years' previous notice, determine the contract at any time. It will be well and good for the Indian taxpayers if instead of parting with the Eastern Bengal State Railway, about which we now and again hear a great deal, the Government, on the contrary, seized this opportunity of acquiring the East Indian Railway, and thus bringing these two great railway systems under one management. At present the East Indian Railway brings in a couple of crores annually to the Government treasury; but at 8 per cent—which the Eastern Bengal Railway under the direct control of the Government earns—the East Indian Railway ought to bring to the State treasury 2 crores and 88 lakhs of rupees on its capital of 36 crores. So under the existing contract, the Government clearly loses a little less than a crore of rupees per annum on account of the East Indian Railway alone. This is as it should not be.

Private enterprise here means employment of European Capital in railway building. Our own view of the matter is this. The Government has already done a great deal by the most favourable terms offered by it in attracting such capital to this country. The best policy for it would now be to embark upon building railways of its own and working them through its own agency to make the Indian Railways a really profitable source of investment to the State and the tax-payer.

RAICHARAN MUKERJEA.

WILLIAM IRVINE, I.C.S.

HIS CAREER.

WILLIAM Irvine, the son of a Scotch advocate, was born in Aberdeen on 5th July, 1840. He came to London when quite a child, and after leaving school at the early age of fifteen he went into business, until he obtained an

appointment in the Admiralty at nineteen. He stayed there for a year or two; but having acquired a very good knowledge of French and German, he eventually resigned, went to King's College, London, to complete his studies, and entering for the Indian Civil Service he passed very high in the examination of 1862.

Arriving in India on 12th December, 1863, he was attached to the North-Western Provinces Civil Service in the following June, as Assistant Magistrate of Saharanpur. After spending nearly a year there, he was sent to Muzaffarnagar, for four years (April 1865—July 1869.) A long furlough to Europe consumed more than two years, 1872 and 1873. He next served in Farukhabad (June 1875—April 1879), where he rose to be Joint Magistrate. He had already begun to study Iudo-Muhammadan history with scholarly seriousness, and the first fruits of his work in this line were an accurate and luminous Account of the Bangash Nawabs of Farukhabad published in the *Journal of the Asiatic Society of Bengal*, 1878—79, and some valuable Chapters contributed to the *Gazetteer of the Farukhabad District*, edited by Mr. Atkinson and issued by Government in 1880.

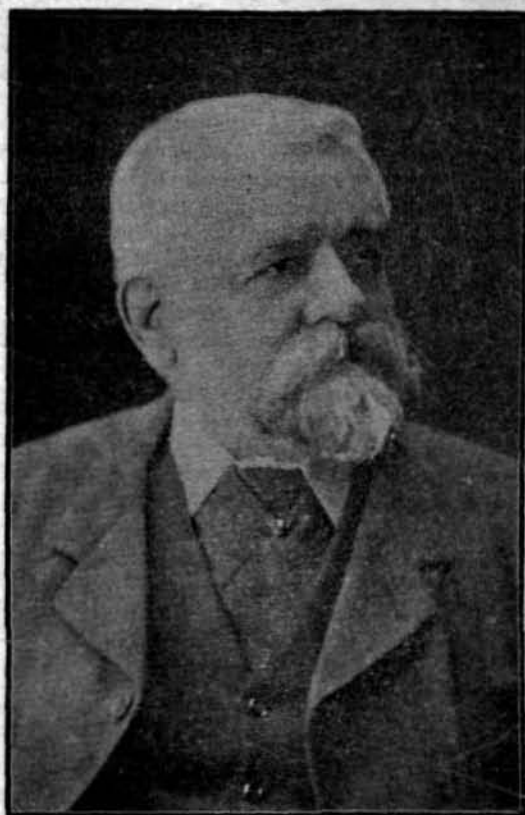
But Ghazipur was the district with which he was connected longest, namely for seven years. Here he first served as Settlement Officer and then as Collector, and left a memorial of his work in a blue-book, *The Settlement Report of Ghazipur District*, 1886. His keenness in revenue work and his application to detail are evidenced by his article on *Canal Rates versus Land Revenue* published in the *Calcutta Review*, 1869, and a volume entitled *The Rent Digest or the Law of Procedure relating to Landlord and Tenant, Bengal Presidency*, 1869.

His literary attainments and painstaking exertions as a revenue officer, did not, however, bring him any of the prize posts in the Civil Service, for which an officer of his unusual parts might have reasonably hoped. So, he retired as soon as he qualified for pension, leaving the service, on 27th March 1888, as Magistrate of Saharanpur,—curiously enough the same district that he had joined at the beginning of his official career. Out of his twenty-five years of service, almost exactly one-fifth was spent on leave.

LITERARY WORK IN ENGLAND.

At his retirement he was only 48, and looked forward to many years of health and leisure which could be devoted to literary work. Already while in India he had perfected his knowledge of Persian, and, what was much more difficult, he had become proficient in reading manuscripts

written in that tongue. He had also begun to collect Persian historical MSS., in addition to printed and lithographed works in Urdu and Hindi having even the remotest connection with the Mughal period. During his official career many Indian gentlemen, knowing his special taste, sought to please him by presenting Persian



WILLIAM IRVINE, I. C. S.

MSS., and he also purchased them both in India and in England. Besides, he kept in his pay a Muhammadan scribe of Bhitri Sayidpur (Ghazipur District), to hunt for and copy such Persian MSS. as could not be had for love or money. Transcripts were also made for him of those rare MSS. of the Royal Library, Berlin, which he required for his historical researches. Thus it happened that he made a collection of original MS. authorities on his special period which was unapproached by any of the public libraries of Europe.

To take only one example, he had two MSS. of the anecdotes of Aurangzib (*Ahkam-i-Alamgiri*) ascribed to Hamid-

uddin Khan Nimchah, which is not to be found in any public library of India or Europe, and of whose existence historians were unaware, though it is a work extremely characteristic of the Emperor and gives information of first rate importance concerning his life and opinions. I was happy to have been able to discover another fragment of this work and to present a transcript of it to him. Again, of the *Chahar Gulshan*, a rare 18th century volume on the topography and statistics of the Mughal Empire, I could find only one copy in India, (that belonging to the Khuda Bakhsh Library), and had to base a portion of my *India of Aurangzib* on this single manuscript. But Mr. Irvine possessed three MSS. of it,—two of them having been presented to him by Indian friends. After I had made his acquaintance, whenever I came upon any find of rare Persian MSS. on Indian history, he was sure to secure a copy of them for himself. Thus I was the means of enriching his private library with transcripts of Mirza Rajah Jai Singh's letters (*Haft Anjuman*), the orders issued by Aurangzib in his old age and collected by his secretary Inayatullah Khan (*Ahkam-i-Alamgiri*), the letters of Shah Jahan and his sons as preserved in the *Faiyaz-ul-qawanin*, and the despatches of the Persian King Shah Abbas II.

"What you tell me about your various finds of MSS. makes my mouth water, and I shall be very grateful if you can engage any one to copy for me Inayatullah Khan's *Ahkam* and the various fragments you have of Hamiduddin's collection. The *Haft Anjuman* seems to be a valuable and most unexpected discovery. I have scolded Abdul Aziz [his retained scribe]—whose special hunting ground is Benares,—for not having discovered it!" (Letter, 13 Nov., 1908.)

His *Later Mughals*.

With such a wealth of original Persian sources in his possession and his knowledge of continental tongues opening to him the East Indian records of the Dutch, French and Portuguese Governments, as well as those of the Christian missions to the East (especially the letters of the Society of Jesus), Mr. Irvine planned an original history of the decline of the Mughal Empire. It was entitled *The Later Mughals* and intended to cover the century from the death of Aurangzib in 1707 to the capture of Delhi by the English in 1803. As he wrote to me on 23rd Feb. 1902:

"I have first to finish the History from 1707 to 1803 which I began twelve years ago. At present

I have not got beyond 1738, in my draft, though I have materials collected up to 1759 or even later."

But the work grew in his hands, and so conscientious a workman was he, so many sources of information did he consult, and so often did he verify his references, that his progress was slow and he lived to complete the narrative of only fourteen years out of the century he intended to embrace in his work. Chapters of *The Later Mughals* appeared from time to time in the *Indian Antiquary*, and the *Asiatic Quarterly Review*, but mainly in the *Journal of the Asiatic Society of Bengal*. Five years after writing the above to me, he thus speaks of the state of his undertaking in the *L'envoi* to its last published chapter (*J. A. S. B. Nov., 1908*):

"With the disappearance of the Sayyid brothers the story attains a sort of dramatic completeness, and I decide to suspend at this point my contributions on the history of the Later Mughals. There is reason to believe that a completion of my original intention is beyond my remaining strength. I planned on too large a scale, and it is hardly likely now that I shall be able to do much more...The first draft for the years 1721 to 1738 is written. I hope soon to undertake the narrative of 1739, including the invasion of Nadir Shah. It remains to be seen whether I shall be able to continue the story for the years which follow Nadir Shah's departure. But I have read and translated and made notes for another twenty years ending about 1759 or 1760."

These words were written in October 1907, and they show that the work had not grown at all during the preceding five years. What lured Mr. Irvine from the Later Mughals was his monumental edition of Niccolao Manucci's travels in the Mughal Empire, the *Storia do Mogor*,—a work which entailed seven years of hard labour and about which I shall speak later on. Another but lesser source of distraction was his monograph *The Army of the Indian Mughals*,—a thoroughly sound and scholarly work, which will long endure as an indispensable dictionary of Persian, Turki and Hindi technical military terms. He hurriedly brought together in it the fruits of long years of study, lest he should be anticipated by Dr. Paul Horn, an eminent German Orientalist, who had published a similar work on an earlier period of Muhammadan India. Chips from Mr. Irvine's workshop were also published in the *Indian Antiquary*, the *Journal of the Moslem Institute* (Calcutta), and the *Journal of the Asiatic Society of Bengal*. Thorough in everything that he undertook, his careful editing and annotation cost him

an immense amount of time even in the case of these bye-products of his historical factory.

LEFT A FRAGMENT.

But the students of Indian history must lament that Mr. Irvine ever set his hand to the *Storia* and the *Army of the Indian Mughals*; these books prevented the continuation of *The Later Mughals* to the date, 1756, after which the Persian records cease to be of first rate value and we get fuller light from documents in the European tongues. In these Persian records lay the special strength of Mr. Irvine. He had spent a life in collecting, mastering and arranging them; and his death robbed the world of all his garnered knowledge. His successor in the same field will have to begin at the very beginning and to spend years in going over the same materials, and will arrive at Mr. Irvine's position after at least twenty years of preliminary study. If Mr. Irvine had rigorously shunned all such diversions of his attention and pushed on with his grand work, he could in his remaining years have placed on record his life's accumulation of information and reflections on the decline and fall of the Mughal Empire, and completed its history at least up to its practical extinction about the middle of the 18th century. But he has not done it; and for probably 30 years to come we have little chance of his unfinished task being carried to completion with anything approaching the high standard of fulness and accuracy he attained in the portion he lived to write. In this respect the world is distinctly the poorer for his having undertaken to edit Manucci.

For the last eight years of his life Mr. Irvine was haunted by a sad foreboding that his days on earth were numbered and that the chosen work of his life was destined to remain a fragment. In a letter after letter he urged me to hurry on with my own historical work if I wished him to see it.

"At my age I cannot afford to lose any time, as I fear not surviving to finish the long and heavy tasks I have on hand." (18th March. 1904.)

"I see every reason to believe that your edition of the Alangir letters will be a thorough, good piece of work,—but I trust it will not be too long delayed,—for I am getting old and shall not last very much longer." (16 Jan. 1906.)

"I hope that your first volume of Aurangzib may appear before I leave the scene." (29 Jan. 1909.)

At least in October 1907 he mournfully admitted that he had not enough strength

left to complete his original plan, and that he was not likely to write much more of *The Later Mughals* than the portion already sent to the press. Things looked a little more hopefully for him in the warm weather of 1910. As he wrote on 8th July—

"Thanks for your enquiries about my health. Decay has not come on so rapidly as I thought it would. The complaint I suffer from is under control and apparently no worse than it was five years ago,—and considering I was 70 three days ago, I have a fair amount of activity, bodily and mental, left to me. In fact I am contemplating this next winter writing out my Bahadur Shah chapter (1707—1712) and sending it to the Asiatic Society of Bengal."

But unfortunately the hope was delusive. On the last day of the year he was taken very ill. For some time it was expected that he might recover a certain amount of health and strength. In the summer of 1911 he was a little better and appeared to be getting stronger. On 31st August he wrote to me,

"I am coming downstairs once a day for 4 or 5 hours. . . . I am working on quietly and happily. My upper part—heart, lungs and liver, are declared by the specialist to be quite clear and likely to go on [doing their] work so long well that I may reasonably [hope for] a continued life of five to ten years. So it is worth while going on as I shall be able to finish one thing or [another.]"

The improvement, however, was temporary. Since the autumn set in, he began to fail rapidly and it was realised that he could not last the winter. He bore his long and trying illness with admirable patience and fortitude, and passed away quietly at last on Friday, 3rd November, 1911.

Since S. R. Gardiner died with the cry "My history! Oh, my history!", there has been no such sad case of a monumental work undertaken with the fulness of knowledge but cut short by the cruel hand of death. For Gardiner, however, there was the consolation that he had arrived almost within sight of his goal, the Restoration, and was leaving a not unworthy disciple and continuer in Prof. Firth. This consolation was denied to the closing years of William Irvine.

HIS EDITION OF MANUCCI'S TRAVELS.

Of all Mr. Irvine's works the *Travels of Manucci* (*Storia do Mogor*) is most appreciated by the European public, and with them, strangely enough, it is his chief title to fame as a scholar. This attitude is well represented by the *Pioneer* (18 Nov. 1911), which thus notices his death:—

"At Home Mr. Irvine's name outside a small circle of students must have been as nearly as possible un-

known when the first two volumes of his Manucci appeared in 1907 and were at once recognised as the most valuable and important work of the kind that had seen the light since the publication of Col. Yule's Marco Polo. . . . His reputation as a scholar had been already established, and it stands on an enduring basis. . . . It is not likely that any other English edition of Manucci's work will ever be forthcoming to supersede that of Mr. Irvine."

The editor's work is a marvel of industry and accurate scholarship. It seems incredible that one man could have done it all, and a reviewer well remarked, "The notes appear to have been written by a *syndicate of scholars* instead of by one man only." Mr. Irvine's notes and appendices are of more value than Manucci's text, as they contain the fullest and most accurate information available in any European tongue, about the details of the reigns of Shah Jahan, Aurangzib and Shah Alam, with exact dates and references to authorities. Every person who crossed the orbit of Manucci or Manucci's acquaintances even for a moment, has his life unfolded here with a wealth of accurate detail. Indeed, it may be rightly said of William Irvine that he left no part of Indian history from 1650 to 1750 untouched, and touched nothing that he did not illumine. Writers on Indian history who are ignorant of Persian would do well to study the notes in the *Storia* and the *Later Mughals* and carefully correct their own statements in the light of the information there collected.

Before Mr. Irvine re-discovered Manucci's MSS. at Berlin and Venice, that Italian traveller had been known to the world only through the pirated and incorrect French version made by Catrou, and scholars had been sighing for the recovery of the original text as a thing hardly to be hoped for. The history of Manucci's book reads like a romance.

HISTORY OF MANUCCI'S MSS.

Niccolao Manucci had left Venice in Nov. 1653 at the age of fourteen as a stow away. Reaching India in January 1656, he took service under prince Dara Shukoh and latterly under Shah Alam. At intervals he set up practice as a doctor without any medical training, travelled all over India, went through various adventures and changes of fortune, and passed his old age at Madras and Pondicherry, dying in 1717. Thus his life in India covered more than sixty years.

At different times he wrote his history of the Mughals (*Storia do Mogor*) in Portuguese, French and Italian,—about

one third of the whole work having been drawn up originally in his mother tongue Italian, and nearly the whole being rewritten in Portuguese mixed with French. It consists of five Parts, dealing with

- (i) the author's journey from Venice to Delhi and a short chronicle of the Mughal emperors down to the accession of Aurangzib,
- (ii) the reign of Aurangzib, with the author's personal history,
- (iii) the Mughal court, its system of government and revenue, much mixed up with digressions on European companies, the Hindu religion, Indian animals, the Catholics in India, &c.,
- (iv) current events in the Mughal camp in the Deccan from 1701, with long accounts of the doings of the Jesuits and other Catholics,
- (v) events in 1705 and in 1706, with many stories of earlier years interspersed.

The first three Parts he sent to Paris in 1701 by the hand of M. Boureau Deslandes, an officer of the French East India Company, "evidently in the hope that the *Storia* would be published at the expense of Louis XIV." Deslandes lent the MS. to Father Francis Catrou, a Jesuit, who in 1705 published an incomplete, garbled and grossly incorrect French version of it, with interpolations from other sources. This work ends with 1658 and has been translated into English, two reprints of the English version having been issued in Calcutta since 1900. In 1715 Catrou published a continuation, which is almost entirely taken from Part II of Manucci's MS. and covers the reign of Aurangzib. It has not been translated into English.

This Manucci MS,— i.e., the version of the *Storia* which was first sent to Europe,— lay in the library of the Jesuits in Paris till 1763 when it was sold with other works of that collection and passed through successive hands into the Royal Library of Berlin (1887.) It is described at the *Berlin Codex* Phillipps 1945, three volumes written in Portuguese with three gaps subsequently filled up in French, and it forms the text translated by Mr. Irvine.

When Manucci in India learnt of the audacious plagiarism of Catrou, he sent (1706) the original Italian draft of his *Storia*, Parts I, II, and III, (which he had always kept by himself), as well as the only extant MS. of Parts IV (French) and V (French and Portuguese), to the Senate of Venice begging that august body "to order the publication of this little work which is likely to be of the greatest use to travellers, missionaries, and merchants,

etc." This MS. is styled *Venice Codex XLIV* of Zanetti's catalogue. The only complete and consecutive text of Part V is an Italian version in manuscript made by Count Cardeira out of Portuguese in 1712, (*Venice Codex XLV*).

For a long time it was believed that the MS. which Manucci had presented to the Venetian Senate was mislaid during Napoleon's invasion of the Republic. But what Napoleon I took away in 1797 was only a volume of 56 contemporary portraits of the princes and other celebrities of the Mughal court drawn at Manucci's instance by Mir Muhammad, an artist in the household of Shah Alam before 1686, and presented by Manucci to the Senate. (It is now O. D. 45 of the National Library, Paris) These portraits are of surpassing value and have been reproduced in Mr. Irvine's edition. Another volume of 66 drawings of Hindu gods, religious ceremonies, &c., sent by Manucci to Venice at the same time, is still there.

While scholars were for nearly a century mourning the disappearance of Manucci's original MSS, they had been quietly reposing in the Library of Saint Mark, Venice, their original destination! In 1899 Mr. Irvine rediscovered them there, and three years afterwards had them copied for his use. The Government of India lent him generous aid, and his translation was published in four sumptuous volumes in the "Indian Texts Series" in 1907 and 1908. Manucci in his original and undistorted form has at last been placed within reach of readers, and the confusion, error, and obscurity which hung over his work for more than two centuries have at last been dispelled. This is Irvine's achievement.

IRVINE AS A MAN.

The most charming feature of Mr. Irvine's character was his spirit of unflinching and eager help and appreciation extended to younger men engaged in researches connected with his own subject. In this respect he presents a notable contrast to most other Orientalists whose mutual jealousies and acrimonious criticisms of each other darken their fame. I am only one out of the many students of Indian history who were indebted to him for help, guidance and light on obscure points. But for his assistance in securing for me loans of transcripts of rare Persian MSS. from England, France, and Germany, my *History*

of *Aurangzib* could hardly have come into being. He also freely lent me MSS. from his own collection, and beat down the rates demanded by photographers in London and Paris for mechanically reproducing Persian MSS. for me by a process called rotary bromide print, in which the writing appears as white and the paper as black. In every difficulty and doubt that I have appealed to him, he has given me prompt advice and assistance. A certain Indian Nawab has a rare collection of Persian historical letters. I secured his permission to take a copy of it at my expense and engaged a scribe. But for more than a year the Nawab's officers under various pretexts refused my man access to the MS. At last, in despair I wrote to Mr. Irvine about the case. He wrote to one of his friends high in the Civil Service of Allahabad, and this gentleman communicated with the Nawab. The owner of the MS. now had it copied at his own expense, bound the transcript in silk and morocco, and presented it to Mr. Irvine, who lent it to me soon after receiving it! Mr. Irvine also criticised and emended the first five chapters of my history as freely and carefully as if it were his own work.

Indeed, he rendered literary assistance in such profusion and at so much expense of his own time, that I was at times ashamed of having sought his aid and thus interrupted his own work. In connection with the statistical accounts of the Mughal empire, I had complained that ancient India, like ancient Egypt, can be better studied in the great European capitals than in the country itself, and Mr. Irvine's reply was to send me unsolicited his three MSS. of the *Chahar Gulshan*, a valuable work on Indian statistics and topography in the early 18th century. Similar instances might be easily multiplied.

And yet so scrupulously honest was he that most trivial assistance rendered by others to him was fully acknowledged in his works, as can be seen from the notes and addenda of his *Storia do Mogor*. He overwhelmed me with assistance while he lived, and yet his last letter written only two months before his death closes with "Thanks for all the help of many sorts I have received from you!",

AS A HISTORIAN.

As a historian, Mr. Irvine's most striking characteristics were a thoroughness

and an accuracy unsurpassed even by the Germans. His ideal was the highest imaginable: "A historian ought to know *everything*, and, though that is an impossibility, he should never despise any branch of learning to which he has access" (*Letter to me*, 2 Oct. 1910).

He brought light to bear on his subject from every possible angle; Persian, English, Dutch and Portuguese records, the correspondence of the Jesuit missionaries in India, books of travel, and parallel literatures, were all ransacked by him. The bibliography at the end of the *Storia* or the *Army of the Indian Mughals* is itself a source of instruction. A conscientious workman, he gave exact reference for every statement, and only those who carry on research know how very laborious and time-absorbing this seemingly small matter is. For these reasons I wish that our Indian writers in particular should study and imitate *The Later Mughals* as a model of historical method and a means of intellectual discipline.

Some are inclined to deny Mr. Irvine the title of the Indian Gibbon, on the ground that he wrote a mere narrative of events, without giving those reflections and generalisations that raise the *Decline and Fall* to the rank of a philosophical treatise and a classic in literature. But they forget that Indian historical studies are at a much more primitive stage than Roman history was when Gibbon began to write. We have yet to collect and prepare our materials, and to construct the necessary foundation,—the bed-rock of ascertained and unassailable facts,—on which alone the superstructure of a philosophy of history can be raised by our happier successors. Premature philosophising, based on unsifted facts and untrustworthy chronicles, will only yield a crop of wild theories and fanciful reconstructions of the past like those which J. T. Wheeler garnered in his now forgotten

History of India, as the futile result of years of toil.

HIS HUMOUR.

As a writer, Mr. Irvine was a vigorous controversialist. His article on *Canal Rent vs. Land Revenue* makes a trenchant attack on Mr. A. O. Hume's proposal to exclude the profits due to canal irrigation when fixing the assessment of land revenue and to fix the former on purely commercial principles. He had also a happy vein of humour which appears now and then in his writings, but oftener in his letters. Thus to his remark in the above article that "such a haphazard application of his great doctrine (of the greatest happiness of the greatest number) might well make old Jeremy Bentham shudder in his grave," he adds the foot note "That is, if he ever got there. We believe his body was embalmed and kept in a glass case"!

In his *Army of the Indian Mughals*, p. 110, after asserting that the strange word *janjal* is a corruption of the known word *jazail*, and tracing the supposed steps of the corruption, he adds 'Q. E. D.'!

Again, he urged me to settle our difference as to the date of Shah Alam's confinement on the ground "If doctors disagree, what will laymen think of it?" In another letter he wrote:

"I suppose man has still enough of the brute in him to have remained a fighting animal,—and the 'drum and trumpet school' [of historians] seem just as popular as ever. . . . The losing side [e. g. Dara Shukoh's] always get scant justice in histories." (13 Aug. 1905)

"So far the Berlin Librarian has taken no notice of my communication [asking to be put in relations with a photographer there.] But I suppose one must have patience and wait the pleasure of these Great Men!" (10 Oct. 1905.)

"I have seen no mention of Bhimsen, [the author of a most valuable Persian history of Aurangzib's reign written by a Hindu], or his sons. Historians are rarely mentioned (in other histories);—not much hope for us!"

JADUNATH SARKAR.

THE CLASSIC ART OF AJANTA—II

THE ARTISTS.

A work of art naturally reminds one of its author—the artist. The personality of the artist has much to do with his art, for the artist is never entirely

different and distinct from the work that he produces. His aesthetic faculty is a part of his personal nature and his aesthetic acquisition is a product which directly reflects on the identity of his self. For an aesthetic creation is essentially a personal



PLATE I—THE PROCESS USED IN THE PAINTINGS.

the artists, whoever they were, were fully familiar with the traditions of national culture, for otherwise their work could not have been so full of significant sublimity and pure idealism. They were also equally familiar with mundane things and possessed an intimate knowledge of both animal and plant life. Their works are all full of an unsurpassed fertility of designs and varied expressions of newness. No praise of their work can be reasonably called an exaggeration. Every figure, every foliage, fruit and flower, every delineation of animals and birds on the Ajanta walls is full of an unconscious beauty which would win the admiration and respect of all those who have a proper regard for the art that is true and great.

The ancient art of Ajanta is representative of the condition of the aesthetic acquirements of the times in which it was executed. At this remote period of Indian history, the art of painting was an accomplishment as

ion of the imaginings and observations of the artist when the better part of his nature is sensitive to the higher and deeper emotions and manifestations. Both an artist and a work of art may lead to the identification of one another. An artist may be correctly known by his work or a work of art may be properly understood by the study of the artist. The joy, delight, intention and emotion expressed or suggested in work of art are but the joy, delight, intention and emotion of the artist.

Nothing is definitely known about the Ajanta artists. Their unlabelled works however are such that they greatly and almost unmistakably help their identification. The Ajanta paintings belong to an age when the general elements of education and culture were not very widely known. But the paintings are informed with a pre-eminence of lofty and true idealism and it can be said without the least hesitation that

important and notable as perhaps reading or writing or any other fine art. Literary records show that even princes and princesses learnt this art. The true aspect of the art in those times was, however, purely religious. It was a passionate quest for the beautiful in spirit, the realisation of which would uplift the human soul. Religion was essentially its starting point and religion its end. The secular form of art, whatever eminence it ever gained, was always kept in the background.

The best and noblest achievements in art were held sacred and were dedicated to the holy sanctuaries where no king but peace and love and bliss reigned. Art was then an offering, not an enjoyment; and the artists were not mere artisans but *bhaktas*—devotees who offered the best productions of their *sadhana*—constant devotion and practice—before the altar of their faith and belief, leaving their works unsigned, happy



PLATE II—THE PROCESS USED IN THE PAINTINGS

perhaps in the thought that their identity would be lost in their art, like devotees losing the identity of their self in the consecrated love and devotion of their Adored One.

THE PROCESS USED IN THE PAINTINGS.

Simple though the process used at Ajanta was, its durability has been marvellous. A plaster chiefly composed of clay, cowdung, finely chopped straw or paddy husk formed the first layer which was applied

to the rough-hewn stone walls to render them smooth. (The thickness of this plaster varied according to the requirement of giving the walls an even surface.) This substratum was coated with an exceedingly thin layer of white plaster, sometimes polished, on which the first outlines were made generally in Indian red. The profuse use of this tint was probably due to its being very easily procurable and also its being subduable by the application of other colours.* The ceilings were as a rule cut more smoothly than the walls and consequently the first plaster used in the ceilings was generally thinner than that applied to the walls. Sculptured pillars and images of Buddha and others were also painted, but they had the second or the fine white plaster only. Worn out patches of plaster, both in the walls and ceilings, show that local colour was added after the red outline drawing had been made on the white plaster. Next followed the gradual shading, the finishing outlines and the ornamental and other details.

It is difficult to say with accuracy what was exactly the process used in the paintings. They have been called frescoes chiefly because they are mural paintings. But the Indian fresco is not quite identical with the European fresco. According to Mr. Griffiths the Ajanta paintings are 'a combination of tempera with fresco.' Mr. Havell suggests that the pictures were touched with tempera and then finished. But both of these theories cannot be said to be incontrovertible, for the question still remains unsettled whether the paintings are purely frescoes, distemper paintings or of a mixed style.

The Ajanta paintings were executed during several centuries, and although the style of drawing and painting may have

* The technique of the Kangra paintings was almost identical, with only this difference that the red line work was done directly on the paper and then a thin white medium applied over it showing the red through. Then the partly obliterated red outlines were intensified generally by the same red tint and frequently by black also. Local colour was then applied to the different parts and next followed the necessary shadings and softening of colours and the finishing fine outlines.

changed from time to time, the method and technique of painting remained very much the same. The technique of the art of mural painting, as it is evident from the Ajanta paintings, was handed down from father to son for centuries till it became a vital part of aesthetic traditions. In the Indian fresco it is an absolute necessity that the portion of the plaster to be painted should be kept damp from start to finish. Thus the plaster is kept moist and not allowed to set or get dry till the completion of the paintings. But once the plaster gets dry the colours of the painting become fast and stand washing. The first layer of thick plaster on the Ajanta walls, as already told, is composed of mud, cowdung and rice husk, the last being an useful adhesive. But it is doubtful whether this alone could have been enough to keep the plaster fixed on the wall when moistened. Something else might have been used in the composition of the plaster to make it more strongly adhesive.* Whatever may have been the composition of the first plaster, it was perhaps not very difficult, if necessary, to make and keep it moist as long as it was being painted on. But this thick plaster does not occur in all the paintings. Some of the ceilings, pillars and images had only the fine white plaster, and yet they were painted with the identical kind of painting as that on the walls where the thick substratum was invariably used. If it was necessary to keep the surface of the plaster on the walls moist at the time of painting, it must have been also necessary to have recourse to the same process in the paintings

1
2
3
4
5
6

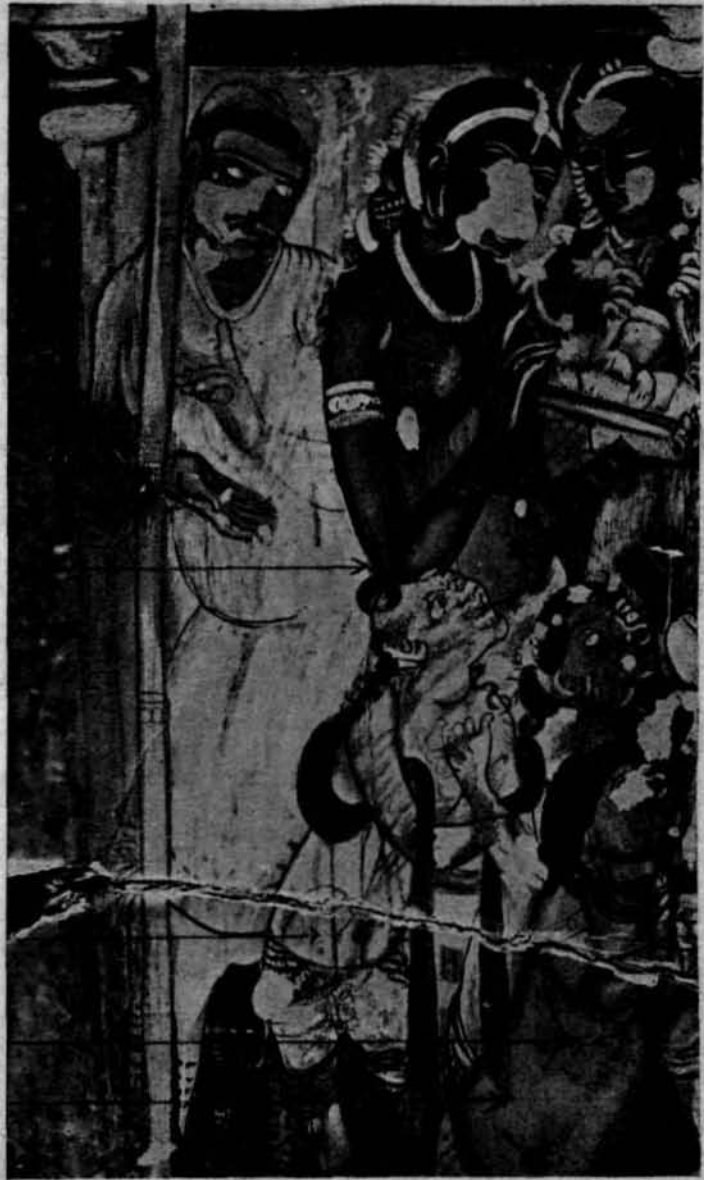


PLATE III—THE PROCESS USED IN THE PAINTINGS

on the ceilings, pillars and images. But the only medium applied to these was the fine white plaster having the thickness of an egg-shell. Taking into consideration the fact that stone is not a hydrauic medium, it cannot be reasonably expected that this fine coating could have been sufficiently or properly moistened for the purpose of painting. The fact that the first layer of thick plaster does not occur in every painting clearly suggests that it

* In the modern method *gur* or coarse mollasses is used.

was not a necessary medium to paint on, but it was applied to the rough surface of the walls to make them smooth enough to receive the final white plaster. When the walls were sufficiently smooth the thick plaster was altogether dispensed with. As far as could be made out from fragmentary remains of the oldest paintings it can be assumed that they had not the thick plaster. Plate I* is one of the earliest paintings and it was found painted on a plaster "one-thirtysecond inch thick applied *directly* on the rock and polished like porcelain."

But merely this does not help us to arrive at a definite conclusion as to whether the technique and process of the paintings was that of fresco, tempera or partly both. Very little of the oldest paintings are to be seen now. The oldest ones still extant are on the pillars of Cave X, the plaster being very thin. The technique of these paintings is that of distemper painting. The paintings of the later period also bear unmistakable evidence of the fact that their technique is that of tempera. They show careful and fine marks of stipplings,† suggesting thereby the technique of tempera treatment. The details of ornaments, draperies, hair, architectural and other details and the final outlines also prove that the work is tempera and *not* fresco. There is another feature in some of the paintings, particularly, of the later period, that greatly indicates the probability of the paintings being entirely tempera and not a mixed style of fresco and tempera. In some fragments the final coating of local colours has disappeared leaving bare the white plaster with the first outlines in red as in Plate II. These drawings have all the essential firmness and force of finished pictures. They are all characterised by a bold decision; but in spite of all this corrections were sometimes made.‡ In such cases both the corrected and the faulty, *i.e.*, the painted and the suppressed, drawings are to be seen. It may be said without any hesitation that the paintings could not have been left in such uncertain condition. Plate III shows five places where tempera treatment was necessary to subdue different

lines and paints to give the painting a finished appearance. The wrong parts of the drawing or sketch must have been covered up with a coat of colour to be shown in the finished painting. This process evidently belongs to tempera painting.*

Again, in most of the paintings, both on the walls and ceilings, various kinds of shadings by different colours other than local paints were used. If the process of the paintings were that of fresco, it would have been a very laborious and difficult treatment to put one paint over another. But the remarkable bold playfulness in the nature of all the paintings very strongly suggests that they were not probably executed under such a condition requiring such a studied and careful manipulation. And if the paintings were frescoes, it is very probable that the plaster, whether the thick or the thin one, was kept moist, it being absolutely necessary, at the time of painting. The application of a new paint over the damp under-paint may have often resulted in awkward mixtures of different colours. But none of the existing paintings show such marks; on the other hand their beautiful, clean treatment makes it almost beyond any doubt that the process used in them was neither hasty nor faltering, but deliberate and steady as is possible only in tempera work.

Finally, frescoes, as a rule, withstand washing. Very little of the extant Ajanta paintings are now left without a coating of European varnish. It would be useless to discuss whether they were waterproof before the application of this varnish. A few fragments of paintings on the ceilings and walls in caves I and II luckily escaped the sweeping brushes of Gill and Griffiths. These enable us to form some idea of the condition of the paintings before the application of the fatal varnish. These paintings are not at all water-proof—a fact which does not favour the theory of the paintings being frescoes.

These facts will suggest that the paintings at Ajanta were more likely distemper paintings by nature rather than frescoes. As regards the suggestion that it was a mixed process of tempera and fresco, it may be

* All the illustrations in this and the other articles of this series have been taken from old photographs in the Central Museum, Lahore.

† This method of correction was adopted in Rajput and Kangra paintings also.

‡ Prominently noticeable in the paintings of Caves I. and II.

* A few such corrections are to be seen at the bottom of the left wall in Cave II and also in the left wall of the antechamber on the left in the same cave.

said that it does not appear probable that the artists had recourse to an intricate and complex style of painting when either of its constituent styles was easier, less labo-

rious and more effective than the mixed style.

(To be concluded)

SAMARENDRANATH GUPTA.

MIMICRY AND PROTECTIVE RESEMBLANCE

IN times of war, people have been known to have recourse to various tricks to avoid falling into the hands of the enemy. A common method is to disguise oneself as one of the enemy. In a statement on the fitness of Indians for higher employment

My life was saved the night of the mutiny, when, after getting off the rest of the people of the station, I had remained behind to see if anything could be done, by two Natives, who passed me safely through two successive parties of sepoy who were specially on the look out to shoot me; they having the idea in those days that they could not safely make off with the treasure without first killing the district officer. It was a bright moonlight night; my only disguise was a large chudder over Native *Pagree*, Native shoes over dark stockings, and my trousers pulled up out of sight. I had no particular claim on these men; one Gyadin was a Chuprassi, one was a townsman. Had I been detected, they as well as myself, would certainly have been shot, and this they perfectly knew, yet they walked with me, one on either side, chatting together through the sepoy, who luckily paid no particular attention to us, and answered unconcernedly a question as to whether it was known what had become of the Collector (myself) by the remark, that



EDIBLE SPECIES OF BUTTERFLIES IMITATING INEDIBLE.

No. 1 is the male of the imitative species, which does not change. Nos. 2 and 3 mimic 4 and 5.

submitted by the late Mr. A. O. Hume before the public service commission of 1886, he wrote how during the Sepoy War he escaped being caught by disguising himself as a native of the country.

he was said to have gone into the city to try and rouse the townsmen. I do not think I am more of a coward than most of my countrymen, but at that critical moment I could not for the life of me have answered in that cheery unconcerned manner.

For gaining other objects also, people

often wear clothes which are not worn by their kindred. In railway travelling in India many natives of the country dress like Europeans in order to be treated with that consideration which Europeans and Eurasians receive and to escape being insulted by the ruder section of the Eurasians and the mean white

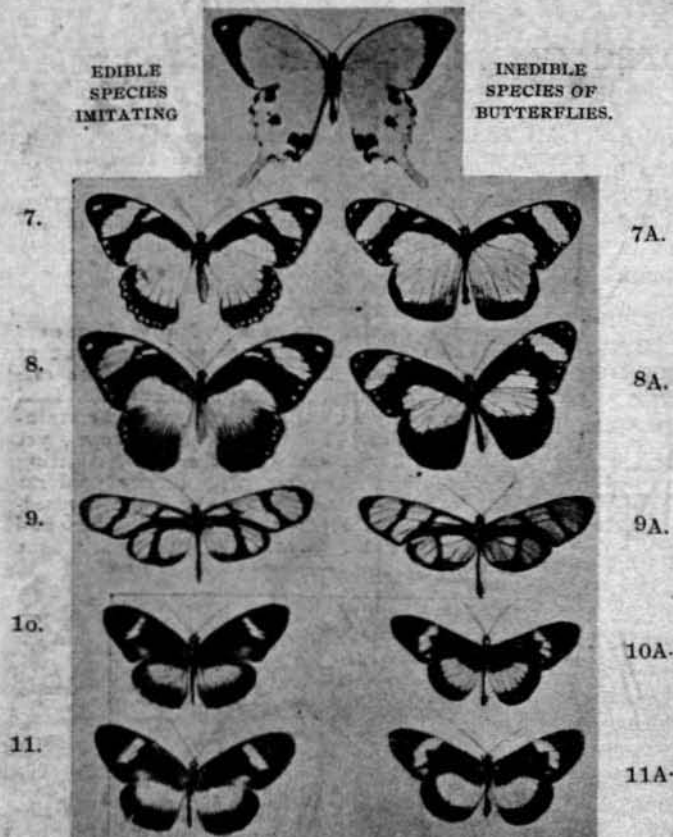
much as possible. In India the officers and soldiers of the salvation army dress like Indians.

Among the lower animals, particularly among some insects, we find various kinds of protective and other resemblance, popularly known as mimicry.

The fact that insects belonging to very different groups often bear an extremely close superficial resemblance to each other has been known for a long period of time. The meaning of such likenesses was, however, unknown until the appearance of Mr. H. W. Bates's classical paper in 1862. In this essay the author shows that the species which has departed from the normal type of its group (the mimicker) is far rarer than the form which it resembles, while the latter (the mimicked) is abundant and well-defended by some special protection, such as the possession of an unpleasant taste or smell or the power of stinging. The name mimicry has been given to the deceptive and advantageous resemblance presented by defenceless and edible species of animals living in the same locality, which are harmful or distasteful and are consequently avoided by all or by a majority of the enemies of the class to which the mimetic and usually the mimicked species belong. Mimicry is a special form of protective resemblance, differing from ordinary protective resemblance as exemplified by the similarity of the leaf and stick-insects to the objects after which they are named, in that the imitated object belongs to the animal kingdom and not to the vegetable kingdom or to inorganic nature. The meaning of the word mimicry was extended by F. Muller to include cases of mutual resemblance between two or more noxious species inhabiting the same area.

In what way, it may be asked, are two or more distasteful species of insects, occurring in the same locality, benefited by resembling each other? The ingenious explanation suggested by Fritz Muller for similar cases met with in butterflies is probably the true answer. This explanation depends upon what is now an experimentally demonstrated fact that insectivorous birds,

6.

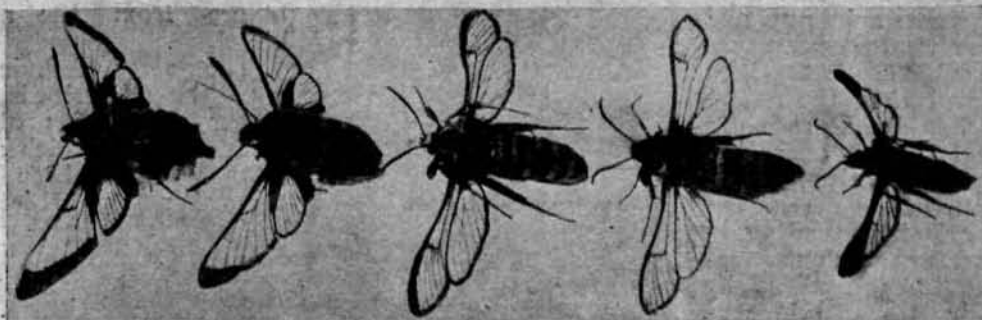


No. 6 is the male of 7 and 8, which are female forms, 7 being found in East Africa and 8 in West Africa. These mimic protected species 7A and 8A found in their respective localities. In a closely allied species from Madagascar, where the protected species is very rare, the two sexes are alike. The two groups 7, 8, 9, 10, 11, and 7A, 8A, 9A, 10A, 11A, though so much alike in external appearance, in reality belong to quite different families, and are structurally very dissimilar.

among railway employees. Many Indians again think or find it necessary to dress like Europeans in order to gain a living. Europeans also sometimes dress like the natives of some Asiatic countries for gaining some object or other. In China in pre-Revolution days many European missionaries cultivated the pig-tail and wore Chinese clothes to resemble the Chinese as

and probably other animals, have no instinctive knowledge of what insects are edible and what inedible. This knowledge is acquired by experience, and since it is not, at all events as a rule, taught by the first taste to any individual bird, it is reason-

is to say, by which predaceous species are supposed to be enabled to approach or mix without detection with animals they prey upon or victimize in other ways. This phenomenon is termed "aggressive mimicry."



Moths resembling bees, wasps, hornets, etc., but without a sting between them.

able to infer that a considerable amount of injury, sufficient to disable if not to kill, is annually inflicted upon insects belonging to species protected by distastefulness or kindred qualities. Now insects that possess noxious attributes, and the same is true of other animals, usually have a conspicuous warning coloration which appeals to the eyes of enemies and helps them to remember more easily the cause of an unpleasant experience, helps in fact to establish a psychological association between a particular style of coloration and a nasty taste or a painful wound. This being so, it is evident that if all the distasteful species in a given area are differently coloured, some individuals of all the species will be annually sacrificed to the experimental tasting of inexperienced foes before the numerous lessons have been learnt. But if all the species in question resemble each other the resemblance will be mutually beneficial to them, because the association between the two attributes they have in common, namely, distastefulness and a particular scheme of colour, will be rapidly established. One lesson only, instead of many, has to be learnt; and once learnt at the expense of a few individuals of one or two species, it will thereafter be applied indiscriminately to all. This type of mimicry has been well defined by Professor E. B. Poulton as the unification of warning colours.

The term mimicry has also been applied to resemblances of a different kind from the two enumerated above—resemblances, that



THE LEAF INSECT.

Mimetic appearances are often combined with other methods of defence; thus, many large caterpillars are well concealed by protective resemblance, and only assume

the terrifying snake-like appearance when alarmed.

The term mimicry has been criticized as seeming to imply conscious volition on the part of the imitator. Such a misapprehension is unlikely to arise in any one who has read the literature on the subject. Authorities are agreed that the resemblance has been gradually produced by the operation of natural selection, which has ensured the persistence of all variations tending in the direction of some well defended insect avoided by foes. Sir Harry Johnston, however, says that "to the observer with a normal mind it would seem to be an inevitable conclusion that these [mimicking] insects,



THE SNAK'S HEAD CHRYSALIS.

advantage, deliberately choosing to place themselves where the resemblance may be most effective."

We will now proceed to give some examples of mimicry and protective resemblance from the animal kingdom.

The power of "mimicry" may be described as a higher form of protective coloration, in which a step further on has been made towards safety. It is mostly found among the lower forms of life, some insects practising it most successfully and artistically. Some pass themselves off as dry sticks, as green or withered leaves, or ape the resemblance of other species.

Many caterpillars in the hedges of England pass their whole lives pretending to be pieces of stick. The caterpillar of the eyed hawkmoth is colored green, powdered with yellow; it feeds on apple, and looks like an apple-leaf.

One family of day-flying English moths are good examples of perfect mimicry.



INDIAN STICK INSECT.



CATERPILLAR OF EYED HAWK-MOTH.

like birds, fish, reptiles and mammals, are completely conscious of their resemblance in colour or form to their surroundings and make full use of this

These insects, in spite of their venomous appearance, which is much enhanced by their yellow-banded bodies, do not possess a sting among them, though their resemblance to hornets, wasps, and bees doubtless causes them to be left severely alone by the hungriest bird.

Among tropical butterflies there is a very showy family which makes no attempt at



UPPER SIDE, KALLIMA ALBOFASCIATA.
Under side, resembling dead leaf.

"But the most wonderful and undoubted case of protective resemblance in a butterfly which I have ever seen is that of the common Indian *Kalima inachis* and its Malayan allies *Kalima paralecta*. The upper surface of these insects is very striking and showy as they are of large

size and are adorned with a broad band of rich orange on a deep bluish ground. The under-side is very variable, so that out of fifty specimens no two will be found exactly alike, but every one of them will be of some shade of ash, or brown, or ochre, such as are found in dead, dry and decaying leaves. The apex of the upper wing is produced into an acute point, and the lower wings are also produced into a short, narrow tail. Between these two points runs a dark, curved line, exactly representing the midrib of a leaf, and from this radiate on each side a few oblique lines which serve to indicate the lateral veins of a leaf. We now come to a still more extraordinary part of the imitation, for we find representations of leaves in every stage of decay, variously blotched and mildewed and pierced with holes, and in many cases irregularly covered with powdery black dots gathered into patches and spots so closely resembling the various kinds of minute fungi that grow on dead leaves, that it is impossible to avoid thinking at first sight that the butterflies themselves have been attacked by real fungi.

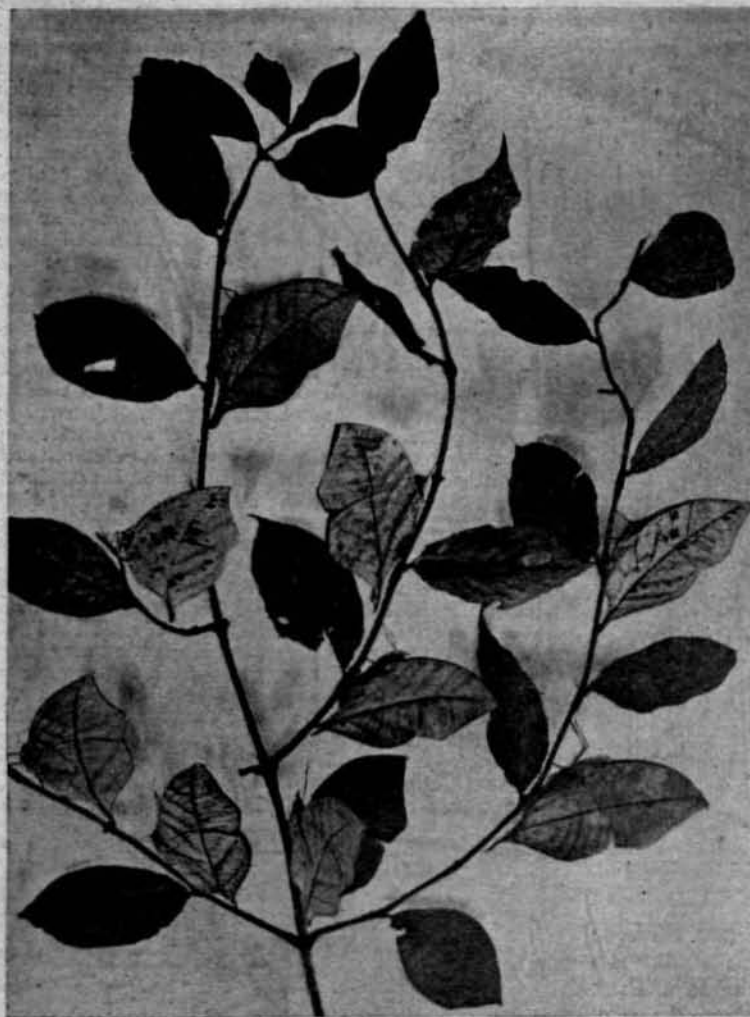
"But this resemblance, close as it is, would be of

any concealment, even when at rest. These are avoided by birds as being too nasty to eat, and are good examples of the rule that forms which have special protection do not need concealment, and are conspicuously coloured; indeed the very fact of their being conspicuous is a positive advantage, as birds can tell at once, and at a distance, that they are not worth pursuit. In the same localities frequented by them were noticed by Mr. Bates, and first described by him, other butterflies, of a different family altogether, but which resemble these protected species to such an extraordinary degree as at first sight to deceive even the experienced entomologist. It must be noticed that the males of these imitating species do not depart from the ordinary form of their family; it is only the females on whom depend the continuance of the species, which mimic the protected forms.

Wallace gives the following description of a butterfly imitating an inanimate object:—



THE COMMA BUTTERFLY RESEMBLING A FALLEN LEAF.



THE INDIAN LEAF BUTTERFLY.

little use if the habits of the insect did not accord with it. . . . These butterflies frequent dry forests and fly very swiftly. They were never seen to settle on a flower or on a green leaf, but were many times lost sight of in a bush or tree of dead leaves. . . . On one or two occasions the insect was seen reposing, and it would then be seen how completely it assimilates itself to the surrounding leaves. It sits on a nearly upright twig, the wings fitting closely back to back, concealing the antennae and head, which are drawn up between their bases. The little tails of the hind-wing touch the branch and form a perfect stalk to the leaf, which is supported in its place by the claws of the hinder pair of feet, which are slender and inconspicuous. The irregular outline of the wings gives exactly the perspective effect of a shrivelled leaf."

The leaf insects are remarkable creatures about an inch and three quarters long. Several species are found in India, particularly in Assam, and Malaysia. The resemblance to a leaf is perhaps more marked

in the female than in the male, the female having very short antennae, while these appendages of the head are relatively long in the male. The chief resemblance to leaves arises from the expansions of the limbs and the coverings of the wings. In the female, which is far more leaf-like than the male, and is consequently much more stationary, the hind wings are not present, or, at any rate, are only represented by a minute rudiment. The female is unable to fly; and hence the need for its greater resemblance to its surroundings.

The ragged appearance of the wings and the dull grey-brown of the under-sides of the Comma Butterfly admirably imitate the dry and withered appearance of a fallen leaf.

The best-known and most striking example of leaf-mimicry is that of the Indian Leaf-Butterfly. With wings expanded it is both gorgeous and striking. When it is at rest, it can scarcely be distinguished from a dried leaf, so exactly do the under-sides of the wings simulate the shape and the dull, withered appearance, while even the delicate nervures imitate a leaf's veining.

The caterpillar of the Willow Beauty moth is shown in one of our illustrations among the shoots of a rose-tree. Its colouring, form and attitude are such that it is easy to overlook it as one of the branches.

The Lappet moth when at rest so carries its wings as to give itself the appearance of a cluster of dead leaves, which it resembles in colour.

The Waved Umber moth, alike in its colour and its markings, fits into the general appearance of an oaken fence so well that it is scarcely perceptible.

When a butterfly or moth is in the chrysalis stage of its existence it is usually very inactive and thus unable to escape by any



CATERPILLAR OF THE WILLOW BEAUTY MOTH.

movements from its enemies, such as birds or lizards, who would gladly make a meal of it. One of the ways in which it escapes being devoured is by bearing a wonderful resemblance to the projecting head of a small snake, and not only that, but to a particular bird-eating tree-snake which occurs in Upper Burma, where the chrysalis of our illustration was found attached to the branch of a small bombax tree.

The majority of spiders are comparative-



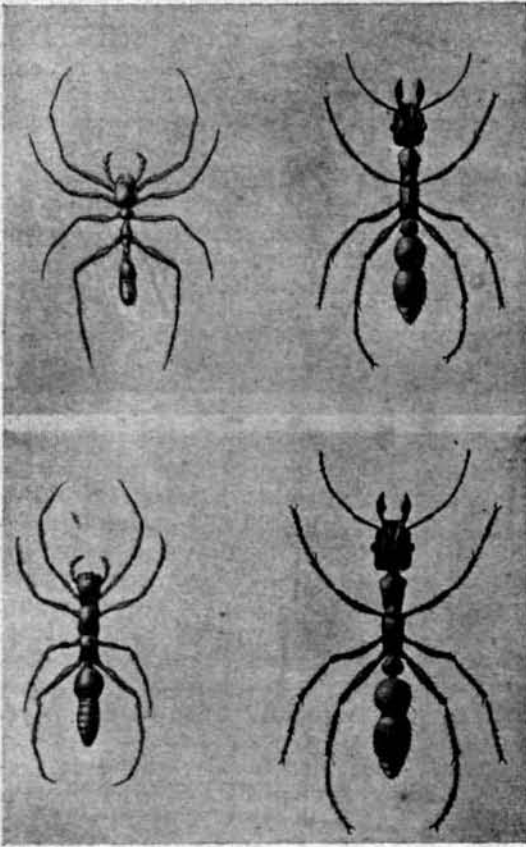
LAPPET MOTH RESEMBLING A CLUSTER OF DEAD LEAVES.

ly defenceless and being highly palatable are extensively preyed upon by other animals. The most perfect instances of mimicry in spiders are found amongst the species which imitate ants. These belong to several distinct families, but the modifications which bring about the resemblance have followed almost the same lines in every case. Ants have a large head carrying a pair of feelers, and joined by a narrow neck to the long body, the fore-part of which bears six legs and is attached to the oval hinder part



WAVED UMBER MOTH ON OAK FENCE.

by a slender, flexible waist. Now spiders have no feelers and no head distinct from the body. They possess, however, eight legs and to imitate feelers they lift the legs of the first pair and, stretching them forwards, wave them in the air like feelers, thus leaving six legs for walking, as in the ant. The resemblance of the ant's neck is produced by a deep groove on each side near the fore-part of the body, and this groove is filled with a patch of white hairs,



SPIDER MIMICRY.

The two spiders shown on the left mimic the ant shown on the right.

which has the same optical effect as a piece of the body being cut away. Thus is the detached head of the ant represented. Other likenesses to the ant are produced in analogous ways: and even the restless zigzag gait of the insect is unconsciously copied by the spiders to complete the deception. The mimicry is indeed often so close that the one animal can scarcely be distinguished from the other.

The reason for this particular kind of mimicry becomes perfectly clear when it is explained that out of the very large numbers of species of mason wasps that prey upon spiders, not one provisions its nest with ants. Some of these wasps, in fact, are known to have the greatest fear of ants.

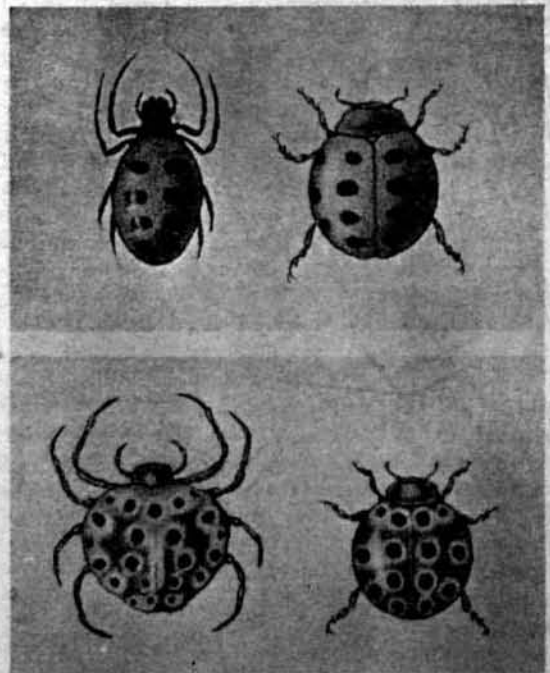
It would be difficult to find a more saintly-looking insect than the Praying Mantis. For hours together it will assume an attitude of innocence and quietness, its forelegs

raised as if in supplication. Not until an unwary fly approaches it do we realize the object of its quaint posture. It then instantly becomes obvious that its purpose is not to pray, but to prey.

It is carnivorous, feeding on living prey—flies, grasshoppers, caterpillars, &c.; but being slow of foot, it has to capture its quarry by craft.

The method adopted is to sit amongst the grass or leaves with its head held loftily erect. Its colour may be green or brown, harmonizing with its surroundings so perfectly that it can only be recognized with difficulty. In front of its head its fore-legs are raised into what has been regarded as a praying attitude; hence the names "praying insects" and "soothsayers," which are sometimes used in connection with these insects. It then awaits the approach of a victim, and sometimes will remain motionless for several hours.

Stick insects afford a beautiful example of those animals which in their bodily structure, combined with the habit of remaining motionless, bear so close a resemblance to some inanimate object of their

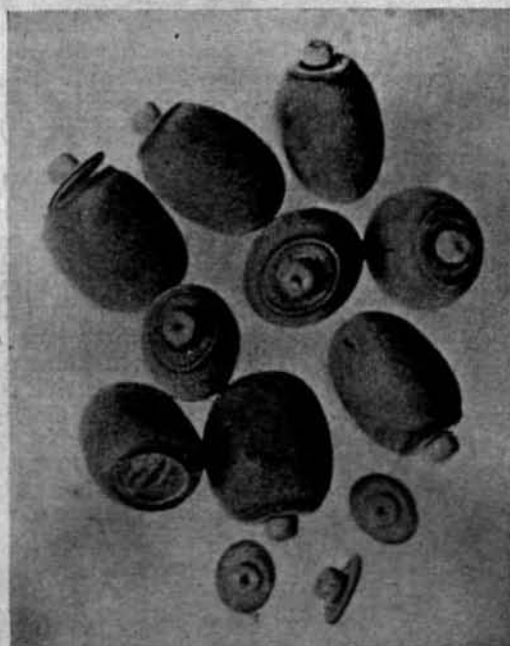


SPIDER MIMICRY.

The two spiders on the left mimic ladybirds on the right, which have nauseous flavours and are therefore avoided by birds.

natural surroundings that they very readily escape notice, and consequent consumption by their enemies. As their name implies, they resemble sticks and twigs of the foliage in which they usually dwell; if disturbed the resemblance is made yet more close by their habit of folding the limbs close to the body with the fore-legs straight out in front and feigning death. It is then difficult to realize that one is dealing with a living insect and not with a piece of dead twig.

Their eggs are simply allowed to fall to the ground. They are no less curious than the insects themselves, and bear an exceedingly close resemblance to the seeds of some



EGGS OF STICK INSECTS.

plant of the gorse tribe. They are little shortly oval bodies, with a lid-like structure at one end, in the middle of which is a little yellow button. When the egg hatches the lid is pushed off and the young stick insect drags itself out, slowly straightens its back and limbs, for in the egg it was all curled up and presently wanders off to look for something to eat.

The snail which has succeeded best in disguising his home is the 'carrier snail of Borneo. The denuded shell is in shape like a top-shell; but the snail secretes a cement by which he fixes all manner of stone, shells, and other debris to the top of the successive

whorls. In this way he saves himself from the attacks of enemies.

The Sea-dragon is a native of Australia. It is a kind of "sea-horse," but one strangely transformed by extravagant trappings. These are donned, however, as no mere



CARRIER SHELLS.

ornaments, but as very material aids in lessening the struggle for existence. For these same trappings are portions of its own skin, loose and flowing, and cut, so to speak, so as to look like fronds of the sea-weed amid which this strange creature lives. So disguised its personality is lost, so that the ravening wolves of the sea may pass it a dozen times a day and yet, save by the merest accident, they would never discover that they were passing not seaweed, but flesh and blood, the object of their search! Naturally, of course, the coloration of this odd-looking body matches its surroundings not less perfectly than its shape. Its mouth is so small that it is unable to protect itself by ordinary methods.



A SEA-DRAGON.

It is no uncommon sight to see two or three spiny lizards sunning themselves on the top of a sand-dune. They have a limited power of changing colour to harmonize



SPINY LIZARDS SUNNING THEMSELVES ON THE TOP OF A SAND-DUNE.

with their surroundings. They partially bury themselves when in repose.

The Cobego, Kagan or Flying Lemur is a native of the great forests of the Malay Archipelago, Sumatra, Borneo and the Philippine Islands. It is enabled to fly, not with wings, like the bat, but by means of the fold of the skin stretched across from foot to foot. When at rest it adds to its chances of security by its method of

hanging itself up with its feet placed close together on the bough of a tree and its head tucked away between its fore-legs. In this way it mimics some large brown fruit and escapes the notice of its natural enemies.

The whole organisation of tigers, leopards, jaguars and other beasts of prey called "cats" by scientists, is a perfected mechanism for catching and killing living prey by a sudden pounce from a point of vantage. To this end colours conducive to concealment are essential; and it may be



THE COBEGO AT REST.



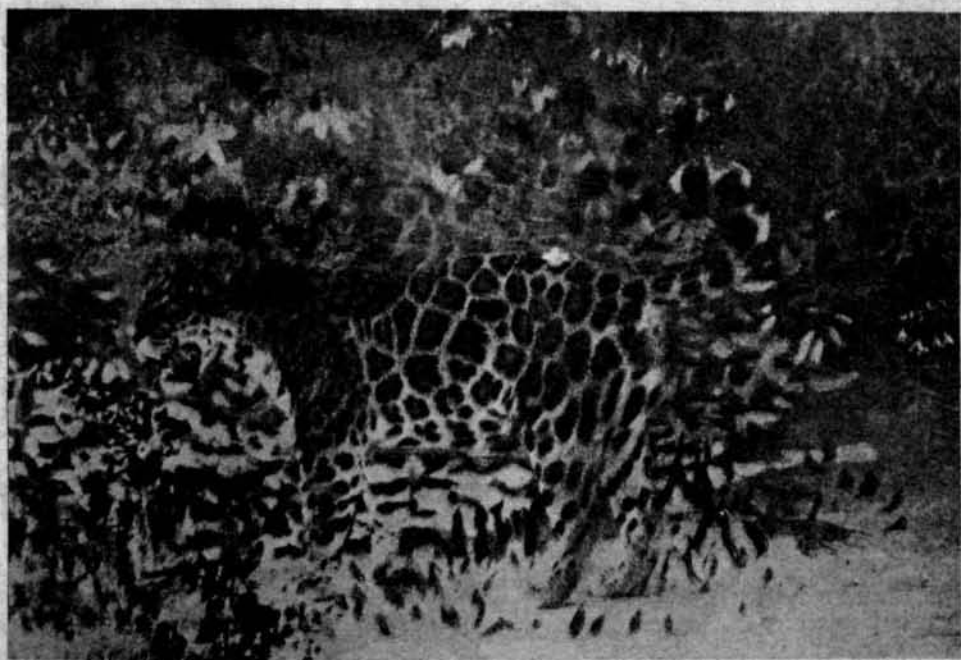
TIGER LYING IN WAIT FOR PREY :

To show the protective coloration of the coat and the imitation of patches of sunlight by the white on the head.

laid down as a general law that all cats are protectively coloured. With very few exceptions the ground tint of the coat is some shade of yellow or grey,



THE CLOUDED LEOPARD HARMONISES WITH TREE-TRUNK.



Photograph of a captive jaguar, against his natural background of forest leaves in light and shadow, showing how the spots and patches on the animal's skin blend closely with the patches of light and shade in the background, and make it impossible to distinguish his outline.

relieved by black markings forming spots, patches or stripes. The yellowish skin of the tiger, with its vertical black stripes, blends with the fading stalks of the jungle-grass and with the dark inter-spaces between them. The colours of leopards, jaguars and many of the smaller spotted

species harmonise with a mottled background formed of foliage through which the golden but tempered sunlight is filtered; whereas the more blotchy pattern of the so-called clouded tiger, and the longitudinally barred skin of the ocelot, seem adapted rather to resemble rugged bark so as to



Indian spotted deer, showing sunlight spots on the body, and white on the chin, throat, breast and belly to counteract shadow.

conceal the animal when stretched along a branch.

The aggressive disguises of carnivora for the purpose of preying upon herbivora are equalled in completeness by the protective disguises of the herbivora to escape that fate. In deer, antelopes, horses—in fact, every family of hoofed animals—concealment coloration in adaptation to habit and environment is the almost invariable rule. As in the carnivora the desert forms assume a sandy hue, the forest forms a variegated pattern—with this curious difference between the two groups: the stripes and spots in the carnivora are nearly always black on a yellowish ground, whereas in the herbivora they are as a rule white on a yellowish ground, the white representing streaks and patches of sunlight passing through the foliage.

Most deer are essentially forest animals; they never stray far from water, and al-

ways avoid the deserts. Living in the scrub or jungle, they are either spotted with white in the way described, or uniformly dark in tint to accord with their sombre haunts. The chital or spotted deer of India retains its white spots throughout the year, because it frequents the jungle, which is perennially green; but the fallow deer and certain other species in temperate Europe and Asia take on the spots in the summer when the foliage is full, and lose them in the winter when it falls. On the other hand, the sambar, a relative and compatriot of the chital, is unspotted at all ages and all seasons of the year, because during the day it retires to the densest parts of the jungle, where the light is diffused and dim, and only ventures into the open glades to feed and drink under cover of the darkness of night.

Even in the largest of living ruminants, the giraffe, the same necessity for concealment is seen. When standing in a clump of acacias, these animals are practically

invisible at a little distance, on account of the perfect blend between the brown blotches and network of paler stripes upon the body and neck, and the dark background broken up by the light passing through the intercrossing branches of the trees.

When the body is fairly uniformly tinted or varied with protective patterns of a simple type, the face alone is often ornamented with special patches of white or with bands of that colour set off by black. The masked palm-civet of China takes its name from its decorative face-bands; and the white spots above the eyes, on the ears, and the whiteness of the cheeks and mouth, are striking characteristics of a tiger's head. So too in herbivora. Many gazelles and their allies have banded faces; the nose and forehead of the boubou, bear a broad white blaze, and the head of the gemsbok is sharply contrasted with the sandy col-



Water buck, showing the "follow the lead" patches on rump.

oured neck by being slashed with black and white like a Zebra's skin.

What meaning is to be assigned to this prevalence of special markings for concealment upon the head and face? When a tiger lies waiting for prey, he faces the spot where it will pass, with his body receding into the deeper parts of the thicket and his head among the leaves on its out-skirts, where the scantier foliage makes more play with the light; or when creeping towards his quarry, his body, flattened to the ground and foreshortened, is hidden to a great extent by the head, which, as the beast advances over the broken ground or through the jungle, is raised every few seconds, to keep the victim in sight and calculate the distance for the final spring. All



GIRAFFE FEEDING IN A THICKET OF ACACIAS.

cats and most carnivora, whether terrestrial or arboreal, have the same habit, when stalking or crouching for a spring, of depressing the body behind the head; and the climbers, as they peer through the leaves to obtain a clear view

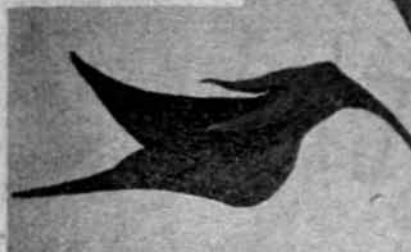
need of protective stripes on the face, which is partially exposed, than on the body, which is hidden by the denser foliage behind.



HEAD OF MASKED PALM-CIVET.

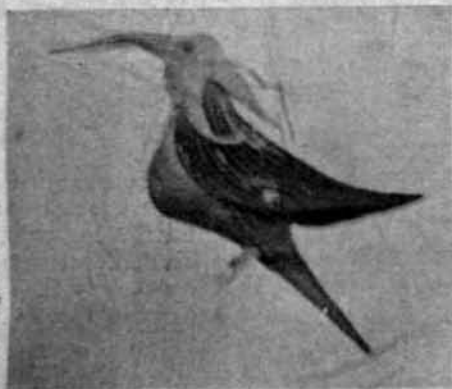
Equally important are such marks for the herbivora. Startled by the crack of a dry twig, the rustle of a dead leaf, or any unusual sight or sound, all animals, with foes to fear, first face the cause of alarm, and in perfect stillness await developments.

They have three chances of escape— concealment, flight, and self-defence. The last is the final resort, when the others have failed, and is gener-



ally itself a failure. Concealment, for which absolute quiescence is essential, is often the wisest course to follow, especially where females and young are concerned; but every movement of the enemy has to be watched the while, so that the right moment for the flight may be seized when the necessity for flight becomes apparent. To this end the head, with nostrils expanded and ears pricked, is turned towards the enemy, and both eyes kept upon him. In this watchful attitude, with the body foreshortened, little of the animal is visible but the forequarters and the head.

The hind quarters also are often affected by special patches of white. They



A single flower detached and an eye added to make the resemblance more pronounced.



THE BIRD-PEA OF WESTERN AUSTRALIA.

attain their greatest development in herbivora, but are never found in the carnivora. In this respect they offer a singular contrast to the face and body markings, which exhibit a parallelism in development in the two groups. In the largest of Indian antelopes, the nyloghaie, the area beneath the tail is snow-white; in the bontebok there is a blotch of the same colour above the root of the tail; in the big South African waterbuck a large white ring encircles the hind-quarters; and in the wapiti a large reddish yellow patch extends all over the rump. These are a few out of many instances that might be quoted.

The use of these marks is attested by

the behaviour of certain species that possess them. Some antelopes and deer when in flight turn up the tail over the back, so as to show its white underside and the white area beneath it to those that are behind. When the Manchurian deer is on the run, the white patch is expanded by the erection of the dark hair round its edge, so that it appears much larger than at ordinary times; and the spring-buck, as he leaps away, brings into use a special arrangement by which the brown hair of the back above the tail can, at will, be pulled aside to reveal a great white patch underneath.

These proofs that the display is intentional and made when danger enforces flight, suggest that the patches are used as a signal to proclaim the presence of an enemy, also, in case of disturbance at night, the members of a herd keep together, and follow the same line of flight, guided by the white signals of the leaders ahead. It is now clear why no such marks are

MANTISES OR PRAYING INSECTS.



Four distinct kinds of Mantis are shown in this picture. They all adopt the same reverent aspect when waiting for victims, but it is "preying" instead of "praying" in which they are engaged. One of them, represented on the right-hand side of our plate, is known as the Diabolical Mantis. Its foreparts are so coloured as to resemble a flower, which insects come to visit, only to be caught by the terrible claspers and devoured.

SOME REMARKABLE WARNING COLOURS.



These warning colours, which are usually yellow and black, bright green, red, or a striking red brown, serve as danger signals to intending attackers, for they denote some peculiar propensity of the subject. For instance—the black and yellow of the Hornet, its dangerous sting; the banded Snake, that it is venomous; the Butterflies and Caterpillars, that their flesh is harmful as food; and the Salamanders, that they secrete in their skin a harmful fluid.

developed in the carnivora. These animals have not the same dangers to face, and are mostly independent of their fellows, except when the needs of a family have to be attended to.

On the plate of Warning Colours the artist has represented a great variety of Warning Patterns, selected from many parts of the animal kingdom and from many lands. The caterpillar in the centre at the top of the plate is that of the Cinnabar moth. Here we have an example of a pattern that is by no means wholly conspicuous; for the orange-and-black-ringed caterpillar feeds on the orange-flowered rag-wort. But the caterpillars are gregarious, and many may often be seen a long way off, crowded together on a single plant nearly eaten bare by their united exertions. The meaning and the value of the Warning Colours of this species have been shown in a striking experiment by Professor Lloyd Morgan. He fed some young pheasants on meal "doctored" with various unpleasant substances—quinine, dilute nitric acid and very dilute strychnine—placing the food on glass slips beneath which orange-and-black stripes had been pasted. He soon found that the birds would not touch even un-doctored meal when it was put upon the patterned glass, and that they regarded with the greatest suspicion and would barely touch the Cinnabar caterpillar when introduced to them for the first time. Pheasants which had not been educated in this way treated the caterpillar far more unceremoniously until they, too, learned from the taste of the caterpillar itself that the black-and-yellow rings meant something decidedly unpleasant.

To the left of the Cinnabar is the female hornet, an insect with a pattern rather like that of the Cinnabar, but warning of a far more terrible defence—the most formidable sting possessed by any European insect. It is interesting to observe that the stingless male hornet bears the same pattern as the female, and moves its body as though about to sting. It may be said to mimic

its own female. To the right is a conspicuous Oriental moth, belonging to the Geometridae, a vast group, of which the great majority are well concealed. The two other moths on the plate, on the contrary, belong to specially-protected day-flying groups, of which the species, as a whole, bear conspicuous Warning Colours. That on the right, belonging to the Burnet group, is the Beautiful *Erasmia*, from China and North-East India, while the one on the left, belonging to the *Agaristidae*, is the Spotted *Eusemia*, from Assam. We have reason to believe that the *Eusemia* is specially distasteful.

It is interesting to compare the Warning Colours of vertebrate animals with those of insects. The venomous heloderm, shown above the salamander on the right, provides the one justification in fact for the popular dread of lizards. In order to determine how far the pattern is warning and how far concealing, it would be necessary to study this lizard in its desert home in Mexico or Arizona. The startling pattern of the European salamander gives warning of a defensive secretion poured out by glands in the skin. The venomous tropical American coral snake, on the left at the bottom of the plate, possesses a very remarkable and unusual pattern, although one that is more often seen in caterpillars. Mr. Thayer considers that it promotes concealment, as, indeed, is probably true at a distance. But the pattern is mimicked by harmless snakes in the same locality, and there can be little doubt that it belongs to the class of Warning Colours.

It is sometimes found that the flowers or other parts of plants resemble animal forms. It would be interesting to inquire what purpose, if any, these resemblances serve. The flower of the bird-pea of Western Australia bears a striking resemblance to a small bird. The colour is yellowish green with purple streaks which give an idea of feathers. If a single flower is detached and an eye is added, the resemblance becomes more pronounced.

BENGAL MEDICAL BILL

BY THE HONOURABLE DR. NIL RATAN SIRCAR, M.A., M.D.

OBJECTS AND REASONS.

THE statement of the objects and reasons of the Bengal Medical Bill runs thus:—
“The objects of this Bill are

- (1) To provide means of protecting the public and the medical profession from irregularly qualified practitioners whose training in medical science has been obtained at unrecognised institutions; and
- (2) To afford facilities for ascertaining whether any particular medical practitioner possesses recognised qualifications.”

THE MADRAS BILL.

The objects and reasons of the Madras Bill as stated in the Madras Legislative Council, are:—

- (1) To establish a register of qualified medical practitioners which would enable the public generally, and the less educated portion of the community in particular, to ascertain what practitioners were really qualified, and in what the nature and extent of their qualification consisted;
- (2) To establish and maintain a minimum standard of professional qualification to entitle a person to become a medical practitioner.

THE BOMBAY ACT.

The objects and reasons of the Bombay Act seem to be:—

- (1) To afford facilities to the public for distinguishing qualified from unqualified practitioners;
- (2) To keep a control over Medical Colleges and Schools.
- (3) To bring the qualified and registered practitioners under some disciplinary control.

In a country, say, like Great Britain, a Medical Registration Act would aim at three things:—

- (1) It would serve as a guide to the unsophisticated public to distinguish properly qualified from unqualified practitioners.

(2) It would seek to exercise disciplinary control over medical education and medical practice.

(3) It would confer some very tangible privileges upon the registered members of the profession.

Let us see how far these last mentioned objects will be fulfilled by the proposed Bengal Medical Act.

The principal object of the Bill, and unlike that of the Madras Bill, the Bombay Act as quoted above, is the suppression, not of irregularly qualified practitioners generally, but of such amongst them as have been trained at “unrecognised institutions.” In other words the proposal is to suppress such practitioners as have received some training but to leave alone such as have got none whatever. In the first place, has it been ascertained what the qualifications of such practitioners really are, or is it simply the sin of their being trained in “unrecognised institutions” that has drawn the wrath of the Government upon them? If that be so, the Government ought to remember that they can not altogether wash their hands clean of this matter, but must admit their share of responsibility in the creation of this class of so-called irregularly qualified practitioners as well as the institutions in which they have been trained. Some of these institutions have been in existence for the last quarter of a century. Some of them have always been in close touch with and patronised by Government. Government knew some of them and their whereabouts very well; and it would be impossible to deny that they have been lending their support to such institutions only after knowing that they deserved their support. In fact, they have been supplementing the entirely inadequate efforts of the Government to supply medical aid to the distant Mofussil villages. All along this period, the Government had no Registration Act nor a machinery like the Medical Council, for recognising the claims of these institutions

and their students. In these circumstances it is hard to find the Government suddenly directing their legislative powers against a whole class of medical practitioners who have come into existence through the earnest labours of the non-official branch of the profession. If suppression was desirable, Government ought to have taken steps towards that end twenty-five years ago.

The question naturally arises—Is it not necessary that a distinction should be made between the deserving and the undeserving amongst the passed students of unrecognised institutions? There are official extremists to whom every one of this large class is a quack, if for no other reason than in virtue of their being passed students of some of these institutions. But common fairness demands that due enquiry should be held by competent persons before branding a large class of respectable professional men. If such an enquiry were held, many of the members of this class would be able to acquit themselves quite honourably; most of them would be found at least as respectable and competent as the average passed students of the Government medical schools. We do not see why such practitioners should not have the privilege of registration.

Taking the other side of the question into our consideration, we fail to see how the above object as laid down in the statement of objects and reasons, will be fulfilled by the proposed act. Assuming that this class of practitioners deserves to be suppressed, we do not see how that end will be achieved, for there is not a single section in the proposed Act that will prevent anybody from practising the profession of Medicine. Further, the ordinary villager would not attach much importance to registration; and if a village practitioner of the kind described above has been helping him professionally in time of need in the past, the mere fact of the passage of this Bill will not shake his faith in his medical attendant. Indeed the great strength of this class of practitioners is the great need in the rural areas of cheap medical help. In their absence, these areas would be entirely in the hands of village *Vaids* and quacks; and compared to them these practitioners, though equipped with a moderate medical training only, are a hundred times more desirable. We confess we do not like the sting in the words "protecting the public and the medical profession from irregularly quali-

fied practitioners", etc., in the first two lines in the statement of objects and reasons. If anything, the public at least in Bengal have welcomed this class of men. Where then does the occasion for protection from them come in?

As regards the schools, they have been with all their faults, doing a work which the Government ought to have recognized long ago in a proper way. Some sort of recognition was extended to them in the past, and now perhaps the time has come for complete recognition. But then what justification there can be for rejecting wholesale the products of these semi-recognised educational institutions, we fail to see.

As regards disciplinary control over medical education, unlike the Madras Bill and the Bombay Act, the Bengal Bill does not aim at this end. But it seeks to exercise such control over the registered practitioners. Now the qualified practitioners have been enjoying in the past certain privileges which will now be made conditional upon registration, that is to say, the unregistered amongst them will forfeit such privileges as the granting of certificates, etc. There would have been nothing objectionable in it, if registration had conferred some privileges upon them and if it had not a chance of hurting their feeling of self-respect.

The privileges conferred by the proposed registration are absolutely *nil*; that is, a registered practitioner will not get anything that he does not possess now, though of course an unregistered practitioner would lose much.

As regards the matter of self-respect, the registered practitioners will be in the grip of a practically official body presided over by a departmental head. The ordinary qualified non-official practitioner is not now prepared to admit that the Inspector-General of Hospitals is the head of the profession in the Province, or that the Principal of the Medical College is the recognized next man. We do not see why the Government should place the independent qualified practitioners under the control of a body in whose constitution there is going to be a preponderance of the official element, in spite of the fact that the number of independent practitioners is larger, by several times, than that of the official medical men. We do not quite appreciate the principle on which the Council is going to be framed. If there had been a representative council, most of

the qualified practitioners would gladly place themselves under its control. But as it is, there are grave doubts whether many will get themselves registered voluntarily. In the interest of all concerned, therefore, we suggest that the Government should,

- (1) free the Council from official departmental control; and
- (2) grant adequate representation of the medical practitioners with registrable qualification on the Council.

The Council as proposed is to consist of nine members as against thirteen in Bombay, and fifteen in Madras. Considering the variety of interests involved in this matter in Bengal, it would be expected that the number of members should be larger here than in Bombay or Madras. It is admitted even in official circles that of the three Provinces the growth of the independent branch of the profession has been the largest in Bengal. Bengal has therefore the right to demand a larger council, and she must have at least a council of 15 members as in Madras.

Then as regards the distribution of seats, neither of the other two provinces has officialised the Council by creating seats for ex-officio members on it. Here in Bengal, however, as many as four are for ex-officio members. The appointment of the Inspector-General of Hospitals as ex-officio President, and of the Principal of the Medical College as Vice-President of the Council, will manifest the official character of that body.

As regards representation of educational institutions on the Council, we find that all the Government institutions will have their heads on it, and the Medical College will have an additional member from the College Council. But recognised non-official Colleges and Schools will get only a fractional representation through the Governing Body of an Association formed by them. As the sub-section now stands, there can be no representation unless (a) there are more Schools or Colleges than one, and (b) such institutions combine and form an Association. And this official Bill has the generosity of proposing only one member for any number of such institutions. We hope that every recognised medical institution will have the privilege of returning one member on the council.

The Calcutta practitioners with registrable qualifications, whose number is nearly 500, when registered, will have the privilege

of returning one member, and all the mofussil qualified practitioners also will return only one member.

We would urge upon the Government our claims for having a Council of 15 members distributed in the following way:—

(a) Two members to be elected by medical practitioners who are graduates of the University of Calcutta, and registered under the Act.

(b) Two members to be elected by medical practitioners who are registered under the Act, but are not graduates of the University of Calcutta.

(c) Two members to be elected by the Governing Bodies of non-official colleges or schools recognized by Government.

(d) One member to be elected by the Governing Body or Bodies of any corporate Medical Body or Bodies recognised by Government.

(e) One member to be elected by the Senate of the University of Calcutta.

(f) Seven members, including the President, to be appointed by the Government.

There need not be any Vice-President. In the absence of the President, one of the members present at the meeting may be elected as Chairman to preside on the occasion.

If the Council be formed on the above lines, the independent practitioners will naturally recognise its claims for exercising control, and would even gladly submit to its disciplinary jurisdiction. As everything depends upon this step, we hope that the Government will not hesitate to alter the constitution of the Council at this early stage. There is no reason why there should be an official majority in this Council, when even in the Bengal Legislative Council there is none. And our independent practitioners, accustomed to move so long in the free atmosphere of professional independence, will certainly feel themselves very much cramped if sat upon by departmental officers, and that for no counterbalancing privilege.

If we compare the state of things here with that prevailing in Great Britain, where cent per cent of the practitioners are registered, we are at once struck by the fact that there the privilege of registration is the first step towards earning a medical man's livelihood. But here, where hundreds and thousands of *Vaids*, *Hakims*, *Kayirajes* and quacks will remain beyond

or outside the pale of legislation, registration cannot affect the bread question. The privilege conferred by the Registration Act upon British practitioners are much more substantial and tangible. Further there is no question of official domination of the profession there as proposed in this Bill.

Further, the Council there is a thoroughly representative body—and thus a thing quite near and dear to the heart of the profession.

In connexion with the formation of the first Council, we would suggest that instead of the Local Government taking upon themselves the power of appointing any members in place of the representatives of the independent practitioners, such amongst them who have got registrable qualifications should be granted the privilege of returning the members to the first Council. Later on, when registration has made some progress this privilege will naturally belong to the registered practitioners. We need hardly point out that much depends upon the constitution of the first Council.

The Council should have the power to make their own appointments. And there is no reason why the previous sanction of the Local Government should be obtained for appointing the Registrar,

In case of dismissal, the dismissed offi-

cer should have the right to appeal to Government against the decision of the Council.

We find that in the Calcutta Municipality the appointment of the Secretary is made by the Corporation, and their decision is final in the matter.

As regards the penalty clauses in Section 17 and 24, we would have them altered on the following lines :—

The Council may refuse to permit the registration, or direct the removal from the register of the name of any medical practitioner who has been convicted of any offence involving moral obliquity, or who after due enquiry, at which opportunity has been given to the practitioner to be heard in person or by pleader or counsel, has been held by the Council to have been guilty of infamous conduct in any professional respect. The hearing should be *in camera*.

In conclusion, we would most earnestly press upon the Government the claims of the passed students of the yet unrecognised schools. We hope that Government will grant powers to the Council to recognise, if necessary after due enquiry, such amongst them as have devoted their life earnestly to the noble profession of medicine and that Sec. 3, in the schedule will be altered accordingly for this purpose.

THE VAYU PURANA

discussed it in a paper on the origin of the Puranas (*Modern Review*, January 1912) that the mention of the Vayu Purana by name in the Mahabharata Sanhita does not show that the extant Vayu Purana existed, when the Mahabharata was compiled. On the other hand, such a mention of the Mahabharata in the Vayu Purana in its introductory chapter as "Bharati chaiva vipula Mahabharata-gardhini," etc., makes it clear that our Vayu Purana is of later date. The earliest reference to a Purana by name occurs in the "Apastamba Dharmasutra" where the

continuation of the seed of the Pitris has been spoken of on the authority of a Bhavisyat Purana (Prasna II. Patala 9, Khanda 24, 5 & 6). But as identity of names cannot establish any proposition, unless we get some facts to establish that the two books bearing the same name have similar contents, we should consider critically the text of the Puranas to see what antiquity can be assigned to them. The mention of the Vayu Purana in the seventh century A. D. by Banabhatta in his "Kadamvari" seems to be with reference to the extant Purana, since the

Pauranika accounts of many things in the Vayu Purana do not differ from the Pauranika allusions contained in the "Kadamvari" and the "Harsacharita". The contents of the Puranas given in some Pauranika works are interesting ; for, they show that the modern Puranas have not undergone much change since the time when some common slokas were composed for all the Puranas, describing their length and contents.

For a general sketch of the Vayu Purana, I give the synopsis of it, as was written by H. H. Wilson long ago in the introductory portion of his translation of the Visnu Purana. My remarks have been put in square brackets.

"The Purana in which Vayu has declared the laws of duty, in connection with the 'Sveta Kalpa,' and which comprises the *mahatmya* of Rudra is the Vayu Purana : it contains twenty four thousand verses [according to the enumeration of the Matsya and the Bhagavata]. The Siva or Siva Purana is omitted in some of the lists [of the Puranas] ; and, in general, when that is the case, it is replaced by the Vayu or Vayaviya. When the Siva is specified, as in the Bhagavata, then the Vayu is omitted, intimating the possible identity of these two works. This, indeed, is confirmed by the Matsya, which describes the Vayaviya Purana, as characterised by its account of the greatness of the Rudra or Siva : and *Balam Bhatta mentions that the Vayaviya is also called the Siva*, though according to some, the latter is the name of the Upapurana. Colonel Vans Kennedy observes that in the west of India the Siva is considered to be an Upapurana or minor Purana. [The Siva Upapurana is a noted book, and should not be confused with the Vayu. One edition of it was brought out by the proprietors of the *Bangabasi* weekly.]

Another proof that the same work is intended by the authorities here followed—the Bhagavata and Matsya—under different appellations is their concurrence in the extent of the work, each specifying its verses to be twenty-four thousand. A copy of the Siva Purana of which index and analysis have been prepared does not contain more than about seven thousand. It can not therefore be the Siva Purana of the Bhagavata ; and we may safely consider that to be the same as the Vayaviya of the Matsya.

[The Vayu edited by Mr. Apte contains 10,991 slokas.]

The Vayu Purana is narrated by Suta to the risis at Naimisaranya, as it was formerly told at the same place to similar persons by Vayu—a repetition of circumstances not uncharacteristic of the inartificial style of this Purana. It is divided into four Padas, termed severally Prakriya, Upodghata, Anusanga and Upasamhara—[This is a mistake due to oversight ; Anusanga should come before the Upodghata]—a classification peculiar to this work. These are preceded by an index or heads of chapters in the manner of the Mahabharata and Ramayana—another peculiarity.

The Prakriya portion contains but a few chapters ; and treats chiefly of elemental creation and the first evolutions of beings to the same purport as the Visnu, but in a more obscure and unmethodical style. The Upodghata then continues the subject of creation, and describes the various Kalpas or periods during which the world has existed, a greater number of which is specified by the Siva than by the Vaisnava Puranas. Thirty-three are here described, the last of which is the Sveta or white Kalpa, from Siva's being born in it, of a white complexion. The genealogies of the patriarchs, the description of the universe and the incidents of the first six Manvantaras are all treated of in this part of the work : but they are intermixed with legends and praises of Siva as the sacrifice of Daksa, the Mahesvara-mahatmya, the Nilakantha stotra and others. The genealogies although in the main the same as those in the Vaisnava Puranas present some variations : A long account of the Pitris or progenitors is also peculiar to the Purana, as are stories of some of the most celebrated Risis who were engaged in the distribution of the Vedas.

The third division commences with an account of the seven rishis and their descendants, and describes the origin of the different classes of creatures from the daughter of Daksa, with a profuse copiousness of nomenclature not found in any other Purana. With the exception of the greater minuteness of detail, the particulars agree with those of the Visnu Purana. A chapter then occurs on the worship of Pitris, another on Tirthas or places sacred to them and several on the performance of Sraddha constituting the Sraddha Kalpa. After this comes a full account of the Solar ar

the Lunar dynasties, forming a parallel to that in the following pages with this difference that it is throughout in verse, whilst that of our text, as noticed in its place, is chiefly in prose. It is extended also by the insertion of detailed accounts of virtuous incidents, briefly noticed in Visnu, though derived apparently from a common original. The section terminates with similar accounts of future kings and the same chronological calculations that are found in the Visnu.

The last portion—the Upasamhara—describes briefly the future Manvantaras, the measures of space and time, the end of the world, the efficacy of yoga and the glories of Siva-pura or the dwelling of Siva, with whom the Yogin is to be united. The manuscript concludes with a different history of the successive teachers of the Vayu Purana, tracing them from Brahma to Vayu, from Vayu to Brihaspati and from him through various deities and sages to Dvaipayana and Suta.

The account given of this Purana in the Journal of the Asiatic Society of Bengal was limited to something less than half the work; as I had not then been able to procure a large portion. I have now a more complete one of my own; and there are several copies in the East India Company's library, of the like extent. One presented by His Highness the Gaikwar is dated Samvat 1540 or A.D. 1482 and is evidently as old as it professes to be. The examination I have made of the work confirms the view I formerly took of it; and from the internal evidence it affords, it may perhaps be regarded as one of the oldest and most authentic specimens extant of a primitive Purana.

It appears, however, that we have not yet a copy of the entire Vayu Purana. The extent of it, as mentioned above, should be 24,000 verses. The Gaikwar's manuscript has but 12,000 and is denominated the Purvardha or first portion. [Now that in the Anandasrama edition we get about 11,000 slokas only from Prakriya to Upasamhara, it is worth while to inquire as to where this manuscript now is, the first half of which alone contained 12,000 slokas]. My copy is of the like extent. The index also shows that several subjects remain untold; as, subsequently to the description of the sphere of Siva and the periodical dissolution of the world, the work is said to contain an

account of a succeeding creation and of various events that occurred in it, as the birth of several celebrated Risis, including that of Vyasa, and a description of his distribution of the Vedas, an account of the enmity between Vasistha and Visvamitra* and a Naimisaranya-mahatmya. These topics are, however, of minor importance, and can scarcely carry the Purana to the whole extent of the verses which it is said to contain. If the number is accurate, the index must still omit a considerable portion of the subsequent contents."

I have stated a new proposition in my previous paper *loc. cit.* (January 1912) regarding the origin of the names of Vayu, Agni and Surya for some Puranas. I adduce some internal evidence from the Vayu Purana itself to show that this Purana really belongs to the Yajurveda which is said to have been breathed out by Vayu. It is well known to scholars that a departure from the original Vedic religion was first made by the Yajurveda, by presenting the old gods in a new or modern form. In the 16th chapter of the Vajasaneyi Samhita of the Yajurveda, we get those epithets for the Vedic Rudra which have become the special names of Siva. Isana, Mahadeva and Sankara are such names as could be given to all the Vedic gods; but the Yajurveda appropriates them specially for the god Rudra. The Vayu Purana begins with the sloka which glorifies the characteristic Yajurvedic names of Siva.

"Prapadye Devanisanam sasvatam
dhruvamavyayam Mahadevam sarvasya
jagatah patim."

Despite the fact that the new Vayu Purana has been said to have originated with a Lomaharsana, the Yajurvedic tradition of the origin of the *mantras*, etc., has been retained in the 11th verse of the first chapter. I must remind the readers that Brahma Prajapati is the principal deity from whom everything is considered to have proceeded in the Yajurveda. In accordance therewith it has been stated:

"Puranam sampravakasyami Brahmok-
tam Vedasammitam."†

It is the Yajurveda which first declared the land of Kuruksetra to be specifically

* For Visvamitra and Vasistha legend *vide* J.R.S.A., 1913, pp. 885—904.

† The Harivamsa has for it—"Etat te Kathayiyami Puranam Barhmasammitam (ii. 33. 5)."

holy. It is stated in the Vayu Purana that Lomaharsana narrated to the Risis at Kuruksetra: "Dharmaksetre Kuruksetre dirghasatram tu ijire," etc. I leave it to the readers to consider the value of my proposition or suggestion.

I intend showing later in a critical note of the text where the legends and stories may be traced to the Vedic sources and where they are of later tribal or other origin. When discussing the geography of the Purana I shall point out those geographical names only, which, in my opinion, have not been properly identified by Mr. Pargiter in his luminous notes under cantos LIV to LX of the Markandeya Purana. As such, I refer the readers to the geographical sections of the Markandeya Purana edited and translated in a masterly way by Mr. Pargiter.

The earliest evidence which we get of the length of the Puranas in the Puranas themselves shows clearly that the extant Vayu Purana which does not contain more than 11,000 slokas is only half of the original Vayu Purana. We do not know if the complete text of this Purana will be recovered.

Dr. Rajendralala Mitra brought out long ago an edition of the Vayu Purana in the "Bibliotheca Indica." The late editor

does not make any mention of the Baroda manuscript of Mr. Wilson which is reported to have contained 12,000 slokas in the first half portion. When I myself set to work on the text, no information regarding this manuscript could be obtained. What Prof. Macdonell has said regarding the edition of the "Brihaddevata" by the late Dr. Mitra is applicable also in the case of the Vayu Purana edited by him. His acceptance or rejection of some slokas does not disclose any recognizable principle.

There is a very old manuscript of the Bayu Purana in the Sankara Math at Puri. I mention this fact so that in future some may manage to get access to it. The present Sankara Svami of the Math does not allow anybody to handle his books. The Bombay edition of the Purana in Pothi form is exactly the text which has been marked as "gha" in the Anandasrama edition of the work.

The edition brought out by Harinarayan Apte with the help of some learned Pandits of Puna Anandasrama was prepared in 1905 by comparing four manuscripts obtained from different sources in the Western Presidency; but the text does not vary in any essential point from what we get in the edition of Dr. Mitra.

B. C. MAZUMDAR.

HISTORY AND ARCHÆOLOGY

BY GAURANGA NATH BANDYOPADHYAY, M.A., M.R.A.S. (Lond.,) *Fellow of the Oriental Society England; Member of the Egyptian Association Manchester.*

Nier l'importance de l'archeologie, c'est nier alle de l'histoire, dont l'archeologie contribue singulierement a etendre et a eclairer le domaine. L'archeologie, en effet, prolonge d'histoire de chaque nation au dela des temps que font connaitre les temoignages ecrits, et meme les traditions orales plus ou moins revetues de poesie, et fait ainsi reculer la nuit que recouvre les orrigns—Pierre Larousse.

THE word "history" comes from the Greek *Historia* which was used by the Ionians in the 6th century B. C. for the search for knowledge in the widest sense. It meant inquiry, investigation, and not nar-

ative. It was not until two centuries later the "historikos," the reciter of stories superseded the historian—the seeker after knowledge. Thus history began as a branch of scientific research—much the same as the Athenians later on termed philosophy; or as Carlyle has put it in our days. Herodotus himself was as much a scientific explorer, as a reciter of narrative, and his life-long investigation was history in Ionian speech. Yet it was Herodotus himself who first hinted at the new use of

the word, applied merely to the details accumulated during a long search for knowledge. It is not until Aristotle, however, that we have it definitely applied to the literary product instead of the inquiry which precedes it. From Aristotle to modern times history has been a form of literature. It is only in the scientific environment of to-day that we recognise once more with those earliest of the fore-runners of Herodotus, that history involves two distinct operations, one of which, investigation, is in the field of Science, while other, the literary presentation, is in the field of Art.

The history of history is therefore two-fold. History as art flourishes with the art. It called upon the imagination and the literary gifts of expression. Its history does not run parallel with scientific side, but rather varies in inverse ratio with scientific activity. Those periods which have been dominated by the great masters of style have been less interested in the criticism of the historian's methods of investigation than in the beauty of rhetoric. The scientific historian deeply interested in search for truth is generally but a poor artist, and his uncoloured picture of the part will never rank in literature beside the splendid distortions of a Michelet or a Macaulay. History, the art in so far as it is conditioned upon a genius has no single traceable line of development. Here the produce of the age of Pericles remains unsurpassed still, the works of Herodotus and Thucydides, standing along with those of Pheidias as models for all time. On the other hand, history, the science has developed so that it has not only gained recognition among historians as a distinct subject, but it has raised with it a group of auxiliary sciences which serve either as tools for investigation, or as a basis for testing the results. The advance in this branch of history in the 19th and the 20th centuries was one of its greatest achievements. The vast gulf which lies between the history of Egypt by Herodotus and that by a Maspero, a Petrie, or a Brugsch Bey is the measure of its achievement. By the mechanism now at his disposal, the scientific explorer can read more history from the dust heaps of Tel-el-Amarna, or Abydos or Nimrud than the greatest geographer and traveller of antiquity could gather from the priests of Sais. In tracing the history of history we must keep in mind its double aspect.

History itself, the double subject, the science and the art combined, begins with the dawn of memory, and the invention of speech. It is wrong to term those ages pre-historic whose history has not come down to us, including in one category the pre-literary age, and the literary whose traces have been lost. Even the pre-literary had its history, first in myth, then in Saga. The Saga or epos was a great advance upon the myth, for in it the deeds of men replace or tends to replace the deeds of the gods. But we are still in realms of imagination. Poetry, as Thucydides complained, is a most imperfect medium for fact. The bard will exaggerate or distort his story. True history, as a record of what has already happened, first reached maturity in prose.

The earliest prose origins of history are the inscriptions. Their inadequacy is evident from two standpoints. Their permanence depends not upon their importance, but upon the durability of the substance on which they are inscribed. A note on a wedding ring baked into the clay of Babylon has been preserved, while the history of the greatest events has perished. In the second place they are sealed to all, but those who know how to decipher them and so they were forgotten for centuries, while oral tradition flourishes being within the reach of every man. It is only recently that archæology, turning from the field of art, has undertaken to interpret for us this first written history.

Next to the inscriptions are the early chronicles. These are of various kinds. Family chronicles preserved the memory of heroic ancestors whose deeds in the earliest ages would have passed into the keeping of the bards. Such family archives are perhaps the main source for Roman historians. But they are not confined to Rome or Greece. Genealogies also pass from the bald verse which was the oracular transmission to such elaborate fables as those in Manetho or Berossus or Valmiki which has preserved the dynasties of Egyptian, Assyrian or Indian kings and potentates.

Dr. Shotwell remarks "The content of history always reflects the interest of the age in which it is written." It was so in the times of Herodotus and in mediæval chronicles. Modern historians began with the politics.

Archæology is, therefore, identical with the history where there are no such records and supplementary material for it when

they exist. It is distinguished from an Anthropology as concerned chiefly with industrial and artistic rather than social and political progress. But its limit, neither of date nor of subject can be sharply fixed. The antiquities of a country are relative to its present and its records; 800 years in Europe brings us to pure archaeology, 2000 years in Greece and Rome comprehends all their antiquities, whilst 6000 or 7000 years as the supposed period when the Egyptian, the Babylonian, the Chaldean, the Indian, or the Chinese civilisation had flourished, and all Asiatic and North African history belongs to it. Even written records, if inscriptions on stone or brick or papyri are archaeological when pertinent to an extinct civilisation, if classical they are history, epigraphy or palaeography. Says Dr. Abbott,

"Nor can we wholly dissociate the biological study of the bones found in prehistoric camp, river-drift or cave (palaeontology). From that of the flints, worked bones, drawings, etc., found with as evidence of mechanical and intellectual progress (archaeology) and the social organism implied by the camps, food, ruddle, etc. (anthropology). The genesis of the science restricted the name at first to remains of classical art and architecture, still often regarded as its most important section, through its illumination of classical literature, but general archaeology does not merely supplement a developed history, it reveals the very existence of empires, nations, races, cultures, successive stages of human progress, otherwise unsuspected and carries our knowledge far into the geological past."

It would be but a bold denifition of Archaeology to say that it is the study of ancient monuments. Like every other branch of history, its ultimate interest is not on the document with which it deals but the human story to which this bears witness. The story of many ancient peoples such as the Egyptians, the Chaldæans, the Assyrians and the Indians must be treated chiefly, if not solely in their monumental remains, and the historians can ill afford to dispense with archaeology, be the literary records never so plenty. Far from being the dullest branch in History, Archaeology is the most interesting and fascinating, for it serves to illuminate precisely the most intimate and familiar aspects of ancient life depicting them most vividly and concretely.

To delineate the various phases of culture and civilisation, through which mankind has passed successively during their career on the globe prior to any historic records, is the main object of scientific

archaeology. The materials on which such an enquiry is founded consist of a number of objects showing evidence of human workmanship, either incidentally picked up along the haunts and by ways of our primeval ancestors or purposely searched for among the *debris* of their inhabited sites and sepulchres. For the correct interpretation of such remains, archaeologists not only make use of the ordinary synthetic and analytic methods of research, but also cull from collateral sources, whatever ascertained truths may be serviceable to their cause. Indeed so wide and diversified the field to which the archaeological vision must extend that the investigator is constantly obliged to appeal to outside experts to assist in clearing up doubtful points. Before the investigator steps beyond the very threshold of this science, he had to master a certain amount of linguistic attainments, for to deal with archaeological phenomena of Western Europe, not to speak of those of Egypt or Central Asia or India alone with any prospect of success, it is essential to be equipped with a knowledge of at least half a dozen foreign languages. The attempt, therefore, to carry on successfully the archæological exploration so as to synchronise with the current plausible traditions collected from dustbins of peoples widely separated from each other in space and time and too frequently influenced by fashions, traditions and beliefs founded on ignorance and superstition would be a great *tour-de-force*.

To know a people thoroughly well, to sound its soul's very depths, the hidden sources from which springs creative force, it must be surveyed and narrowly examined in the several phases that went to the making up of its complex existence, all the wealth and variety of those peculiar features which determine its personal being. To do this is the work of Archæology. Beginning from Egypt and Chaldea in which a very ancient civilisation had its being and flourished and after many windings reached the foot of the hills of Fars, where we are brought face to face with the Achæmenian Kings at work cutting in the live rock the monumental facades of their tombs; in the train surrounding those Eastern despots we find the lofty platforms on which are raised the pillars and palaces of Susa and Persepolis. Taking breath and looking around us at the end of so long a journey, we are confronted with

the marvellous set of Rock and Pillar inscriptions of the great Devanampiya Piyadasi who inculcated his moral teachings through the length and breadth of his vast Empire in the 3rd century B. C. Turning to the west, we are reminded of the glorious achievements of Hellenic genius towards the end of the 6th century B. C., possessing a technique which enabled it to exercise a marked influence on the history of art and architecture of the later period. Every fresh shaft which is sunk deep enough to reach the deposits of bygone ages brings up materials out of which new series are enlarged, new ones made and each one after being carefully labelled is presently deposited in the Museum and helps the interpretation of this or that part of traditions, that had either remained obscure or not been understood at all. The more we advance in this line of research, the more efficacious will be the aid which texts and monuments afford each other, these texts wherein we seem to hear the warm and living speech of generations that have left little or nothing behind them on monuments of a nascent art which despite its clumsiness and ignorance of many things, has already its eyes open on Nature whose lower types are at least it is at pains to reproduce with truth and honesty.

The classical branch whose material relatively was accessible and its bearing obvious naturally originated first in the 18th century; general archæology is the creation wholly of the 19th century, and has two independent origins. On one side it springs from the decipherment of the Egyptian hieroglyphs unveiling a remote history implying a still more remote one and making scholars realise for the first time how futile were the distorted scraps of classical traditions. We may here mention in passing the two well-known classical myths immortalised by ancient poets namely the death of Queen Cleopatra of Egypt and the career and character of Queen Semiramis of Babylonia. In former days our knowledge of past times was wholly derived from history and tradition. Their remains were regarded as the works of gods or assigned conjecturally to some race or order of historic fame as the stone circles of Britain were given to the Druids, bronze weapons and implements to the Romans or Phœnicians. Then followed the systematic excavations in the Delta

of the Nile and in the valleys of Mesopotamia, which latter uncovered the remains of the Assyrian culture and greatness and by the decipherment of the cuneiform characters. Here it was first realised that archæology is one branch of history (for Numismatics is a department of archæology) that absolutely settles historical questions. A written statement may be a falsehood or mistake but an inscription is conclusive as to its date and writer (compare the extensive bas-reliefs and inscriptions of the Egyptian Pharaohs, the rock-cut sermons of the Achaemenian Monarchs and the pillar and monolith religious preachings of the Buddhist Emperor). On the other side archæology springs from the examination of the relics of antique man in burial mounds, kitchen middens, lake-dwellings, cavern and river-drifts showing his co-existence with animals long extinct and in geologic ages long gone by. These two streams have gradually resulted in a vast storehouse of verified knowledge unsuspected but revolutionary of truths previously supposed axiomatic. Briefly, Archæology has shown that civilisation is not a sudden mushroom growth of a few dozen years from a single centre and highly developed group but a gradual evolution through enormous ages in all parts of the world from savagery. In the place of the convenient division "into civilised, half-civilised and barbarous," we have many stages of culture based on the knowledge of natural forces, the utilising of the natural products by arts and the co-ordination of social groups in combination almost as endless as the notes of an organ; the same tribe being almost civilised on one side and wholly savage on the other. Archæology finds it convenient to classify man wholly according to the material and construction of implements, these having in fact accompanied and determined with great accuracy a corresponding set of changes in industrial arts and social development. Accordingly it divides human progress into Eolithic or "Stone-dawn," the Paleolithic or "Old Stone," the Neolithic or "New Stone," the Bronze and the Iron Ages; a portion of these being still further subdivided. The oldest civilised people in the ancient world whether dwelling on the banks of the Nile, the Tigris, Euphrates or inhabiting the Aryavarta and the Brahmavarta or finding a safe and prosperous country

in the Empire of China, have successively passed through all the stages. And as history is in a limited sense only a record of the progress of mankind in civilisation and deals specially with those nations, which have performed great achievements and exerted a commanding influence upon the fortunes of the human race, it cannot surely have a more useful handmaid than Archæology.

The materials of the science of Archæology, as I have already said, are the relics of human life of all former ages. Its methods like those of the natural sciences are both deductive and inductive. It regards the product of human handicraft which it investigates as manifestations of the ability and purpose of the men who made them. When these products are compared among themselves, the investigation proceeds to the determination of types and their arrangement in a classified system. Comparison of the classified groups discloses gradation of adaptation and development of character which determine the sequence of the types. These sequences are tested by associations of characteristic examples in the deposits in which they are found, and the general result is the recovery of such a logical story of the process of culture and civilisation as the surviving relics of bygone ages are capable of disclosing. But the story thus recovered is not history. It proceeds by simple sequences and not by a chronological specification of dates and measurement of duration. History deals with events and incidents as manifestation of human motive and action: Archæology deals with types and systems as expressions of human culture and civilisation. The archæology of a historic period is capable of illustrating and supplementing the records of contemporary historians by disclosing a multiplicity of unchronicled details relating to the common life of the people, of which we should have been otherwise left in ignorance.

But it must be admitted however that Archæology is the latest born of the sciences. It has but scarcely struggled into freedom, out of the swaddling clothes of dilettante speculations. It is still attracted by pretty things rather than by real knowledge. It has to find shelter with the Fine Arts or with History and not a single home has yet been provided for its real growth and development. But by this important

branch of the science of History, we can trace the nature of man age after age—his capacities, his abilities; we learn where he succeeds, where he fails and where his possibilities may be.

Let us now turn to the subject of Archæological Research in India.

The Archæology of India must ever be a subject of abiding interest to Orientalists as forming the basis of research in connection with Sanskrit literature in its bearings on Indian History. And that literature containing so very little of a properly historical character, greatly enhances its relative importance as compared with the investigation of the monumental remains in any other country in the world. There was no Herodotus or Strabo or Pausanias; and we learn more of history and ancient geography of India from the accounts of the Greek ambassadors at the court of Pataliputra and the two Chinese travellers than from the whole vast field of Sanskrit literature. But the buildings, inscriptions and caves are numerous and ancient, and their evidence is perhaps as full and explicit, when rightly interpreted for its history as almost those of every other nation except Assyria. Hence it is that a scientific survey and delineation of them is indispensable to the proper study of national history as well as to the tracing of the development of its Art and Architecture. Indeed it is well known to students versed in the subject, that in the absence of written annals, we have in the Architecture and Art of India alone, the clearest records of the growth of religions, of manners and customs, of taste, civilisation and prosperity of the people, at the periods when and in the provinces where different monuments were constructed; and on these remains, inscriptions occasionally throw further light; and they in turn derive elucidation from and are controlled by the style and consequent age of the structures to which they belong. This being the case the study of these architectural and sculptural records together with their epigraphs, is necessarily of the highest importance to all engaged in investigating the early history of India, and the collection of sufficient and accurate materials for such a study is surely a manifest duty of an enlightened Government.

As we have already stated the recognition of Archæology as a scientific depart-

ment of Research, requiring special training for its pursuit and employing special scientific methods is of quite recent date. It is only within the last half a century that it has really come to rank as science based on the groundwork of precise knowledge, with fixed principles and systematic aims, excluding from its scope everything of a merely speculative or hypothetical nature. It thus justly ignores how much that has been written under the name of archaeology respecting Indian as well as European antiquities; restricts the name to science that logically deduces the history of man and of his arts from the monuments and other works which he has left. The theories and speculations of writers like Maurice in his *Indian Antiquities*, have long been consigned to merited oblivion or left to the amusement of occultists, the imaginative hypothesis of Wilford, Bird, Cranfurd and others are now discarded.

A succinct account of the Archaeological Research in India will not be here out of place. The foundation of the Asiatic Society of Bengal in 1784, by the illustrious Sir William Jones, with such able co-adjutors as Charles Wilkins, Henry Thomas Colebrooke, William Chambers, Francis Gladwin and others, marked a new epoch in the systematic study of the History of India. His noble example was followed at Bombay by Sir James Mackintosh in 1804 and in Madras by Sir John Newbold, the Chief Justice, in establishing Asiatic Societies. Among the more notable contributors to our knowledge of Indian Archaeology must be mentioned Dr. Francis Buchanan Hamilton, the Superintendent of the Statistical Survey of Bengal Presidency in 1807, Colonel Colin Mackenzie, C. B., Surveyor-General of India in 1817, M. Jacquet, the first author of the *Corpus Inscriptionum*, and Mr. James Prinsep, the indefatigable labourer in the domain of Indian antiquities.

The great exponent however of Scientific Archaeology as applied to Indian monuments was the late Dr. James Fergusson, D.C.L., LL.D., Ph.D. F.R.S., 1843. His surveys embraced nearly all the rock-cut temples of India then known and all his journeys were undertaken for the sole purpose of antiquarian research and this mode of treatment was on new and scientific lines. His "*History of Architecture*" has taken a pre-eminent position and importance in the estimation of oriental archaeologists. Edward Thomas, F.R.S., contemporary

and friend of Fergusson was a zealous numismatist. Besides many papers in scientific journals, he wrote the well-known *Chronicles of the Pathan Kings* and was the editor of the *International Numismata Orientalia*.

Another labourer that cannot be passed over lightly was the eminent German savant Christian Lassen (1800-1876) who was the first to systematise the vast accumulation of information, scattered through the publications into one general work—"*Die Indische Alterthumskunde*"—a monumental treatise of the most comprehensive character—embracing the Geography, Ethnology, History, Commerce, Literature, Science, etc. of Ancient India. Again a new element was imported into Indian Research by the translations of *Travels of Fa Hien* and *Hiouen Tsang* by MM. Remusat, Klaproth and Landresse (1836).

Towards the end of 1861, Colonel Cunningham (afterwards Major-General Sir Alexander Cunningham), laid before Lord Canning a proposal of the investigation of the ancient remains of Upper India, and at the instance of Dr. Fergusson and others, the Government of India in 1870, expressed its desire of conserving ancient architectural structures and their remains and other works of Art in India and appointed Sir A. Cunningham as the first Director-General. In 1877, General Cunningham issued the first volume of the *Corpus Inscriptionum Indicarum*, containing lithographed copies of the Asoka inscriptions. When General Cunningham retired in 1885, Dr. Burgess who till then by his knowledge, industry and enthusiasm acted as an Archaeological Surveyor in Bombay and Madras and had provided the complement of General Cunningham's work was promoted to be head of the entire Archæological Department. At the same time the functions of conservation were amalgamated with those of survey and research. In 1889, when only four years had elapsed Dr. Burgess decided to follow Gen. Cunningham into retirement. His withdrawal proved the signal of something like disruption in the department. An era of retrenchment had just begun in Government Offices and drastic ideas of economy were finding favour. The post of Director-General was allowed to remain vacant, eventually it was abolished. Provincial Surveyors were retained in Madras, and Bombay, and the North-West provinces

continued to employ Dr. Fuhrer on a small pay as well as an Assistant; but Bengal, the Punjab, Burma and the Native States were left without surveyors. With the year 1890, then, the low-water mark of the checkered history of the Archæological Department in India was reached and for the next five years down to 1895 the situation remained uneventfully at the depressed level. The outlook was sufficiently gloomy. Half of India was shorn of its Archæological Staff altogether and in the other half conservation was abandoned to the local Governments without the central authority to ascertain how the responsibility was being interpreted or whether it was being discharged at all. In 1895, however, the Government made a fresh reorganisation in the Department with five Survey-circles, viz., Madras, Bombay, Bengal (with Assam), the Punjab and North-West Provinces with Central Provinces. Each circle is to be placed under the charge of an Archæological Surveyor. In 1900, the mild reaction which had previously set in against past lethargy became greatly intensified and led to another development, destined, it may be hoped, to impart a sustained impulse to the resuscitated Archæological Department. The first note in this fresh movement was struck by Lord Curzon, in a speech which the Viceroy delivered at a Meeting of the Asiatic Society, Calcutta, on February 1, 1899. He there accepted the encouragement of Research, the promotion of Archæological Study and the preservation of the relics of the past as "a part of our Imperial delegation to India."

The salient fact to be gathered from the foregoing brief historical sketch is that Archæological activities in India were originally turned into too narrow a path.

They primarily aimed at research, instead of at conservation, as if oblivious of the fact that research is a work that can be taken up equally well at any period by any qualified person or organisation, with or without official aid; whereas conservation in these quick-moving times is a duty of urgency devolving upon the Government of the day with the certain knowledge that no future solicitude will be able to repair the consequences of past neglect. Further it appears that even the research work, brilliant though it was in scholarship was begun without system and continued in a desultory manner, entirely omitting large and important parts of the country. Finally we may see how after many years opinion has at last swung round bringing conservation uppermost for the time being and until the task has been discharged, but still allowing to exploration, excavation and epigraphy, and general research their due places on the official programme. But yet the archaeology of India is at present an almost unworked field, and we may say with the eminent Indianist "that India suffers to-day on the estimation of the world more through the world's ignorance of the achievements of the heroes of Indian history than through the absence or insignificance of such achievements."

We cannot finish this subject more appropriately than to quote the words of the most eminent French Archæologist, M. J. de Morgan, the discoverer of the celebrated "Code Hammourabi"—

"Ainsi l'archéologie devrait être encyclopédiste et connaître toutes les Sciences. Je n'ai pas besoin de dire qu'il n'en existe pas de tel; mais plus un archéologue sait de choses diverses et plus ses observations rendent de services à l'histoire. Pour étudier les temps antiques, il lui faut la connaissance raisonnée des éléments de nos civilisations modernes."

EUROPEAN INFLUENCE ON THE INDIAN STAGE.

"If the Hindu spectator has not been too far infected with the greed for realism and the Hindu artist still has any respect for his craft and his skill, the best thing they can do for themselves is to regain their freedom by making a clean sweep of the costly rubbish that has accumulated round about and is clogging the stage."—*Rabindranath Tagore.*

THESE are hopeful words. India has fallen a sad victim to European influence in the theatre. Unfortunately it is the very worst tradition of dramatic art that is

casting its shadow and gloom on the Indian stage. I know little of the Indian stage proper, for every time I enter an Indian theatre I am treated to a European

ised version of an Indian play, or to an Indianised version of an English one. Even at this seat of learning (Lahore) in the various colleges where students act in Urdu, the plays are invariably translations, or perhaps it would be kinder to say travesties of Shakespeare, interlarded with irrelevant farce.

It may be that in the length and breadth of India there is not one adequate translation of Shakespeare, though one hears of innumerable Hamlets, Lears, and King Johns. Not that it is so important that Shakespeare should be translated. What is important is that a play should be either Indian or not Indian. Until this very simple idea is grasped, beauty in art, be it dramatic, architectural or otherwise, will not be realised. It is quite possible and most probable that a fair representation of Shakespeare would stimulate Indian dramatists. His broad humanity, for instance, might well supplant the sometimes rather boring motif of the Indian classics. I may be doing Indian drama an injustice, I most probably am, but it seems to me that three or four themes are told and retold, acted and reacted until one wearies of them. (No doubt the hybrid method of production is responsible for this boredom). Where is the virile dramatist of today—the whose pulse is that of modern India, the new India that is changing from the old India for better or for worse? Are there not possibilities of dramatic themes in the clash between young and old, old and new? Is there not magic beauty in India itself, in form and in colour? Then why is it not captured in the theatres? We of the West are tempted by the pageantry of the East, and we may have succeeded once or twice in reflecting a fragment or two. On the other hand, we have little that is beautiful to offer in exchange and it is a standing marvel to me that the European element should be so eagerly sought after by the purveyors of art. To wit, the theatre manager and the embroiderer of Kashmir. In both cases their own art suffers; they lose much and they gain nothing.

I took up my pen less to write about the theatre in general, than painted scenery in particular. Only bad plays require scenery. Of course if there is nothing to witness, and nothing to hear, one should have something to look at; that is only fair in return for money spent. How many a good play

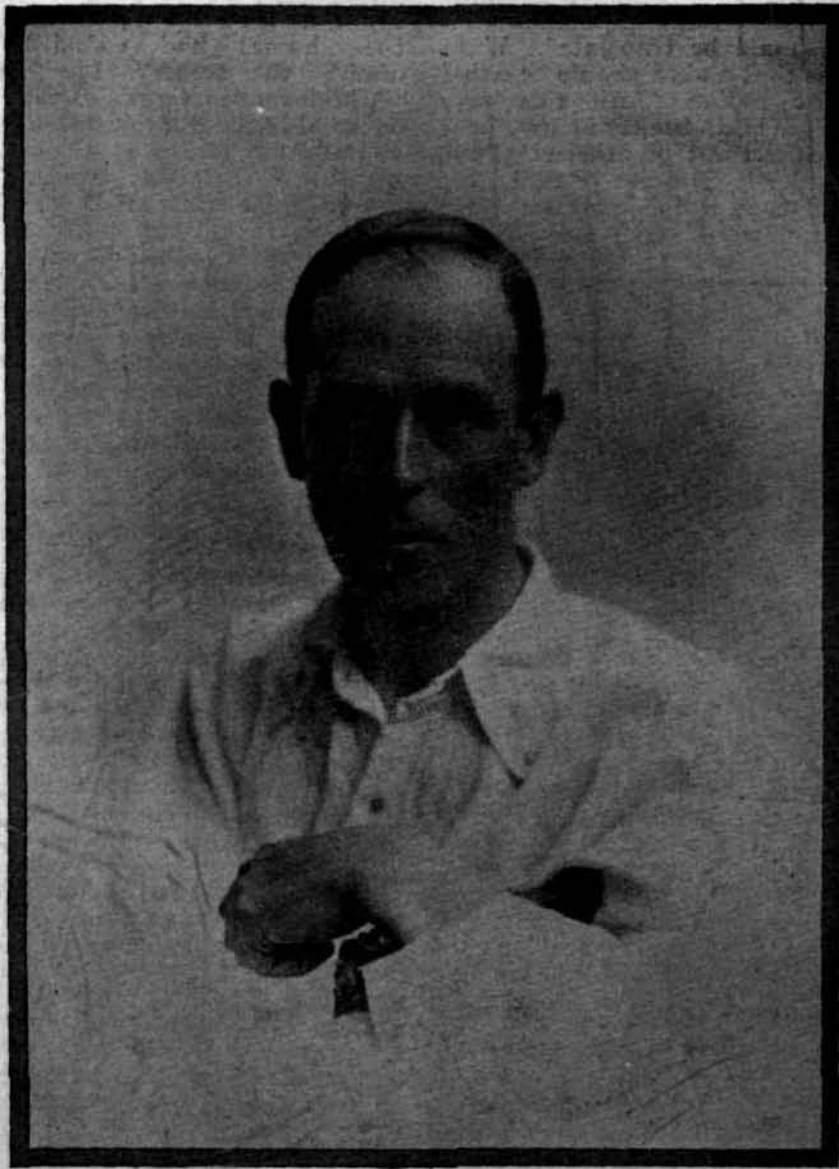
has been ruined by magnificent scenery, and how many a bad play has been saved by it. Truly it may be said that one play's meat is another play's poison. Once I witnessed "A Midsummer Night's Dream" at His Majesty's Theatre, London, with scenery all complete by Hawes Craven—beautifully painted, everything was there. The simple, or rather the unsimple audience rapturously applauded it before a single character had appeared. One may be pretty confident that the first word they spoke about the play, when the quiet of their homes had enfolded them, was about the scenery. I again witnessed "A Midsummer Night's Dream" as a night pastoral in the Botanical Gardens, London, and with no straining after effect, and not a dab of the paint brush. It was pure beauty. The play itself stood out as it could never have done at His Majesty's with all that weight of painted canvas on its back. Painted scenery is not altogether to be despised, but the painting needed for the theatre is of a very different kind to the painting usually exhibited on walls. There is a place in the theatre for suggestive painting.

A background in the theatre is a necessity; something in front of which only actors may appear. It matters not of what material is this screen, so that the colour is right and it is plain. Wings or their equivalent are also a necessity, but only to prevent distracting objects from being seen. If we wish very much to create an atmosphere by painting our screens, there is no reason why we should not do so, provided we paint in the right sort of way, and provided we never lose sight of the fact that screens are more important than scenes. Painting should merely suggest, but the suggestion should by no means be insistent. It is conceivable in fact, that a mere accidental splash might serve the purpose better than the efforts of a finished painter. For most practical purposes, however, suitable curtains and judicious lighting can produce almost any illusion required. The idea of theatre reform opens a fascinating field of experiment to the man with energy and a little money. Not much is required, but for the artist to work happily, he should be free from the depressing thought, "Will it pay?" Of course it won't pay. In these unregenerate days, art, pure and simple, never does pay. But what of that? Artists are not

capitalists. It seems a pity to allow matters to go from bad to worse for lack of a little concerted effort. A man alone can do very little. The Hindu spectator and the Hindu actor is helpless at the hands of the commercial exploiter of art. But the spectator can join hands with the actor, and they both can join hands with

the dramatist. A tri-union of this kind might work wonders, if it resulted in a society which steadily set itself to resist European influence and steadily encouraged purely Indian plays, both ancient and modern.

NORAH RICHARDS.



REV. C. F. ANDREWS.

BHARAT-MATA.

["The actual number of Indians who crossed the border, courting imprisonment, was 2037 men, 127 women and 57 children. During the march two of the younger children died from exposure."]

Slowly, as shadows lengthened,
 Woman and tender child
 Sharing with men each hardship
 Struggled across the wild.

Weary and worn, at nightfall
 On the hard ground they lay:
 But two were cold and lifeless
 Before the dawn of day, —

Two children. Mute with anguish
 Their mothers saw them die,
 While all the stars in silence
 Watched from the silent sky.

But the Mother, the great Mother,
 She took them to her breast:
 She kissed their young heads gently
 And folded them to rest.

Dear unknown Indian children!
 Mothers so brave, so true!
 All we who love the Mother, —
 We love and worship you.

C. F. ANDREWS.

IN MEMORY OF TWO LITTLE ONES

By MRS. M. POLAK.

The loss by death of those we love comes with sadness to all, but when the loss comes in the midst of a struggle for the future's thousands, it comes with a feeling of its being hallowed, and death takes the nature of a splendid sacrifice; and we feel, having made our great sacrifice, and made it believing there is a just God ruling all things, that the work we are engaged in comes nearer success thereby. Such seems to have been the feeling of the two Indian mothers who, a few days ago, lost their little children during the march to, and

trouble in, Newcastle. One mother, whose little child died through exposure, was heard to say: "We must not pine for the dead; it is the living for which we must work." The other little one died through falling into a spruit and being drowned.

We may all regret the loss, and grieve for the little children, but we have to mingle our grief with an added feeling of respect and admiration for the women who take their place in the battle of life with such courage.—*Indian Opinion*.

JAPAN

A LAND OF ART, UNIVERSITIES AND HAPPY CHILDREN

BY REV. J. T. SUNDERLAND, M.A.

AN American who had been in Japan twenty years said to me the other day, "How much I would give if I could again see this country with the fresh eyes of one like you, who is looking at it for the first time!" Yes, there is at least one advantage in seeing a land for the first time; you bring to your seeing "fresh eyes." A thousand things which an old resident does not notice, because he has become accustomed to them, the newcomer finds strange and wonderfully interesting.

Japan is a small country compared with the United States or Canada, or Russia or China. But fortunately it is not size that makes countries worth seeing,—else were Greenland more interesting than Greece, or Tartary than Palestine.

In my forty days here I have taken in only a small part of Japan's long reach of islands, which stretch from north-east to south-west along the coast of Asia for more than 1500 miles,—farther than from Maine to the West Indies, or from British Columbia to Mexico. Nevertheless I have seen some of the most interesting parts,—including three of her large commercial cities, Yokohama, Kobe and Nagasaki, ranking with Liverpool, Manchester and Glasgow in Great Britain, or with Boston, Baltimore and San Francisco in the United States; her great and interesting capital, Tokyo, about the size of Philadelphia or Chicago, but relatively more important than either; Kyoto, the old capital, smaller than Tokyo but outranking every other city in the empire in its art treasures and its historic significance; Miyanoshta and Hakone, attractive places in the mountains; Kamakura, once a great city, now attractive more as a quiet seaside resort and for its great bronze Daibutsu, the largest and finest image of Buddha in Japan; and last but not least, the famous and wonderfully charming Inland Sea, the whole length of which I have had the privilege of sailing in fine weather.

The larger part of my forty days has been spent in Tokyo, as well it might be, for Tokyo is Japan almost as much as London is England or Paris France. In travelling by rail here we say "up to Tokyo," as in England they say "up to London." Of course it is not alone the size and great commercial importance of the city that give it interest, but the fact that it is the seat of the Imperial Government, and that here live a large proportion of the men who shape the nation's policy, who are the leaders of the nation's advances in all lines, and whose names are best known in the Western World.

I have found myself surprised in Tokyo in several ways, for the most part agreeably. I knew it had a population of nearly two millions, and that it stretched over a vast area almost as if it were a densely populated country instead of a single city. But I was not prepared to find it so little monotonous, possessing such a variety of scenery, containing so many broad streets, fine stretches of water, handsome buildings both old and new, parks, gardens, canals and bridges, striking temples set in splendid grounds, imposing old castle-like structures on hills, like high picturesque islands in a sea,—the most conspicuous of these, located in almost the exact centre of the city, being the Imperial Palace, with its elevated grounds crowned with great trees and surrounded with massive old walls, outside of which are long, winding, picturesque pleasure-lakes (once moats).

Tokyo is by far the greatest educational centre in the nation. Its "students' quarter," I am told, contains 60,000 students, who are in attendance at the various institutions of higher learning located in the region,—four or five large Universities, besides colleges, high schools, schools for military, naval and consular training, schools of art, science, engineering, commerce, finance, language and so on. Nor are there enough of these institutions of

advanced learning to meet the demand, so eager are the young men of the nation (and to some extent the young women) to gain knowledge and fit themselves for high positions. Less than one fourth of the students applying for admission to the Imperial University are admitted, so severe are the examinations, and a still smaller proportion of those seeking entrance to the High Commercial College, which by an extended course of study trains for important business and financial positions in foreign lands and for the Consular Service.

In no single direction does Japan seem to be pushing ahead faster than in that of education—education in its whole range, from highest to lowest. The men of a generation ago who led in creating the "New Japan" were wise enough to understand that no really progressive or strong nation can be built on any other foundation than that of an intelligent people. Hence they established compulsory education and planted a school in every village and neighbourhood of the land. The result is, illiteracy is almost abolished; books are found everywhere; newspapers circulate in great numbers even in the most remote country districts; men who are widely acquainted with the people in different parts of the country tell me that it is rare to find a workman or a farmer, however poor, who does not have access to a periodical of some kind, usually a daily, and who does not spend some time each day reading about the doings of his nation and the world.

Education of young women is far less general than that of young men. In the primary schools and in the lower grades of the intermediate, there seem to be as many girls as boys; but as the grades advance the girls tend to drop out. Girls' High Schools are steadily increasing in number, but as yet are far too few. Tokyo has a reasonably well-equipped University for women, the only one in Japan. However there seems to be much promise for women's higher education in the fact that a number of the Universities for men are beginning to open their doors to women. The position of woman in Japan in the past has been so much inferior to that of man that we cannot expect privileges equal to those of the West to be extended to her at once. But a change is taking place, perhaps as rapidly as would be safe. Educated men are more and more learning that they need educated wives,

and educated mothers for their children. The signs seem to be clear that woman's day is coming in Japan, as everywhere else.

Wherever one turns in Japan he is struck by sights that are novel and interesting. As every one knows, Japan is the land of the Jinrikisha. This trim and nimble little two-wheeled cab, with its easy springs, its rubber tires, its nickel-plate trimmings, and a man for a horse, is seen everywhere. I confess I have fallen in love with it, it is so comfortable and so quickly available to take one everywhere. They tell me there are 40,000 in Tokyo alone. Horses are surprisingly few, either for driving or hauling loads. Automobiles are coming into use rather rapidly considering the conditions here; I understand that in Tokyo there are already about 300.

Of course the traveller in Japan notices at once the dress of the people, it is so different from that of the West. Yet so far as men are concerned the difference is growing less, so many are adopting European dress, at least in part. Particularly are Western hats and caps coming into wide use. But women's costume stoutly resists the press of European fashions. It is the rarest thing to see a Japanese woman, even if she is possessed of wealth and has travelled, wearing any other dress than that of her own country. And one is glad; for the simplicity, dignity and grace of the costume of the Japanese woman of the higher class is a comforting contrast with the capricious, ever changing and so often ugly fashion-styles of Western lands.

Nothing is more noticeable than the never-failing courtesy and kindness which the traveller meets with in Japan,—in hotels, street cars, stores and shops, on the street, in the midst of crowds. Men, women and children will go almost any distance to show you your way, and put themselves to almost any amount of trouble to get for you the information you want.

Japan has been called "the paradise of children." There are no signs of "race suicide" here; one sees children, children, children everywhere, and one is struck with their happy looks. There is considerable work done by children, but it is generally done in company with their parents for teachers—the best kind of work. Nowhere do children play with happier voices or greater zest. A curious sight which one sees on every hand is that of babies carried about fastened on the backs of their mothers

or other women or girls. One wonders whether the little things are comfortable, but at least they almost never cry, and they look wonderfully contented.

Temples and shrines are everywhere in evidence in Japan, in city and country. A Christian Bishop who has been in Japan two thirds of a life time, said to me, "I think the Japanese are the most religious people in the whole world; I mean, I think the religious instinct in them is the deepest." As one evidence he called attention to the fact that in every Japanese home is a shrine, of which worship is conducted, if not by the whole family, at least by some member twice every day. And then he added, "I wish I could believe that there is any Christian land where worship is conducted twice daily in every home."

I am particularly impressed by the location of temples. True, some are in situations common-place enough; but the sites of great numbers are among the most beautiful and striking that one can conceive,—often picturesque spots on mountain sides, or hills covered with great ancient trees and having long stately avenues of majestic trees leading up to them. Europeans and Americans almost never choose impressive natural surroundings for their places of worship; Japanese always do when circumstances permit. Does not this mean that the Japanese have a deeper appreciation of the religious aspects of nature than do we of the West?

Japan reminds one of Switzerland, because of its endless number of picturesque mountains, most of them green with foliage and alive with swift mountain streams and charming waterfalls. Japan also reminds one of Greece, because of the sea everywhere extending itself by bays and inlets into the land, so that from almost any high elevation some blue expanse of water is to be observed.

Everywhere one is struck with the superior agriculture of Japan. The country is so mountainous that only about one fifth of its soil is arable, yet it supports a population of 60 millions. One learns the secret of this when he sees with what care the valleys and terraced hills are kept up to the very highest degree of fertility, so that they rear the most astonishing crops, with not a square rod of available surface allowed to go to waste.

Japan is fast becoming a producer of

fine fruits. Her own native fruits are not numerous, nor generally of a high quality. But most European and American fruits are found to thrive here, and within the last 25 or 30 years they have been introduced on a large scale; so that now apples, peaches, pears, strawberries, blackberries, oranges, fine varieties of grapes, and almost all other kinds of fruit known in the West are raised in quantities. In one province where 25 years ago not an American apple was produced, this year's apple crop is said to be valued at a million yen.

One is surprised to see so few cattle and sheep in Japan, though the number of cattle is fast increasing. The people eat little meat, butter or milk. Fish here are most abundant and of a large number of varieties; I never ate fish more delicious. Lobsters, oysters and other forms of shell-fish abound. The boundless sea rather than the limited land furnishes the people with their principal animal food.

Japan is pretty well supplied with railroads. Unfortunately they are narrow-gauge, which prevents so great rapidity of trains as would otherwise be practicable. The Government has seriously considered a change of gauge, but the expense would be so great that the matter has been indefinitely postponed. The locomotives and coaches are rather after the English than the American pattern. On the longer routes there are fairly good sleeping cars and a very good dining car service. All the larger cities of the Empire have electric car lines, and interurban lines are beginning.

Much is said in the West about Japan's army and navy, and about her military spirit and ambitions. I know of no Western nation, unless it be the United States, where things military are so little in evidence. I think I should be quite within bounds if I said that in the larger cities of Canada and in Great Britain one sees at least three soldiers to one in Japan, and in most of the countries on the continent of Europe at least six soldiers to one here.

We wonder at the great progress that Japan has made in 50 years; but we should remember that her people have been highly civilized for centuries. They only needed to change the form of their civilization and adapt it to modern conditions, to take a place in the front rank of modern nations.

Tokyo, Japan.

AN OPEN DOOR FOR TALENT

BY PRINCIPAL HERAMBACHANDRA MAITRA, M.A.

THE practical exclusion of Indians from the higher educational service and the division of the service into two classes—Imperial and Provincial—irrespective of the qualifications of their members as well as of their responsibilities and duties, are evils to the gravity of which it would have seemed unnecessary to call attention unless the system had been adhered to so long. Such an arrangement is bound to cause bitter discontent; and the discontent becomes more and more intense as the injustice of a system like this comes to be more and more keenly felt with an increase in the number of Indian youths who have won high distinctions at Western seats of learning or in India, and of Indian teachers who have given signal proofs of efficiency, devotion to work and ardour in the pursuit of knowledge. The barrier set up between the higher and the lower service is in effect a barrier of race and colour. For in Bengal there are at present not more than four Indians in the higher service (one of them drawing two-thirds of the full pay), though in the lower division of the service there is no lack of men who are as well-qualified and have been doing as good work as most of those who belong to the more favoured class. I may even say without fear of contradiction that among the "Povincials"—I may be permitted to coin a word—there are some whose equals it would be difficult to find in the ranks of the "Imperials". A brilliant Indian graduate of a European university is assigned a position which in status, rights, and privileges, is far inferior to that of a raw English graduate, often of indifferent merit; and the prospects of a distinguished Indian graduate of an Indian university, however eminent his attainments, are even worse. It is true that there are a few Europeans in the Provincial Service. But, as their Indian colleagues point out, they "enjoy a preferential treatment", being enrolled in one of the higher grades of the service on their first appointment. Such a

condition of things can hardly be expected to inspire the Indian teacher with enthusiasm, specially with enthusiasm for such advanced work as may make our universities true centres of intellectual life and power. What Indian teachers have been able to achieve, they have achieved in spite of great discouragements.

The harmful effects produced by this invidious distinction between the European and the Indian teacher are obvious. It impairs the efficiency of the service in several ways. It exercises a depressing influence on those members of the service who belong to the country and who have the first claim to the patronage of the State. It lowers the value of teaching as a vocation in the estimation of distinguished Indian graduates, many of whom are thus led to give up the idea of seeking admission to the educational service. And the evil effects of this unjust distinction have been aggravated in recent years by certain unhappy developments, based on the principle—I am quoting from the article on the subject which appeared in the last number of *The Modern Review*—that "every Provincial Service officer, irrespective of his pay and length of service, is junior to every I. E. S. man." As this writer points out, the Provincial Service professor is required to take his orders from the I. E. S. professor in that subject; and in one instance an eminent Indian professor was required to send his letters to the principal *through* a European professor in *another subject*. Under such a state of things there cannot be anything like that feeling of comradeship between European and Indian, that hearty co-operation between them, which is indispensable to the growth of a true college life and the advancement of learning. And by depriving many of our efficient and conscientious teachers, many of our distinguished scholars, of the stimulus they need and the recognition to which they are entitled, it acts as a hindrance to intellectual progress and inflicts a

loss upon the country which is simply incalculable.

I do not know if at this time of day it is necessary to speak of the competency of Indian teachers and their fitness to be entrusted with work involving great responsibilities. As the records of the Calcutta University show, excellent work is being done in colleges which are staffed entirely by our own men. And, what is perhaps even more noteworthy, in Government and missionary institutions where the European and the Indian work together, the latter is given by his European superior as large a share as—sometimes a much larger share than—the European professor in the same subject, in the work of the highest classes. I do not know whether Presidency College had ever a more conscientious and painstaking teacher, or one who was more highly esteemed and sincerely loved by his students, than the late Professor Binayendranath Sen. In spite of its great resources, the College is immensely the poorer to-day, in moral influence no less than as a centre of intellectual inspiration, by the loss of such a man. (I wish to avoid references to living men as far as practicable.) Professor Gaurisankar De was, morally as well as intellectually, a tower of strength to the Scottish Churches College. Testimony was borne to the value of the work of Professor Rajendranath Chatterjee by Sir Alfred Croft, who, as Director of Public Instruction, said in his Report for 1893-94: "The unaided City College of Calcutta occupies a unique and distinguished position in regard to the teaching of Science." And his career as a teacher was distinguished as much by his love for his pupils and his readiness to help them in their troubles as by his great abilities and unwearied zeal. A work on Ethics by Professor Mohitchandra Sen, who was highly respected by all who had the privilege of knowing him, was prescribed for the B. A. Course of the Calcutta University. These are men who, with the great professors and school-teachers of a former generation—Pyaricharan Sircar, Rajnarain Bose, Ramtanu Lahiri—have played a no mean part in the upbuilding of the nation's life as well as in the history of Western education in Bengal. I have named only a few remarkable men. Remarkable men are rare among Indians as well as among Europeans. A careful observation of the work of our colleges would

show how much useful work is being quietly done by Indian teachers.

We hear it sometimes said that, while Indian professors are able teachers, they do not make efficient Principals. The work which was done at Cuttack by Ray Bipinvihari Gupta Bahadur and at Cooch Behar by Dr. Brajendranath Seal, and the progress which Rajshahi College has made under its present Principal, Ray Kumudinikanta Bannerjee Bahadur, are a conclusive answer to this charge. I am speaking of colleges which I inspected on behalf of the University. With regard to Ravenshaw College, Cuttack, having no detailed report before me at this moment, I must content myself with a bare reference to the high reputation enjoyed by Mr. Bipinvihari Gupta, both as Professor and as Principal. Great improvements were being energetically carried out when I visited the College; and two years later, Mr. J. A. Cunningham said in his inspection report: "Principal Gupta has always been well known as a disciplinarian, and we failed to detect any falling off." It may be stated without exaggeration, that a complete revolution was effected in every department of the College and of the school attached to it by Mr. Gupta. As to Cooch Behar, I do not know if more strenuous work has been done anywhere than what was being done at Victoria College under Dr. Seal when I visited it. The University inspection report on the College for 1908 by Mr. J. A. Cunningham says:—

"From one point of view this is perhaps the best University College in Bengal, i.e., the highest ideal of University culture is brought more nearly and actually within the reach of every student of Victoria College, than can be said to be the case in any other College affiliated to Calcutta University..... With an endowment of less than £2,000 per annum, Principal Brajendranath Seal has been able to build up a College which has been the means of imparting to several hundreds of students a deep culture and a genuine love of learning at least comparable with the achievement of any College in far more fortunate countries."

At Rajshahi, the present Principal took charge of the College, which had been managed by European Principals for a long time, in 1897, when its condition was such as to lead the Commissioner of the Division to say in his Annual Report, that he "doubted the expediency of maintaining any class" there above the First Arts. The new Principal at once made his influence felt. There was imme-

diately a marked improvement in examination results ; and the record of the College during the last sixteen years has been one of continued progress in many directions. The institution is indebted to its present head for the enlargement of its compound, the removal of insanitary surroundings, the erection of two new boarding-houses, the creation of local scholarships and provision for post-graduate studies in several subjects. These improvements have been carried out largely by means of contributions from private sources secured by the Principal. I inspected Krishnagar College lately with Dr. P. K. Ray and the Rev. Father T. V. Schueren, and I was impressed by the vigour and energy with which the Principal was doing his work and the keen interest he took in the moral well-being of his students.

I have indicated my reasons for holding that the barrier between the Imperial and the Provincial Service should be broken down. It is time that workers in the cause of education should be freed from the depressing influence of arbitrary distinctions of rank and should be helped to feel that they are co-workers in a great cause. It is not the smaller pay which is the chief source of discontent to the Indian professor. It is the enforced wearing of a badge of inferiority which he most keenly feels. This it is that makes many of our distinguished scholars turn away from teaching as a vocation and betake themselves—sometimes with great reluctance—to less congenial walks of life. How more of such promising material may be attracted to educational work is a question in which the country is far more deeply concerned than the persons whose interests are immediately affected. And the abolition of unjust distinctions among the members of the service would be a great step towards a solution of this vitally important problem. There should be *one* service for all college teachers, who should be placed in different classes according to their qualifications and the nature of their work. They may be classed as professors, assistant professors, lecturers and tutors. In this connection I may mention that the Subordinate Educational Service, like the Provincial, has grievances which would be redressed by a re-organisation of the service on the basis of work and fitness. The members of the Subordinate Service who are engaged in teaching college classes complain that, though they "are generally recruited

from the same class of graduates" and "have mostly the same duties and responsibilities as professors in the Provincial Educational Service," yet "their status, pay and prospects are very different." They "have to start on a much lower pay, have to take their chance of promotion along with clerks, mechanics, drawing and drill masters and men of inferior qualifications, and usually end their career almost where members of the Provincial Educational Service begin." And it is added that "no consideration is made even for lecturers in entire charge of their subjects in the first grade colleges." No ground should be left for complaints like these. Mr. J. A. Cunningham said in his report on Ravenshaw College in 1908 ;—"An unduly large proportion of the staff hold appointments on small pay rather low down in the Subordinate Educational Service. Any professor in charge of a department should surely have a place in the Provincial Service." A teacher who is thought fit to take charge of senior students should enjoy corresponding rights and privileges. If, on the other hand, a man who is not qualified to undertake the teaching of the higher classes is made to do so because there is not a better man on the college staff to teach the subject he is entrusted with, Government should place itself above the necessity of permitting such stop-gap arrangements by securing a more liberal supply of distinguished scholars.

Faithful and efficient work as well as length of service should be taken into account in promoting men to a higher grade. I know the question is a rather difficult one to deal with. If promotion depends solely on length of service, it becomes purely mechanical and ceases to operate as an incentive to good work. On the other hand, it is not always easy to appraise work justly ; and it very often happens that men who are not eager to attract notice or win favour do not receive the recognition they deserve. If, however, the head of the Department keeps a watchful eye over the work of his subordinates and if he is eager to deal justly with them, he cannot have much difficulty in discerning merit. A teacher should make the acquisition of knowledge the work of his life ; and a man who, being without high academic qualifications, begins his career as a tutor, should, if he gives evidence of scholarship in after years, be entrusted with more responsible work. We know of men who, though they could not

distinguish themselves in university examinations, have been eminently successful as teachers and have won a high reputation as men of letters or scientists.

The ranks of the educational service should be filled mainly by our own men. The State should do everything in its power to attract to the educational service men "who regard teaching not merely as a livelihood, but as a vocation"; and it would be far more easy to find Indian graduates and scholars who were eager to promote the diffusion of culture and awaken high intellectual aspirations among their countrymen than to find Europeans ready to work in this spirit among an alien people. The history of many a private college would show that it was enabled to carry on its work mainly through the enthusiasm and the self-sacrifice of its teachers in the cause of education. Europeans should be employed only in exceptional cases, when the services of specialists are required. In the past, when there were few Indian scholars qualified to undertake the teaching of senior students Examination, it was necessary to rely chiefly upon European agency. But now we have a considerable number of distinguished Indian graduates, and the number of those who have won academic distinctions in the West is steadily increasing. There are competent Indian professors lecturing on every subject included in the curricula of the University, in colleges affiliated up to the B.A. and in some cases up to the M. A. standard. There are many who are working side by side with European professors in preparing students for the B. A. Examination or in guiding their post-graduate studies; and, if we may judge from the work they are entrusted with, they enjoy the confidence of their European superiors. There are some who by their learning or their contributions to knowledge have won a fame which has spread to other lands; and, as a result of this, noble intellectual aspirations have been awakened in the minds of many capable men, who thirst for the facilities for work which an honourable position in the educational service brings with it. Sir (then Mr.) Thomas Raleigh, as Vice-Chancellor of the Calcutta University, in one of his Convocation addresses made this noble appeal to our graduates:—"Do not say that the University is an alien institution, which strikes no deep root in the soil of India, but make it your

own by wise generosity and patient efforts." This end cannot be attained without a more liberal policy on the part of the State. Our universities must continue to be, in a large measure, alien institutions, so long as even the most distinguished of their *alumni*, when they dedicate themselves to their service, have to accept the position of an inferior caste. Indian teachers should be enabled to make the universities their own by being given the status and the opportunities they seek. The country would never grudge the appointment of exceptionally well-qualified Europeans on higher pay in special cases to meet the requirements of advanced study. Such men should be given special allowances over and above the normal salary of the service. But higher pay should confer no seniority of rank. The salary ought to be raised by progressive increments according to a uniform scale, the allowance added to it remaining the same. Eminent professors of foreign universities may be temporarily engaged on special terms. There would be no occasion for complaint when such appointments were justified by the attainments and the work of the men engaged. What is naturally felt is that a serious injustice is done to the Indian teacher when a man is brought from abroad for doing work which might be done equally well by the former. It cannot be maintained that the majority—or even a considerable proportion—of those who now belong to the higher service in this province are men whose places could not be well filled by our distinguished graduates or by Indian scholars who have taken their degrees in Europe or America. And what adds to the discontent caused by the employment of Europeans whose qualifications are not above the average, is that sometimes an I. E. S. man who has made a special study of one subject is allowed or required to teach another—an arrangement which cannot promote efficient teaching.

The pay of the lowest grade of the Provincial Service, which was Rs. 150 when the service was created, has been raised to Rs. 200. But this has not removed the grievance of an arbitrary distinction based on colour and race, nor has it improved the prospects of those who, though having the same qualifications and doing the same work as Provincial Service men, have not been admitted to its ranks.

While under existing circumstances eminent European scholars must be appointed in special cases, it is necessary that capable Indian professors should be sent to foreign universities to be trained for work on lines for which first class men are not now available here. We must push on towards the goal of intellectual self-reliance. Our resources must be so developed as to suffice for our highest needs. That could not be called a successful system of education which perpetually kept us in a state of dependence on foreign aid. A carefully planned scheme for getting some of our own men—men who have displayed enthusiasm for work and are likely to turn great opportunities to good account—trained in Europe or America, would greatly add to the attractions of the service. There are other weighty considerations in favour of efforts being made to enable Indian professors ultimately to take the place of European specialists. Not the least valuable work done by a scholar belongs to the years of his retirement from the service of the State. There are spheres of work where his services as a teacher may in those years be utilised to some extent; he continues to guide and inspire seekers of knowledge even when he does not teach them. He is able to serve the university as an examiner, as a member of Boards of Studies, as Registrar or Inspector of Colleges and in other capacities. On the retirement of a European professor, the country is in most cases deprived of the valuable work he is still capable of doing.

His ripest wisdom is withdrawn from India. This is a consideration which acquires additional importance when we think of the limited resources of Indian universities. The question of improving the status of Indian professors and of throwing open to them the highest appointments in the service has indeed a very important bearing on the expansion of those bodies. It is not by regulations that a new life can be breathed into them. What they need above all things is that their *alumni* should be given larger opportunities of work, and honourable careers should be provided for their best men. There is no reason why an eminent Indian professor should not be permitted to look forward to filling the post of Director of Public Instruction or of Secretary to the Government in the Education Department. Bhudeb Mukharjee as Inspector of Schools has left a mark on the history of the Department; and yet, when his turn came, his claims to the Directorship were superseded. It is indeed true, as was declared by a distinguished Chancellor of the Calcutta University, that the "atrophied veins of the East" have been quickened "with the life-blood of the West"; and the new life thus called into being requires the widest fields of activity and the highest spheres of work that the country can provide. If, as we gratefully acknowledge, the labours of eminent European teachers in India have produced a golden harvest, they have roused noble aspirations the fulfilment of which would multiply that harvest a hundred-fold.

WAITING FOR THE MASTER

TRANSLATED FROM THE BENGALI OF THE LATE BABU BHUDEB MUKHARJEE.

IMITATION is easier than creation, though in the former there is the liability to mistake and mischief. On the other hand although creation is rare and difficult, yet, when it does take place, it is marked by a peculiar and unerring adaptability to its environment. It is rare for imitation to

be invested with this adaptability. When it is so invested, however, such imitation is not much inferior to creation. In fact many a so-called creation is nothing but an imitation of this superior order.

Still the two radically differ. Imitation is objective, creation is subjective. Differ-

entiation is the essence of imitation, whereas assimilation is the essence of creation. Hence it is that the imitator is generally incapable of creation. Hence it is probably that there is so much lack of creative originality amongst those (of us) who have received European education. Nor can our present masters, the English, teach us anything else but their own imitation. Neither by circumstances, nor by nature, nor by temperament, is the Englishman fitted to discover and point out our true goal for us. Up till now there has not been a single statute passed or procedure laid down or policy adopted which has not had its prototype, either proximately or remotely, in England.

The Indian is now confronted with a variety of matters which he can imitate from England. In several respects he has to take the Englishman as his model. Thus the English nation is an embodiment of the qualities requisite for attaining material prosperity, *viz.*, ambition, self-help, perseverance, control over the passions, seriousness of purpose and capacity for organisation. This capacity for organisation, again, implies the possession of several other good traits, *e.g.*, moral strength, sympathy, discipline and veracity. We Indians have well-nigh lost our capacity for organisation; in order to regain it, a long course of self-exertion bordering on religious penance is necessary. Once we get back our capacity for organisation, the task of developing our nationality becomes easy. In fact, nationality is but another name for organisation, or rather it is organisation metabolised. This capacity for organisation, although not directly taught us by the Englishman, may yet be imitated by us with profit from him.

All our shortcomings and sufferings owe their origin to this lack of organising capacity. Else how is it that though born and nurtured on the lap of a country that is the reputed home of gems and diamonds, we are the poorest people on the earth,—that our countrymen, though proverbially laborious, are yet famishing for want of sustenance,—that we though noted for our intelligence, are yet dependent on others for guidance,—that though possessing the secret of mastering the fear of death we are yet branded as cowards by the world! All these and more are due to our incapacity for organisation.

It cannot be expected that this incapa-

city will be removed by the direct and conscious efforts of our present masters—the English. For that we must look up to some indigenous force, some great man of our own country; and we must have to think out for ourselves how best to prepare our country for the advent of such a master.

Our duty in this direction is twofold. Firstly, whenever you come across any one inspired by the same ideal and having the same end in view as yourself, by all means unite your efforts with his, whatever your differences as regards other matters. (Remember that) the car of Jagannath, the Lord of the Universe, is moved only by the combined pull of several persons animated by a common purpose. Secondly, never grudge your tribute of honour and appreciation whenever you see or hear of any countryman of yours truly deserving of it. We Hindus prepare and knead the clay and mould a god out of it with our own hands, and by sheer force of will and intensity of devotion inspire it with divinity. (It shows that) if we are true to ourselves, we can elevate and sublimate the base into the great. (Can we not find out and honour the greatness already existing in a person merely because he happens to be our own countryman?) Our efforts in this direction may eventually be crowned with the birth of a great soul. But jealousy makes the soil and atmosphere too poisoned to allow of the growth of such a soul, (and unfortunately) in the present degenerate condition of India jealousy is rampant. The Indian is loth to acknowledge greatness, either in his own countryman or in a foreigner. According to him every one of his countrymen is an insignificant mediocre, a two-penny half-penny fellow. And the result accords strangely with his mental attitude. As we desire to see none but insignificant mediocres around us, we actually do see none but insignificant mediocres. Unless we thoroughly purge ourselves of the failing, we cannot expect the advent of a great man in our country. In fact, a leader is possible only if there are people fit to be led. (How can an individual develop into a leader unless there are several other individuals ready to follow and be led by him?) To abuse our own countrymen, to subject the foreigner to captious criticism, to refuse to be led by our own countrymen,—these vices are becoming ingrained in us. (They have

weakened the faculties of appreciating and honouring, and so of fostering greatness). And our present degeneration and decay are the inevitable results of and expiation for these vices. When we shall have fully expiated these, it is then and then alone that we shall discern the noble traits in our countrymen.....

Truly is our country the producer of gems and diamonds. It is a land where the embryos of greatness are perpetually germinating. Else how is it that it is the cradle of hundreds of new sects and persuasions? Those who can found new sects or new persuasions, however insignificant in other respects, must have the germs of greatness in them, more or less.

Not that every man in the street who poses as a reformer should be followed, although even that is better than killing the germs of originality that one might show with the poison of jealousy. (Err rather on the side of overestimating the worth of an individual than that of underestimating it and thereby killing it in the germ).

On a close consideration of the present state and needs of our country it is not difficult to form a preliminary estimate of the elements that should enter into the composition of such an ideal Leader as we have in contemplation. Thus, (a) he will be thoroughly selfless and will try to secure the sympathy of all his countrymen; (b) he will find out effective means for organising the scattered masses of Indians into one compact and coherent whole, so that, while recognising the differential characteristics of each he will be able to deal fairly and impartially with all; (c) he will neither depreciate nor detract from the past glories of our bygone teachers and masters, but will incorporate their teachings into his own which will be more comprehensive (and more in tune with the spirit of the times); (d) his cult will be one harmonious blend of the essential parts of our ancient shastras with those of modern science; (e) like the sun he will merely outshine the ancient luminaries, but neither eclipse nor put out any of them. To these will also be united keen intelligence, profound erudition, a gifted tongue, a facile pen, unbounded sympathies as well as the sterner qualities of manhood. Whenever you come across in a person any one or more of these qualities, remember the famous words of our Lord: "Whenever you see genius, beauty or power

(manifested in any thing or person), know the same to be the outcome of my (Divine) force," and try to foster and develop them. In this way you would facilitate the prompt manifestation of all the great qualities of the leader in case he is already born; even if he is not already born you will thereby hasten his advent. (By so doing you would, as it were, send out a stimulus to which the response cannot but come in the form of the birth of the leader.)

It seems that it is the duty of every Indian to cherish in his heart an intense hope based on faith, for the advent of the Master that is bound to come to stem the tide of decay that has set in amongst us, to ameliorate our condition, to root out all doubt and hesitancy from our minds and to soothe our mortified hearts. And we are bound to be rewarded with a living, objective materialisation of that faith. For, remember the memorable words of the Lord in His Geeta:

"Oh Bharat, whenever virtue decays and vice predominates, even at that time do I create (incarnate) Myself."

In proportion as this faith will become stronger and stronger, will the thought and deeds, character and conduct, of us Indians, become more and more favourable to the realisation thereof.

The advent of the Master, then is not a mere illusion, but a stern, sober truth. But as to where and when that will come to pass it is difficult to guess. Hence, every one of us may,—nay *should*,—look upon his own home as His possible birth-place and so try to invest it with all the sanctity of a temple against the reception of its Deity. His mind should be (kept poised in an attitude of reverent expectancy for Him), thoroughly purged of all spite, jealousy, greed, conceit and other polluting elements. Every one should, in this sense, look upon each newborn babe of his as the prospective Master, destined to discover the thread that will knit together all Indians into a nationality, to put the wreath of glory round the bare neck of our motherland and to quicken her atrophied veins with the warm, pure, vitalising life-blood of virtue. Who can ascertain what vast potentialities are latent in a baby? Animated by this idea, every one of us should so regulate the rearing-up and the education of his children as would be best calculated to bring out the

latent spark, to strike out the slumbering greatness, in them. And the fact of many a worthy mind being so much uplifted and filled with so much purity and earnestness will of itself constitute a potent reason for the advent of the Master. The superman cannot arise in a country where the ordinary man has not been uplifted. It is from the high tableland and not from the lowlands that the stately mountain rears up its head. Let therefore each one of us try to the best of his ability to infuse hope and sympathy into the minds of the rising generation. Their education also should be so regulated and conducted as to develop in them keen intelligence, self-help, versatility of knowledge, eloquence of speech, facility of composition, nobility of disposition, as well as the sterner qualities of manhood,—all leavened with a steadfast patriotism.

In the Shastras we read of the tenth Avatar or Incarnation. His name is Kalki. He will, so it is laid down, be begotten by Vishnu Yasha in the womb of Sumati in Sambhalgram, and be ushered into this world, with a sharp sword in hand and riding a horse. A sage has thus interpreted the allegory underlying this. "Sambhal" is derived from the verb 'bhal', meaning 'to know correctly,' and the word *Sambhal* means a mind that knows correctly (what is best for the country), and *Grama* literally means a collection; so that *Sambhal Grama* is an allegorical expression for a collection of minds that know correctly what is best for their country. "Vishnu" is derived from the verb 'Vish', meaning to pervade and 'Yashas' means literally "yearning" or "prompting"; so that "Vishnu Yasha" is an allegorical expression for an all-pervading yearning or prompting. "Sumati" means literally "the better mind," i.e., 'pious thought.' Kalki is derived from "Kali", meaning quarrel or discord, and "Kalki" literally means the destroyer of quarrel or discord. To com-

plete the allegory, the sharp sword would be nothing but the symbol of the sword of knowledge to kill the demon of ignorance and discord with; and the "horse" symbolises our own country India, the scene of Kalki's actions. Divested of all allegorical subtleties, then, the advent of "Kalki Avatar" would mean, broadly speaking, that, whenever the people of our country will (by virtue of discipline and self-culture) be able to know correctly what is best for their country and to combine intensity of an all-pervading yearning (for bringing about the regeneration of their country) with piety of thought, then and then alone will the Lord incarnate Himself in our country in the form of "the killer of all discords and ignorance," his chief instrument for this purpose being the Sword of Knowledge. (So let all of us together think well, and know correctly how best to effect the regeneration of our country; let a combined yearning go forth from our hearts for bringing it about, and above all, let our patriotism be wedded to piety. Then and then alone can we expect the advent of a Great Leader amongst us who will convert ignorance into knowledge and discord into concord, and thus prove the deliverer of our country).

If this then be the inner meaning of the Shastric texts, then it may be said that the common folk of our country are labouring under a misapprehension as to their future Avatar Kalki, as was the case with the Jews regarding the incarnation of their Messiah. The Jews wrongly supposed, just as we are doing, that their Messiah would come in the form of some martial Hero. But the chances are that our Kalki will be some great Indian coming down amongst us not as a warrior armed with a sword and riding a horse, but as a superman armed with the sword of knowledge and wisdom, the powerful dispeller of discord, the great effector of a mighty union.

MANMATHANATH BANERJEE.



EYESORE

BY RABINDRANATH TAGORE.

I

BINODINI'S mother Harimati besicged Rajlakshmi, the mother of Mahendra, and would take no denial. They both belonged to the same village, and had played together as children.

Rajlakshmi would get hold of Mahendra and entreat him, "Mahin, my son, you *must* come to the rescue of the poor woman's only child. I am told that the girl is really pretty, and has taken lessons from an English lady—she will just suit the taste of you young people now-a-days."

"But mother", Mahendra would reply, "there are so many modern young men besides myself."

Rajlakshmi.—That's your one great fault, Mahin, there's no getting in a word about marriage with you.

Mahendra.—Hardly an unpardonable sin, mother, since there are so many other subjects in the world to talk about.

Mahendra had lost his father in his infancy. His ways with his mother were not those of the average youth. He was nearly twenty-two, and had begun studying medicine after taking his M. A. degree; yet with his mother he was still wayward and exacting, and expected to be petted and humoured. Like a kangaroo cub he had got into the habit of continuing to want his mother's enfolding care; she was indispensable alike in his work and pleasure, both a necessity and a luxury in his life.

When next his mother plied him about Binodini, Mahendra said, "All right, let's have a look at the girl."

But when the day appointed for the visit came he said, "After all what's the use of seeing her? If I must marry to please you, why pretend to exercise my own judgment?"

There was a trace of the sulks in his tone, but the sharp note, thought the mother, would be duly flattened down when, at the moment of the auspicious vision,* her son

would have occasion to endorse her taste. So with a light heart Rajlakshmi prepared to fix the wedding day.

But the nearer drew the day the more anxious did Mahendra become—till at last when there were only a few days left he broke out with a "no, no, I really cannot!"

Mahendra's intimate friend was Vihari. He used to call Mahendra *Dada** and Rajlakshmi mother. The mother used to look on him as the "useful burden-bearing barge in tow of the proud steamboat and was in a way fond of him accordingly. "Then *you*," said she, "must do this my son, or else the poor women"—

"I beg to be excused mother," said Vihari with hands folded in mock supplication, "many a time have I taken at your bidding the sweetmeats that your Mahendra has refused as not to his taste, but when it comes to a girl I really must draw the line."

Binodini's father had not been particularly rich, but he had engaged a missionary lady to teach his daughter to read and write and do fancy needlework. She was getting past the age when marriage ought to have been thought of, but that had escaped him altogether. So, when at length he died, his widow was beside herself hunting for a likely bridegroom. There was no dower, and the girl was over age.

At last Rajlakshmi got the girl Binodini married to a distant cousin in the village of her birth.

In a short while the girl became a widow. Mahendra laughed, "How lucky, I was not the bridegroom. With my wife a widow, where would I have been?"

II

Three years later the mother and son were having another talk.

"My son, people lay the blame on me."

the couple are screened off from the spectators and asked by the priest to look at each other. This is the auspicious vision.

* Elder brother.

At one stage of the Hindu wedding ceremony

"What great calamity have you brought on these people, mother?"

"They say I'm not getting you married for fear the bride should take your heart away from me."

"A very natural fear," said Mahendra. "If I had been a mother I could never have got my son married—I'd rather have welcomed the blame."

"Hear the boy, just listen to him!" laughed the mother.

"The bride is sure to absorb the whole of the son," continued Mahendra, "and to what a distance has the mother, for all her trouble and all her love, to retire—you may like the idea, but I don't."

With a great gladness at heart Rajlakshmi called to her widowed sister-in-law who had only just arrived. "Listen to him, sister, just hear what Mahin is saying. He is afraid to marry lest his bride should oust his mother. Have you ever heard such an extraordinary idea?"

"This is too bad, my boy", said his aunt, "everything is fit and proper in its own season. Now it is time to cut your mother's leading strings and set up house with a wife. One feels ashamed to see you still behaving like an overgrown baby."

These words did not sound exactly sweet in Rajlakshmi's ears and the few words of her reply were more plain than pleasant.—"If my son cares for his mother," said she, "more than other people's sons do, why need that make you ashamed, sister? If you had children of your own you would have known better."

Rajlakshmi entertained a suspicion that the childless woman was jealous of her more fortunate sister.

"It was you who started the subject of bringing home a bride," replied her sister-in-law, "else what call had I—"

"If my son does not choose to bring home a bride," Rajlakshmi went on, "why should that be as a dart in your bosom? If I have been able to bring up my son all these years I hope and trust I shall be able to go on looking after him still, without wanting anybody else's help."

The tears came to her sister-in-law's eyes and she went away without another word. Mahendra was pained and, coming back early from his college, went straight to her room. He well knew there was nothing but love for him in what she had said. He also knew that his aunt had an orphan niece, her sister's child, whom the childless widow

desired to bring near to herself, and make happy, by marrying to him. Though the idea of marriage was distasteful to him this desire of his aunt seemed to him only natural and extremely pathetic.

There was not much left of daylight when Mahendra entered her room. He found his aunt, Annapurna, with a drawn face, seated with her head resting against the bars of her window. In the next room lay covered her simple meal of rice, long served, as yet untouched.

Mahendra's eyes had a trick of getting moist at the slightest provocation. The sight of his aunt made the tears come. Going near he called affectionately, "Kakie."*

With a forced smile Annapurna said, "Come and sit down, Mahin."

"I am fearfully hungry," said Mahendra, "won't you give me some *prasad*."†

Annapurna saw through Mahendra's little stratagem and, keeping down her rising tears with an effort, she took her food and helped Mahendra to some.

Mahendra's heart was then soft with pity. After the meal was over he suddenly in the impulse of the moment blurted out, "Kakie, will you not show me the niece of whom you spoke to me once?"

He had no sooner uttered the words than he was afraid.

"Are your thoughts then turning to marriage?" asked Annapurna with a smile.

"No, no, it's not for myself," Mahendra hurriedly explained. "I have succeeded in persuading Vihari to agree, so please arrange a day for the visit."

"Ah," murmured Annapurna, "can she indeed be so fortunate as to get Vihari for a husband?"

Coming out of his aunt's room Mahendra met his mother near the door. "What were you two talking about?" asked Rajlakshmi.

"There was nothing particular to talk about," said Mahendra. "I only came for some *pan*."‡

"Your *pan* was ready in my room," remarked his mother. Mahendra cut short the subject by walking away.

When Rajlakshmi entered Annapurna's

*Auntie.

† Food consecrated or sanctified by being first offered to or partaken of by some venerated person.

‡ Spices wrapped up in betel leaf, taken after food, to cleanse the mouth, or occasionally chewed.

room a glance at her tear-swollen eyes led her to conjecture a great deal. "Well Mistress Aunt," she said with a little snort, "so it seems you have been telling tales to my son," and without waiting for an answer, she swept out of the room.

III

Mahendra had almost forgotten about the proposed visit to the girl, but Annapurna had not. She wrote to her niece's guardian and arranged a day for the young men to see the girl.

When informed that the day had been appointed, Mahendra said, "Why all this hurry, Kakie? I haven't yet managed to speak to Vihari."

"What's to be done?" exclaimed Annapurna. "What will they think of us if you don't go now?"

Mahendra sent for Vihari and told him everything. "Come along," said he, "if you don't like her they can't force her on you."

"I don't know about that," Vihari said. "To go and see Kakie's niece and then to say that I do not like her is more than I can bring myself to do."

"So much the better," said Mahendra.

"Look here, Dada," said Vihari, "you have done wrong. It was not fair to keep yourself free by placing this sort of burden on another's shoulders. Now it makes it so terribly difficult for me—it will be such a blow to Kakie."

"What then do you propose to do?" Mahendra felt awkward and annoyed.

"Since you have led her to expect this of me," said Vihari, "I will marry her niece—but it's no use keeping up this farce of going to see the girl."

Vihari had a very great veneration for Annapurna.

Then at length Annapurna called Vihari to her and said, "That cannot be, my child, you must not marry a girl you have not seen. I swear you shall never marry her if she does not please you."

On the appointed day Mahendra on returning from his college said to his mother, "Put out for me my Dacca muslin things and silk tunic, will you?"

"Why," asked his mother, "where are you going?"

"I want them, mother," Mahendra replied; "let me have them, please. I'll tell you all about it afterwards."

Mahendra could not resist the temptation of dressing up. The occasion of the selection

of a bride, be it for another, demands of youth an extra touch to the hair, a little perfume on the garments.

The two friends set out to view the maiden. The three-storeyed house of Anukul, the girl's guardian and uncle, towered above the neighbourhood. When his poorer brother had died he had brought his orphaned niece to live with him. Her aunt Annapurna had said, "let her come to me." That would have been less expensive to him no doubt, but also less respectable, so he did not agree. In fact so particular was he about what was due to his position that he never even sent the girl to visit her aunt.

The girl attained the age of marriage, but, whenever the question of her dower was raised, he would say, "I have daughters of my own, how much do you expect me to do?" Such was the position of affairs when Mahendra, dressed up and scented, entered on the scene with his friend.

The sun was about to set on a long April day. At one end of the fancy-tile-floored verandah on the second storey, fruits and sweetmeats were displayed in silver dishes beside which were two silver goblets full of iced water frosted outside with dew. Mahendra with Vihari was bashfully engaged in tasting the proffered delicacies. Down below in the garden the gardener was sprinkling the shrubs with water. The south wind, bearing the cool fragrance of the moistened earth, was creating a flutter in the ends of Mahendra's muslin scarf. It seemed as if from the interstices in the venetian doors leading into the rooms little sounds of whispering and giggling and the tinkling of ornaments could be heard.

After the refreshment was over Anukul glanced towards one of the rooms and said, "Chuni, will you fetch the *pan*, please." After a little pause one of the doors behind them opened and a girl appeared from somewhere, wrapped round with a world of modesty, and, the casket of *pan* in her hand, she came up with hesitating steps and stood near Anukul. "What is there to be shy about, my little mother?"* said he; "put down that casket in front of these gentlemen." The girl with downcast eyes and trembling hands put the casket on the floor near the carpet seats of the guests. From the west end of the verandah the glow of the setting sun lighted up for a moment her bashful countenance.

* The way of addressing a daughter or one situated as a daughter.

That was the moment when Mahendra's glance fell on the pathetic picture presented by the face of the trembling girl.

The girl was about to retire immediately after, when Anukul said, "Stay awhile, Chuni. Vihari Babu,* this is my brother Apurba's daughter; he has passed away and now she has none else but me," and he heaved a sigh.

Mahendra felt a great pity. He once more glanced at the orphaned girl. "What may be your name?" he asked her.

Anukul, in an encouraging tone, repeated, "Your name, my little mother, tell him your name."

The girl, as if obeying orders, replied with downcast eyes, "My name is Asha."†

"Asha! What a gentle voice, what a touching name," thought Mahendra, "poor orphaned Asha!"

The two friends came out of the house and drove off. Mahendra said, "Vihari, don't you give up this girl."

Vihari would not give a direct reply but said, "She reminds me of her aunt, she must be as good."

"I trust," said Mahendra, "that you are not feeling the burden which I placed on your shoulders so very heavy after all!"

"No, I think I'll be able to bear it," said Vihari.

"Why sacrifice yourself? I'll relieve you if you like. What say you?"

Vihari gravely turned towards Mahendra. "Are you serious, Dada?" said he. "Tell me truly while there is yet time. If you marry her, Kakie will be much better pleased, as she will then always have her near."

"Are you mad?" replied Mahendra, "if that had been possible it would have happened long ago."

Without any further objection Vihari went his way, while Mahendra, leaving the direct road, paced slowly through a long round, reaching home late.

His mother was then busily engaged in making cakes. His aunt had not yet returned from her niece's place.

Mahendra went up to the terraced roof and spreading a mat he stretched himself on it. The light of the half moon went on silently spreading its magic radiance over the Calcutta housetops. When his mother came to announce the evening meal, Mahendra

in a lazy voice replied, "I'm so comfortable here, I really can't get up now."

"Let me fetch it here," the mother suggested.

"No, I think I won't have anything more tonight, I've had something to eat."

"Where have you been eating?"

"Oh, that's a long story, I'll tell you afterwards," said Mahendra.

Wounded at this unwonted behaviour on Mahendra's part his mother turned to go without another word. Recovering himself in a moment the repentant son said, "All right, mother, do bring my food up here."

"If you are not hungry, what is the good?"

After a few more passages between mother and son Mahendra had to sit down to a second meal after all.

IV

Mahendra did not sleep well that night. Early in the morning he turned up at Vihari's lodgings.

He said, "Look here, old fellow, I feel on reflection that Kakie's real desire must be that I should marry her niece."

"There was no need for all this reflection. In many a way has she shown this desire."

"That is why I was saying," Mahendra went on, "that if I don't marry Asha, Kakie will be left with a life-long regret."

Vihari with a somewhat exaggerated enthusiasm exclaimed, "Just the thing, the very thing. If you are willing there's nothing more to be said. Only it would have been well if this desire to do the right thing had come to you yesterday."

"What matters the delay of just one day?" remarked Mahendra.

Once he had given rein to the thought of marriage, Mahendra found it difficult to contain himself any longer. "No more words, but action," thought he.

He went home and said to his mother, "All right, mother, I yield to your persuasion. I am now ready to marry."

"Now I understand," thought his mother, "why my sister-in-law went to her niece's and why Mahendra dressed himself up to go out."

That Annapurna's scheming should have prevailed over her repeated entreaties made her feel that something had gone wrong with the whole scheme of the universe. She simply said, "Very well, I'll have to find out a good girl for you."

* Babu is used after the first name as a term of respectful address.

† "Hope".

"But there is a girl," said Mahendra, alluding to Asha.

"That girl won't do, my child, I tell you plainly."

Restraining himself with a great effort Mahendra asked, "Why what's wrong with her, mother?"

"She has no blood relations to call her own. Your marriage with her would not give us the pleasure of extending our connections."

"I would not mind foregoing the pleasure of connections, but I feel I could be happy with her."

Her son's pertinacity only hardened Rajlakshmi's resolve. She went to Annapurna and said, "Is it your idea to filch away my son from me by marrying him to this ill-omened daughter of departed parents?"

Annapurna wept as she replied, "There has been no talk of marriage with Mahin. I know nothing of what he has been telling you of his wishes in the matter."

Mahendra's mother did not believe a word of this, of course.

Then Annapurna sent for Vihari and said, with tears in her eyes, "I thought the marriage had been settled with you, why again is everything upset? I must ask you once more to give me your word. If you do not come to the rescue I shall be put to great shame. I can assure you she is a good girl and will not be unworthy of you."

"Your assurances are entirely superfluous, Kakie," said Vihari. "Since she is your sister's child I can desire no better. But Mahendra—"

"Never, child, that is impossible," said Annapurna. "I should be perfectly content if she is married to you. I do not approve of her marriage with Mahin."

"If it has not your approval, Kakie, there is nothing more to be said." With which Vihari went off to Rajlakshmi and said to her, "Mother, my marriage with Kakie's niece has been settled, my relations are not here with me, so I have shamelessly to announce it to you myself."

Rajlakshmi.—"What is that you say, Vihari? I am so glad! She is a very good girl and quite worthy of you. Take care you do not lose her."

Vihari.—"Why should I lose her, mother? Dada has himself chosen her for me and arranged the match."

All these obstacles excited Mahendra

still more. He sulked at both his mother and aunt and took himself off to some dingy rooms in the students' quarter.

Rajlakshmi went to Annapurna in tears and said, "Sister, save my child. He may turn ascetic and leave home for good."

"Have patience, my sister," said Annapurna, "his anger will cool down after a few days."

"You don't know him," rejoined Rajlakshmi. "He is capable of doing anything if he doesn't get what he wants. You must somehow or other give your niece to—"

Annapurna.—"How can that be, sister? Has not everything been finally settled with Vihari?"

"That won't take long to unsettle," interposed Rajlakshmi, as she sent for Vihari. "My son," said she to him, "I am looking out for a really good bride for you, you must give up this girl, who is not at all worthy of you."

"No, mother, that cannot be," said Vihari. "Everything has been finally settled."

Then Rajlakshmi went again to Annapurna saying, "I humbly entreat you sister—I beg of you at your feet—if you will only say a word to Vihari, everything will be righted."

So Annapurna had to say—"I really don't know how to say this to you, Vihari, but what am I to do? With Asha yours? I would have felt so relieved, but you know everything—"

"I quite understand, Kakie. Your commands shall be obeyed. But never ask me to marry anyone again." So saying Vihari left.

Annapurna's eyes filled with tears, but she wiped them away lest they should prove inauspicious to Mahendra, and repeatedly tried to console herself with the hope that everything had happened for the best.

Asha, with her shapely, well-draped figure, and a bashful far-away look in her eyes, took her first step into social life. Her tender palpitating heart did not realise that there could be any thorns in the path that stretched before her; rather all fear and doubt had departed from her mind with the hope and joy of coming to Annapurna, the only one in the world who could take her mother's place.

After the wedding Rajlakshmi called Mahendra and said, "I would suggest that

my little bride-mother had better continue staying with her uncle for a time."

"Why, mother?" asked Mahendra.

"Well, you see, your examination is coming on and you might be disturbed in your studies."

"Do you take me for a child, mother? Can't I be trusted to take care of myself?"

"What does it matter? It's only a year more now."

"If she had her own parents, there could have been no objection to sending her to them, but I can't keep her with her uncle."

"Oh heavens!" thought Rajlakshmi to herself, "so he is the master, and her mother-in-law a nobody! How tenderly thoughtful, all in a day! Once upon a time our husbands had also married us, but such shameless henpecked behaviour was not to be seen in those days."

"Have no fear, mother," said Mahendra with decision, "my examination shall not suffer."

(To be continued.)

Translated by
SURENDRANATH TAGORE.

THE VIKRAMA ERA

IN the last issue of the *Modern Review* (*Vikramaditya and Nahapana*) I have pointed out the course of the transformation of *Vilava* into *Vikrama*. The Jaina philology is perfectly correct as far as the restoration is concerned, for क (kra) does change into व (l), c. g.—

Sams.	संक्रमक = सक्	(Hindi, road)
"	संक्र = सक्	(H., to rot)
"	सकृत् = सक्	(H., at once)
"	अक्र = अक्	(H., to get restive)
"	अक्रम = अदाव	(H., obstacle)
"	विक्रम = विखम्	(H., to walk slowly)

So the व of the *विक्रम* was restored into क and the व according to the well-known rule into स.

I give also the calculation by which I arrived at 58-57 B. C. as the accession-year of *Vilavaya*. The *Sarasvati-Gachchha* of the Jainas give in their *Pattavalis* (ed. Dr. Hoernle, *Indian Antiquary*, XX) the date of the death of Mahavira as 546 B. C. according to the following chronology: the Nirvana happened 470 years before the birth of *Vikrama*,

[353 years, from the death of Mahavira—the accession of Palaka, king of Avanti (Palaka was the son of Pradyota, a contemporary of Buddha)

up to the Mauryas and Pushyamitra (cf. *Indian Antiquary*, II, 369;

60 years, from Pushyamitra to Bhanumitra (Bhanumitra's coins have been found)

40 years, Nahavana (whom I have identified with Nahapana),

13 years, Gaddhabhila (—Gondophares or Kadphises, more probably the former),

4 years, the Saka.

470]

Vikrama ascended the throne in his 18th year, i. e., the *Vikrama* era is counted, according to the Jainas, from the (470 + 18) 488th year after Mahavira's death. In other words Mahavira's death falls in (488 + 58|57) 546-545 B. C. Likewise Nahapana's date works out to be (546 - 413) 113-93 B. C. which may be c. 133-94 B. C. as fractions of a year have been treated as whole numbers.

Now we gather from Nasik inscriptions that Nahapana was killed by Satakarni II in the 18th year of his (Satakarni's) reign. The accession of Satakarni II would thus be c. (94 B. C. + 18) 112 B. C. Satakarni II has been given a reign of 56 years in the Puranas, 56 years being circa 56 years because of the treatment of fractions. Thus (112-56 or 55) c. 57 B. C. is the date for Satakarni II's death and the accession of

his son Pulumavi or Vilavaya I. The year between 58—57 B. C.—probably the *Kartikadi* year—was running when the accession took place.

This date is confirmed by the chronology afforded by the inscription of the Kharavela. About 170—160 B. C. Satakarni I was a contemporary of the Kharavela.

Satakarni I lived 4 successions earlier than Satakarni II and was probably the grandfather of Satakarni II. The period given in the Puranas as elapsed between Satakarni I and Satakarni II is one of 54 years (170|160—54=116|106 B.C.).

The earliest mention of the era of 58—57 B. C. is found in the inscriptions discovered at Mandasor and the neighbourhood. They go back to the 4th and the 5th centuries of the Christian era. European scholars have taken those dates to be in the era counted from 'the foundation of the constitution of the Malavas,' for terms like *Malava-gana-sthiti-abda* describe the reckoning. The true significance of the expression has been discovered by Mahamahopadhyaya Haraprasad Shastri. He, under date Sept. 19, 1913, wrote to me as follows :—

"It does not date from fixing of their constitution..... The terms used are

404 *मालवानी गणनाते*, not a word about costitution,

436 *मालवानी गणस्थिति* the last word may mean constitution,

533 *मालवगणस्थितिब्रह्म कालज्ञानाय स्थितेभु*, no word of constitution.

It was a convention among the Malavas to count time from 56 B. C. *स्थिति=convention*, and not constitution."

Thus *Sthiti* denotes *practice, convention*. The dates are set forth in the inscriptions according to the practice of the Malavas. And that practice was to reckon, as the inscriptions say, in the *krita*, which Mr. Shastri and I take to mean, the *kartikadi* reckoning. Both the Jainas and the Malavas counted an era from 58-57 B. C. The Jaina chronology is based on the chronology of Western India or Avanti. It starts with the accession of Palaka, king of Avanti, comes to the Emperors who ruled over Avanti from Pataliputra and reverts to the local rulers Nahapana, Vikrama and others, when Avanti became a separate unit. Thus both the Malava and Jaina reckonings which use the era of 58-57 B. C. are traced to the locality of Avanti-Malawa.

Side issues connected with the date of Mahavira's Nirvana, the Jaina chronology and the date mentioned in the Kharavela's inscription have been discussed in separate papers which are going to be published soon.

ETHNOLOGY OF MANBHUM.

SHORTLY after the celebrated announcement of His Majesty the King Emperor at Delhi that Behar, Orissa and Chotanagpur were to be formed into a separate province, the people of Manbhum approached his Excellency the Viceroy with various representations requesting him to place Manbhum in Bengal. His Excellency was, however, pleased to reject all those representations; and on an important occasion, when explaining the reasons for this decision, his Excellency was pleased to observe that Manbhum was ethnologically a part of Chotanagpur. We propose in the follow-

ing paragraphs to examine the ethnological condition of Manbhum; and to point out the place occupied by Manbhum in an ethnological distribution of the neighbouring places.

No one with a grain of sense in him can very well take exception to the cares shown by a ruler to include castes and tribes in a province, according to their ethnological relations. Sir William Hunter, the great scholar and statesman, obviously felt this when in his "Indian Empire" he wrote that the Europeans in India had not to deal with fossils or dry bones but with living commu-

nities to whose widely diverse conditions they had to adapt their administration and their laws.

In defining the ethnological position of an Indian District, however, one can not do better than follow the dictum of Sir Herbert Risley. According to that authority there are three chief tests by which the ethnological position of a caste or tribe can be ascertained. These three tests can be briefly described as

- (1) The Anthropometric test,
- (2) The Social and Religious test, and
- (3) The Linguistic test.

Of these tests, however, he describes the anthropometric test as the surest and the most important.

The other tests, according to the same high authority, often lead to erroneous conclusions.

Ethnology, however, is still a growing science. The facts and circumstances discovered, of late years, tend, very materially, to upset the old doctrines. Mr. Crooke in his lecture (in 1910 A. D.) before the British Association for the Advancement of Science pointed out how in America children born only a few years after the arrival of their parents from Europe, developed marked anthropometric differences. In the cases of those children the nose, the hair and even the skull, which was so long supposed to be a most stable structure, underwent important ethnic changes. The Negroes in America have also changed very materially from their brethren in the cradle of their race. The observation of this influence of the environment upon the physical structure has shaken the belief, of many an eminent thinker on ethnology, in the infallibility of the anthropometric test. Rev. George Howells, an eminent scholar and thinker, in his recent work 'The Soul of India' observes that the thorny question of the relation of language to race, of philology to ethnology, is nowhere more to the front than in India.

Prof. Keane, another devout thinker on ethnology, also gives prominence to the theory of Rev. George Howells. In his celebrated work, 'Ethnology', Mr. Keane concludes by saying,

"The statement that language proves social contract only, and is no aid to the ethnologist, implies a fundamental misconception of the correlation of speech to race. Cases may and do arise when language will infallibly prove the presence of distinct ethnical elements, which, but for it, would never have been suspected, much less determined."

Before proceeding any further in analysing the general principles of ethnology, we propose to place before the readers some facts relating to the people of Manbhum, which will in the first place show the degrees of their social affinity with the people of the neighbouring places. Manbhum has, according to the last census, a population of 1547000. The principal castes and tribes, accounting for full 48 per cent of the above population, are four in number. Of these four, again, the first is the Kurmi, numbering 291671 and representing 18.8 p.c. of the total population. For our present purpose the following table showing the distribution of this caste over different local areas is important.

Bengal (Chiefly the Western Districts)	176779
Behar and Orissa.....	1312832
Chotanagpur Division.....	456912
Manbhum.....	291671

From the figures, as they stand, it is evident that socially Manbhum is more intimately connected with the western districts of Bengal than with the rest of Chotanagpur. In case Manbhum be made over to Bengal, Bengal with Manbhum will have 458450 persons of this caste, and there will be left in Chotanagpur only 165241. This fact is sufficient to show the social connection. It may, however, be contended, and obviously with a show of reason, that taking the case of this caste, the connection of Manbhum with Western Bengal may be very strong, but the connection of Manbhum with Behar is still stronger, Behar without Manbhum answering for more than a million of the Kurmi caste.

It is, however, a fact known to everybody that the Kurmis of Behar are an altogether different caste from the caste bearing their name in Manbhum and Western Bengal. If any authority be needed in a well-known case like this, we may at once refer the inquirer to Mr. Risley's 'Castes and Tribes,' vol. I., p. 529.

It has been lucidly proved in that famous work that the Kurmis of Behar are descended from the Aryan stock, while these Kurmis are all Kolarian. Moreover there is no sort of connection—social, anthropometric, linguistic or historical—between the two classes. Thus it is clear that the 468450 persons calling themselves Kurmi in Manbhum and Western Bengal present an altogether distinct caste.

The next principal caste of Manbhum is the Santal, numbering 231632 and representing 14.9 p.c. of the total population. This caste or tribe is distributed in the following way :

Bengal.....	669420
Behar and Orissa.....	1399450
Chotanagpur.....	413656
Manbhum.....	231632
Santal Parganas.....	661112
Singbhum.....	88227

From the nature of the distribution it is apparent that the Santals live in the hills and jungles lying between Bengal and Behar. The principal home of the Santals in the new Province is Santal Parganas. In Bankura Santals number 115017. Midnapur, which is considered to be the original cradle of the Santals, contains 161532 Santals. Even the Rajshahi Division of Northern Bengal accounts for 228362. Thus it appears that the Santals are not a specially important caste of Chotanagpur. Manbhum with Santal Parganas and the districts of Western Bengal mark the principal home of this tribe. Manbhum alone contains more Santals than the other districts of Chotanagpur put together. In the course of this article we shall have to show how Santal Parganas again is a part of Western Bengal. And it will be then clear that, taking the case of the Santals, Manbhum is more intimately connected with Western Bengal than with Chotanagpur.

The third principal caste of Manbhum is the Bhumij. This caste is distributed over the different local areas in the following way :

Bengal.....	90283
Behar and Orissa.....	272656
Chotanagpur.....	165997

Caste	Bihar and Orissa	Bengal	Chotanagpur
Bagdi	17763	1015738	12101
Hari	119468	173706	20305
Kalu	44499	111562	33056
Keot	93304	22066	9197
Kora	41568	46600	21301

From this table it will be found that so far as the Bagdi, Hari, Kalu, Keot, and Kora castes are concerned, Manbhum is more intimately connected with Western Bengal than with the rest of Chotanagpur or even with Behar. Again within the Division of Chotanagpur Manbhum claims nearly two-

Manbhum.....	115985
Singbhum.....	49071

The figures show how Manbhum and Singbhum answer for nearly the whole of the Bhumij population of Chotanagpur. Moreover Manbhum and Singbhum were the districts that were before 1833 a part of western Burdwan district with head quarters at Bankura. In any case by a process of addition and subtraction, as in the case of Kurmis, it will be found that the bond of social union between the Bhumij of Manbhum and Western Bengal is stronger than that between the Bhumij of Manbhum and the rest of Chotanagpur put together.

The fourth principal caste of Manbhum is the Bauri accounting for 6.8 p. c. of the total population. Bauris are distributed as follows :—

Bengal	313654
Behar and Orissa	292505
Chotanagpur	107663
Manbhum	105859
Orissa	158274

The figures show at a glance that the Bauri as a caste belongs to Bengal and Orissa. In considering the social bond, the Bauri of Manbhum has got nothing to do with the rest of Chotanagpur. The western part of Burdwan, which is described by Mr. W. B. Oldham as "the Bauri land," as also the neighbouring district of Bankura, which, as late as 1881, contained 117548 under this head, are the places with which the Bauris of Manbhum are more intimately connected than with the rest of Chotanagpur.

Let us again go through the following table which will show the distribution of some minor castes of Manbhum :

Caste	Bihar and Orissa	Bengal	Chotanagpur	Manbhum	Singbhum	Santal Parganas
Bagdi	17763	1015738	12101	7245	4231	4510
Hari	119468	173706	20305	16534	1821]	
Kalu	44499	111562	33056	32651	405	11077
Keot	93304	22066	9197	8063	828	4334
Kora	41568	46600	21301	20119	365	

thirds of the Bagdi, four-fifths of the Hari and nearly the whole of the Kalu, Keot and Kora castes.

It is again important to consider what places the principal castes of Manbhum occupy in other districts of Chotanagpur, which were never under Bankura or Midna-

pore. We forbear in this table to give figures for the Kurmis, for the well-known reason that the figures in the Census Report for Hazaribagh, Ranchi, and Palamau, make no difference between the Behar and the Kolarian Kurmis, though those districts contain many Kurmis of the former class.

Caste.	Ranchi.	Hazaribagh.	Palamau.
Santal	697	93059	Nil
Bhumij	883	56	Nil
Bauri	222	814	43.

In this connection we may further point out that Manbhum is practically free from some of the other principal tribes such as the Oraon and the Munda, which form the bulk of the population in other districts of Chotanagpur. In fact the members of those castes cannot be found in any appreciable number in Manbhum.

So much for the social connection of the castes of Manbhum. From what has been said it is clear that the castes and tribes of Manbhum are socially more intimately connected with Western Bengal than with the rest of Chotanagpur. This social connection also proves the anthropometric relations. It is a well-known principle of Indian Ethnology that each Indian Caste represents a separate anthropometric type. The word caste is of Portuguese origin, and means the purity of blood. The anxious care of everybody in India to marry within the caste, and the high value generally placed on the purity of blood develop a peculiar anthropometric type in India such as is not known in Europe. The chapter on Indian Ethnology in the Imperial Gazetteer was written by Sir Herbert Risley. We find the following conclusion in Vol. I, p. 287 of the great work published under the authority of the Government of India :

"Nowhere else in the world do we find the population of a large sub-continent broken up into an infinite number of mutually exclusive aggregates, the members of which are forbidden by an inexorable social law to marry outside the group to which they themselves belong. Whatever may have been the origin and the earlier development of caste, this absolute prohibition of fixed marriages stands forth now as its essential and most prominent characteristic. In a society thus organised, a society putting an extravagant value on pride of blood and the idea of ceremonial purity, differences of physical type, however produced in the first instance, may be expected to manifest a high degree of persistence."

Again at page 288, we find it concluded :

"In India the process of fusion was long ago arrested and the degree of progress which it had made up to the point at which it ceased to operate is expressed in

the physical characteristics of the groups which have been left behind."

Thus it is that in India the social connection of a caste also proves its anthropometric relations. And the fact that the people of Manbhum are socially connected with the people of Western Bengal by a strong bond of intimacy also proves that they are also anthropometrically connected with those people. Thus applying the two tests, namely, the anthropometric and the social, Manbhum becomes a part of Western Bengal and not of Chotanagpur.

Let us now apply the third test, namely, the linguistic. It has been shown in an early part of the article that according to modern writers, such as Keane and Howells, the linguistic test is the most important of all ethnological tests. In applying this test we cannot do better than quote the conclusions arrived at by the great linguist, who was entrusted by the Government of India with the compilation of the great work, "Linguistic Survey of India," which will ever remain a lasting monument to the fame of its author. Dr. G. A. Grierson in his above celebrated work gives a map of the places where Western Bengalee, otherwise known as the Rarhibooli, is spoken according to that map. Manbhum, Singbhum and Santal Parganas along with Bankura, Birbhum and the western part of Burdwan speak Western Bengali. The social affinity between these districts of the new province and Western Bengal has already been shown. So in this case the results of sociological and anthropometric researches join hands with the results of linguistic investigations. In fact the districts of Manbhum, Singbhum and Santal Parganas together with the places of Western Bengal, as above named, present an altogether separate ethnological type. It is thus apparent that ethnologically Manbhum is a part of Western Bengal and not of Chotanagpur in any way.

While on this subject, we may also point out that the District Gazetteer of Manbhum, which was published so late as 1911, shows more than 85 p.c. of the people of Manbhum as Bengali-speaking. The last census reports, however, show that about 64 p.c. of the people of Manbhum speak Bengali. But then we have it that the Santals are all polyglot, and in addition to their mother-tongue, also speak Bengali. Taking into account these figures also we are inclined to think that

the results of two independent researches, instituted under the authority of Government, will ultimately agree. In any case there is not the least doubt that an overwhelming majority of the people speak Bengali.

It has, however, been a fashion in recent times to treat the Bengalees in Manbhum as foreigners. But that the Bengali is the oldest language of the District will be clear from the fact that the oldest inscriptions found in the archaeological remains of this district are all in Bengali character. Mr. Beglar, the great archaeologist, shows in his Reports, vol. VIII, that the inscriptions found at Baram and Dulmi are all in Bengali characters of the 9th or 10th Century A. D. This fact alone is sufficient to dispel all doubts about the earliest language of this district being Bengali.

Before we conclude we should like to show the historical connection of Manbhum from the earliest times. In the Geography of Ptolemy which was compiled in the 2nd Century A. D. Manbhum is shown as the land of the Malles. The writers of present times agree that these Malles were the original inhabitants of Manbhum. But again the district of Bankura is called to this day the land of the Mallas (Mallabhum) after the Malla Kings of Vishnupur. Traditionally Adimalla, the first King of the Vishnupur dynasty, founded the Malla Kingdom of Vishnupur in the 8th Century A. D. So historically Manbhum is peopled by the same race who ruled and peopled the once powerful kingdom that had its capital at Vishnupur in Bengal.

The ancient kingdom of Anga, to which reference is found in the Mahabharat, inclu-

ded, according to Mr. W. B. Oldham, the author of 'the Ethnic Aspects of Burdwan,' the Santal Parganas, Birbhum, Bankura and western Burdwan. We have shewn how ethnologically Manbhum is connected with this ancient division of the country. We do not as yet know whether the very name 'Burdwan' is in any way connected with Vardhaman, the great Jina who attained Nirvan on the summits of the Paresnath hills in Manbhum. But we find in Mr. Oldham's account that when in 1760 Burdwan was given over to the English by Mir Kashim it included Birbhum, Hoogly, Bankura, Midnapore, Santal Parganas and Manbhum. Again coming to later times we find that Manbhum and Singbhum with Bankura and Midnapore formed the old district of Jungle Mahal; and after the breaking up of that district Manbhum and Singbhum with Bankura formed the district known under the name of West Burdwan. It was only in 1833 that this West Burdwan district was broken up, and a new district under the name of Manbhum was established. The connection of Manbhum with other parts of Chotanagpur dates probably from this time. There is absolutely no evidence that before 1833 Manbhum had anything to do with the other parts of Chotanagpur. So it is clear that taking History as a guide we find Manbhum has, from time immemorial, been treated as a part of Bengal and not of Chotanagpur.

These facts, we hope, are sufficient to prove that ethnologically Manbhum is an integral part of Western Bengal and not of Chotanagpur.

HARINATH GHOSE.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

I. Legends of Vikramaditya: by Thakur Rajendra Singh. Allahabad, Indian Press. 1913. Price Rs. 2-8-0.

This is a translation of the *Singhasan Battisi* of Lalluji Lal, a Hindu bard who flourished about the year 1800. Not having read the original, we cannot

say how far the stories centring round the heroic figure of Vikramaditya have been literally rendered into English, but the style is excellent and the same may be said of the printing and binding. We have no doubt that the book will prove useful to those for whom it is intended.

II. Rise and growth of Bombay Municipal Government: by D. E. Wacha. Natesan & Co., Madras—Rs. 2.

Bombay claims to be *Urbs Prima in Indis*, and very probably its only competitor, Calcutta, will acquiesce in that claim, having regard to the topographical advantage which Bombay enjoys. Its municipal administration has also been taken as the model for the rest of India; and that being so, a book like Mr. Wacha's, which is a collection of essays reprinted from the *Bombay Municipal Journal* of 1901 and 1902, deserves to be studied by the civic fathers of the dethroned metropolis. The book is sure to be appreciated by them, being well printed and nicely bound, and written in Mr. Wacha's well-known racy style.

III. *M. K. Gandhi : Natesan & Co., Madras. Price annas four.*

This is the latest addition to Mr. Natesan's Eminent Indians Series, and as usual, it is an exceedingly timely publication and brimful of interesting matter. The life of the leader of the South African struggle is an ennobling study. He has made the Indian name respected by his selfless devotion to the patriotic ideal, and time will come when England will recall with shame the treatment which is being meted out to him in a British colony. The booklet is sure to have a wide circulation.

IV. *Arthur James Balfour : Abridged by J. G. Jennings, Indian Educational Service. Longmans, Green & Co., 1913. Rs. 1-8-0.*

It was a happy idea on the part of Mr. Jennings to prepare this abridgment of W. M. Short's collection entitled 'Arthur James Balfour as philosopher and thinker.' The subjects range over a wide field, among which education in its various aspects takes a prominent place. 'Clear modern English, always cultured, often elevated, and at times rising to the heights of eloquence'—this is how Mr. Jennings characterises Mr. Balfour's style. A perusal of this book shows at a glance the quality and extent of the culture which a modern European Statesman is expected to possess. The book is fit to be studied not only by students, but by their elders also, and they are sure to profit by the study, for it touches upon themes of varied and living interest. Mr. Balfour's views on the topics here discussed are not those of a crabbed conservative, but are sane, sound, and often liberal, and his enunciation of principles displays a masterly power of generalisation. It is a book to be heartily recommended both for its style and its contents.

V. *Kamban and his art : by C. P. Venkatarama Aiyar M. A., L. T. Madras, Naidu & Sons, 1913.*

This is a monograph on a great poet in Tamil literature. It covers 110 pages, and the poems have been dissected and analysed from every possible point of view. The author's admiration for vernacular literature is highly commendable. The quotations have been translated into English in the footnotes, for the convenience of readers unacquainted with Tamil. Whatever our friends of Madras set their hands on, they do in a thoroughgoing fashion. There is no English appreciation of any Bengali poet, for instance, to match this production. The book is nicely printed on thick papers and strongly bound.

POL.

A *Pepys of Mogul India, 1653-1708*, being an abridged edition of the "Storia do Mogor" of Niccolao

Manucci as translated by W. Irvine, prepared by Margaret L. Irvine. Portrait. Pp. xii+310. (J. Murray) 10s. 6d. net.

The late Mr. William Irvine's edition of the travels of Manucci in Mughal India, 1656-1712, is a monument of his scholarship and a store-house of information about the epoch which no student of Indian history can afford to neglect. But its price of 48 shillings (4 volumes) has effectually placed it beyond the reach of the general public. And yet Manucci's was an extraordinary personality, and his adventures are of absorbing interest, far richer in deadly perils and hairbreadth escapes as well as comic interludes, in extent of travel, length of stay in India, and range of acquaintance among the makers of Indian history than the tamer and briefer narratives of Bernier and Tavernier. The scholar will always consult Mr. Irvine's standard edition, which the *Pioneer* rightly praises as "the most valuable and important work of the kind that has seen the light since the publication of Colonel Yule's Marco Polo."

The general reader will therefore be thankful to the editor's daughter, Miss Margaret L. Irvine, whose pious care has brought out this abridged edition of Manucci at the popular price of 10s. 6d. net. The volume under review contains a little less than one-sixth of the matter of the original four-volume edition; but it gives everything of interest and value, viz., a connected life-story of Manucci and his observations during his travels in various parts of India. The portions left out are of minor importance, like the accounts of the Hindu mythology and the Mughal court and the history of the Delhi Emperors,—which were professedly borrowed from other sources and not based on Manucci's personal knowledge,—as well as the wearisome wrangles among the various Catholic bodies in India.

We only object to the title of Pepys being applied to Manucci. The run-away Venetian lad and doctor perforce occupied a much lower position in Mughal India than the Secretary to the British admiralty; his opportunities of official information were incomparably fewer; and he was beyond doubt a man of much poorer intellectual powers than the President of the Royal Society. A short life of the late Mr. William Irvine would have been a graceful addition to the popular form of a work to which he devoted seven years of strenuous toil and which is the only completed undertaking he has left behind himself.

JADUNATH SARKAR.

Studies from an Eastern Home, by the Sister Nivedita (Margaret E. Noble). Longmans, Green & Co. London, New York, Bombay and Calcutta. Re. 1-4. Portrait. Pp. XLII-213.

When Mr. A. J. F. Blair, late editor of *The Empire*, wrote of Sister Nivedita:

"Margaret Noble—"The white flower of nobility"—Nivedita "dedicated." Whether we think of her by her English or her Indian name, was ever human being more appropriately called? High-souled purity and infinite devotion are the thoughts that ever spring to mind at the very mention of her name. To those who knew her she was an embodied conscience. As her clear eyes searched one through and through, so did the white flame of her moral fervour burn out and wither up all the baser elements in one's nature. No man or woman ever faced that scrutiny without emerging from it purified and strengthened.

When he wrote this, he wrote only the sober truth.

The unique character of her personality would be plain even to those who had not the privilege and inspiration of knowing her, from the tributes to her memory, printed in this volume, paid by persons of different religious persuasions and widely different gifts, callings and character. From these we select only a few passages at random.

Professor Patik Geddes writes:—

"She was open at once to the concrete and the abstract, to the scientific and the philosophic, and her many moods were in perpetual interplay—sparkling with keen observation, with humorous or poetic interpretation, or, opal-like, suffused with mystic light, aflame with moral fire."

Mr. S. K. Ratcliffe says:—

"And those to whom she gave the ennobling gift of her friendship knew her as the most perfect of comrades, while they hold the memory of that gift as this world's highest benediction. They think of her years of sustained and intense endeavour, of her open-eyed and impassioned search for truth, of the courage that never quailed, the noble compassionate heart; they think of her tending the victims of famine and plague, or ministering day by day among the humble folk with whom her lot was cast: putting heart into the helpless and defeated, showing to the young and perplexed the star of a glowing faith and purpose, royally spending all the powers of a rich intelligence and an overflowing humanity for all who called upon her in their need. And some among them count it an honour beyond all price that they were permitted to share, in however imperfect a measure, the mind and confidence of this radiant child of God."

Mr. H. W. Nevinson writes:—

"It is as vain to describe Sister Nivedita in two pages as to reduce fire to a formula and call it knowledge. There was, indeed, something flame-like about her, and not only her language but her whole vital personality often reminded me of fire."

"Sister Nivedita always appeared to me to act on the *Gita's* own stirring exhortation, 'Holding gain and loss as one, prepare for battle.' She herself was thus always prepared. For a spirit like hers was not likely to meet with anything but battle in this world, and it is as a soldier in the War of Liberation that I remember her—a soldier with a flaming sword."

Professor Cheyne, D. D., D. Litt., F. B. A., writes:—

"She was like a star, if we should not rather say, like a sun, and it would be sad if this sun should altogether set. Her place can hardly be filled in the present æon, though one or another may arise who may remind the well-equipped historical student of her."

Mr. Rabindranath Tagore says:—

"I have not noticed in any other human being the wonderful power that was hers of absolute dedication of herself. In her own personality there was nothing which could stand in the way of this utter self-dedication. No bodily need, weakness, or craving; no European habit which had grown up from infancy; no family affection or tender tie of kinship; no slight received from her own people; no indifference, weakness, and want of self-sacrifice on the part of those for whom she had devoted her life, could turn her aside. He who has seen her has seen the essential form of man, the form of the spirit."

"Every moment of every day she gave whatever was best in her, whatever was noblest. For this she underwent all the privation and austerities that is possible for man. Her resolve was this and this alone—that she would give only that which was absolutely genuine; she would not mix self with it in the least;—no, not her hunger or thirst, profit or loss, name or fame; neither fear nor shrinking, nor ease, nor rest....

She was in fact a Mother of the People. We had not seen before an embodiment of the spirit of motherhood which, passing beyond the limits of the family, can spread itself over the whole country. We have had some idea of the sense of duty of man in this respect, but had not witnessed the whole-hearted mother-love of women. When she uttered the words "Our People," the tone of absolute kinship which struck the ear was not heard from any other among us."

The following is from Mrs. J. C. Bose in the *Modern Review*:—

"Never have I known such complete self-effacement," wrote her closest Indian woman friend:

"All the rare gifts that opened out a great career for her in the West she laid at the service of our motherland.....She had so completely identified herself with us that I never heard her use phrases like 'Indian need' or 'Indian women': it was always 'our need,' 'our women.' She was never as an outsider who came to help, but one of us who was striving and groping about to find salvation."

Besides the tributes the volume contains a short biographical sketch by Mr. S. K. Ratcliffe, which gives a due to her personality. The following are the "studies" from her pen included in this book: Life in the Hindu Quarter of Calcutta, Our Zenana Terrace, the Hindu Widow and the Zenana, the Sacred Year, Dol-Jatra, Jannmastami the Day of the Great Birth, the Saraswati Puja, the Durga Puja, the Festival of Ras, the Plague, the Mediæval University of India, an Old Collegiate Village, the Holy City, Chitore, an Indian Amulet, King Parikshit and the Frog Maiden, Gopaler Ma the Mother of the Christ-Child, the Indian Ash or Tree of Healing, the Dread Seven, the Kashmir Shawl, the Land of the Waterways, the Northern Pilgrimage, the Ship of Flowers.

Readers of the *Modern Review* are acquainted with the beauty, force and suggestive power of Sister Nivedita's English. All these characteristics are fully present in the essays brought together in this book.

To Europeans in general the first image that the Hindu quarter of Calcutta brings up is one of squalor. And it must be confessed that many of us too are not accustomed to associate anything poetical or inspiring with its narrow and crooked lanes and its irregularly built houses. Yet Nivedita looked on these with a different eye. What infinite solace, charm and suggestion does she not find in them! The first three essays remind one of what Coleridge wrote in Dejection: an Ode—

"I may not hope from outward forms to win,
The passion and the life, whose fountains are within."

"O Lady! we receive but what we give,
And in our life alone does Nature live:
Ours is her wedding garment, ours her shroud!
And would we ought behold, of higher worth,
Than an inanimate cold world allowed
To the poor loveless ever-anxious crowd,
Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud
Enveloping the Earth—
And from the soul itself must there be sent
A sweet and potent voice, of its own birth,
Of all sweet sounds the life and element!"

What one sees depends very much on what one is and has the power of seeing.

It is not alone of old things or things religious or historical that she writes. In "The Plague" she gives her experience of what is to us a terribly modern thing. In "the Land of the Water-ways" she speaks of famine and flood in Lower Bengal and of the tragedy of jute, which economists should study. In "Kashmir Shawl" she says how "the weaver actually possesses no copy of

the design" but weaves the pattern from the manuscript of a melody lying in front of him. In "An Indian Amulet" she finds in the simple *sari* and bodice of the peasant women of Behar much that gives scope to her historical imagination.

And in all are to be found many a luminous suggestion or observation that lights up many dark corners of our history, our old civic life and our ancient inherited spiritual outlook. On one occasion after listening to a recital from the Ramayana she addressed the audience thus :

Did they, she asked, think it was enough to learn and admire the ancient stories and to glory in the ideals which had inspired the men and women of early India? "Believe me, that is nothing. The Ramayana is not something that came once for all, from a society that is dead and gone; it is something springing ever from the living heart of a people. Our word to the young Indian to-day is: Make your own Ramayana, not in written stories, but in service and achievement for the motherland."

That was her way, that is her way in this book, too,—the ancient story, tradition, or custom must have its modern lesson, inspiration, application. On the last day of the month of *Pous*, they float little toy ships, of flowers, boldly out upon the waters; which awakens in her a whole train of reflections:

"Here too, in Bengal, we have a maritime people, once great among the world's seafarers, and here, on the last day of *Pous*, we celebrate the opening of the annual commercial season, the old-time going forth of merchant enterprise and exploration. It was a traffic cut off from that of Phœnicia, and all the well-omened peoples of the Middle Sea, but unmistakably great in the East. China and Japan, Cambodia and Burma, have welcomed the coming of the Bengal mariners to their ports, being glad to win honour and wealth thereby. Fa Hian, Hiouen-Tsang, and I-Ching are but three names, out of countless hosts to whom they belonged, who sought the shores of India, or left them, in the name of the knowledge and impulse that she had power to send to other and less favoured peoples. But why cast our memory so far back? It is little more than a hundred years since Indian ship-building was famous through the world. Even now the wooden shipping that still plies between the small countries of north-western Europe is in great part discarded craft of Indian building and of Indian teak. And how should these eastern vessels have won renown if the merchants and sailors of India had not been great to man and use?"

All day long, from the altar-shelf above my desk, the marigolds, like an arch of sanctuary-lamps, have shone down upon me and stirred a maze, a multitude, of dreams and memories in heart and brain. "The Lord bless—the Lord bless—going out—coming in—even for evermore!" Do we not stand, even as here, on the river shores of life, and watch the going forth of beloved souls into the perils of the world's high seas, yea, into the far space and mystery of death? Yet hold we by that very light, so like a star, they carry at their prow, that how distant soever be the journey set, they shall not pass beyond the reach of this our love and prayer, not break outside the encircling barriers of the heart of God."

The Crescent Moon, by Rabindranath Tagore; translated from the original Bengali by the Author. With eight illustrations in colour. Macmillan & Co., Limited, London, Bombay and Calcutta. 4s. 6d. net. Pp. XII and 82.

The poems printed in this volume all centre round

the child. The child is like the crescent moon. Hence the name.

The illustrations are beautiful and well reproduced. The frontispiece is from a drawing by Mr. Abanindranath Tagore. "A child is gathering and playing with shells on the sea-shore. 'The infinite sky is motionless overhead and the restless water is boisterous.'" All of a sudden, as it were, earth and sky and ocean cast their spell on the child and he shuts his eyes and falls amusing on the mystery of all that is. What depth of meaning there is in that sweet face! The picture fitly illustrates the poem entitled

"ON THE SEASHORE.

"On the seashore of endless world children meet.

"The infinite sky is motionless overhead and the restless water is boisterous. On the seashore of endless worlds the children meet with shouts and dances.

"They build their houses with sand, and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep. Children have their play on the seashore of worlds.

"They know not how to swim, they know not how to cast nets. Pearl-fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to cast nets.

"The sea surges up with laughter, and pale gleams the smile of the sea-beach. Death-dealing waves sing meaningless ballads to the children, even like a mother while rocking a baby's cradle. The sea plays with children, and pale gleams the smile of the sea-beach.

"On the seashore of endless worlds children meet. Tempest roams in the pathless sky, ships are wrecked in the trackless water, death is abroad and children play. On the seashore of endless worlds is the great meeting of children."

The picture that follows is "The Home." There is on the floor a toy red horse and a toy palanquin. The mother squats on the floor with joyful face, and baby, rod in hand, rides on her shoulders and urges her forward. No wonder, a mother is glad to be so bestrode; for does not Emerson speak for all of us when he writes:—

"The small enchanter nothing can withstand,—no seniority of age, no gravity of character; uncles, aunts, grandsires, grandams, fall an easy prey: he conforms to nobody, all conform to him; all caper and make mouths, and babble, and chirrup to him. On the strongest shoulders he rides, and pulls the hair of laurelled heads."

In the poem which this picture illustrates, the poet has, by the power of his genius, discovered for us abodes of joy in the humblest homes. It is not glamour, it is the reality.

There are three poems which are common to "Gitanjali" and this book. One, "On the Seashore", has been quoted above. This and the poem called "When and Why" have a spiritual meaning, in which we are all children and the mother is the Divine Mother.

"When I bring you coloured toys, my child, I understand why there is such a play of colours on clouds, on water, and why flowers are painted in tints—when I give coloured toys to you, my child."

In all languages there are poems which do not possess much intrinsic merit, but which nevertheless are liked because of the jingle of their rhymes or their soft cadence, or other adventitious aids. Others of the same kind may be popular because they flatter



J. C. BOSE.

R. TAGORE.

DEPUTATION TO SANTINIKETAN, TO CONGRATULATE RABINDRANATH. (AT PRAYER).

national or racial vanity, or feed the flame of national, racial or sectarian hatred. Translation into the language of a people with a far different history, and of different traditions, culture, temperament and character, at once leads to the discovery of their low level and narrow range of appeal.

But if any poems retain their charm and subtle magic in a foreign translation, particularly in prose form, that is an incontestable proof of their intrinsic excellence.

And we are to bear in mind that these poems, these children of the poet's brain, are almost like children with only the beauty of their bare limbs and face to clothe them. Their Bengali originals have many an ornament with which their *mother-tongue* has embellished them. In English, they have naturally lost these embellishments, without acquiring any foreign jewellery. They, therefore, have to appeal to our aesthetic sense solely on the strength of their innate beauty. The success of this appeal shows that these things of beauty are a joy not only for all times but for all climes, too.

In every language there are words round which cling many a poetic idea, many a romantic association. In translations all these are lost. Hence a special difficulty in translating poetry is to invest the translation with the poetic atmosphere. It is a remarkable achievement of Mr. Tagore's that he has shown an extraordinary power to invest his creations in their foreign garb with the glamour of poetry.

His diction is so simple that a child will be tempted to read the book from cover to cover. His choice of words is so unerring that nowhere has it struck us that anything better could be substituted.

Men who boast of being "practical" do not value idealism. To them it is all idle fancy. Nevertheless it is unquestionable that idealism is the test of the height and depth and refinement attained by a race. If you would measure the progress of a race, seek to know the concrete ideals of womanhood to be found in its mythology, history and literature. If the relations of mother, sister, wife, daughter, have not been idealised, the race is yet in a low stage of civilisation. The idealism that centres round the child is probably a surer test still. Christianity and Vaishnavism owe not a little of their power to soften and refine and elevate, to the idea of the divinity of the child,—to the Christ-Child and to the Child Gopala. But the child may be idealised without in the least ceasing to be human. It may occupy the borderland, too, between earth and heaven. It is idealism of the latter descriptions that we find in *The Crescent Moon*.

The baby remains man but links us to heaven, enables us to breathe a finer, a more celestial air than the gross atmosphere of our material animal lives in this work-a-day world. We feel the charm of what baby thinks, says, does; but it is not given to everyone to say why we are charmed. Perhaps it is because we live over again in the life of the baby; perhaps because the child soul invests every experience with the freshness which does and ought to belong to all creation, but which in our case, use and wont has rubbed off from its surface. With him we walk daily among wonders. As to him so to us, the shooting of a blade of grass seems a new event, as it no doubt really is. "Fire, light, darkness, the moon, the stars, the furniture of the house, the red tin, horse,.....are all in turn absorbing." "His imaginative life dresses all

things in their best. His fears adorn the dark parts with poetry."

Now the reader will perhaps expect us to close with some choice extracts. But what shall we leave out? Yet we name, at random. "The Beginning," "Defamation" and "The Judge" show us how baby's little sins are more bewitching than any virtue.

There was never a greater contradiction in terms than the expression didactic poetry. If one asks what have you learnt from this book, what have you gained from its perusal, we may well say, "We have been in fairyland." Yet if we must be so prosaic as to clamour for a definite moral, so cruelly and tyrannically pedantic as to deprive these poems of their unfettered freedom to give joy in ever-widening circles, by walling them round with some positive teaching, we may be sure a meaning can be found in every case. In "The Last Bargain," a king wanted to hire the poet with his power, an old man with his bag of gold, a fair maid with her smile, but all without success.

"The sun glistened on the sand, and the sea waves broke waywardly.

"A child sat playing with shells.

"He raised his head and seemed to know me, and said, "I hire you with nothing."

"From thenceforward that bargain struck in child's play made me a free man."

So long as a man works and lives in dread or in expectation of a return in some shape or other, he is in bondage to fear or desire. But when he ceases to fear and ceases to wish for a price, living the life of the spirit as it moves him, without thought of any advantage, he becomes a free man.

ART.

Visvakarma first series Part V. One hundred examples of Indian Sculpture chosen by A. K. Coomaraswami D. Sc., Published by Messrs. Luzac & Co. Price Rs 2. per copy.

We heartily commend to our readers this popular series of reproductions after selected masterpieces of Indian Sculpture. The first series is intended to include hundred examples of sculpture of which seventy-two have already in the six parts been published upto date. The second series will be devoted to hundred examples of Indian Painting and so on. In part V. the Stone Sculptures of animal life, particularly the monkeys from Mamallapuram (plates 83 and 84) are of special interest. The numerous bas-reliefs of Hanuman, the great idealistic conception of Valmiki, and the age-old conventionalism of form with which we are familiar in the various temples of northern India, hardly prepare us for the naturalistic treatment of the animal with which we meet in these examples from Mamallapuram. In the masterly treatment of their subjects these sculptures very nearly approach the works of Sosen and other Japanese artists.

Visvakarma first series, Part VI.

The bronze figure of the great Hanumana, from the collection of Lord Lamington, published in this part (plate 100) is an admirable example of the generalistic treatment of anatomical forms which has been a speciality of the Indian Sculptor. The quasi human feeling attributed to animals in the Indian legends so familiar to us in the Hitopadesha and the Jataka stories demands a treatment of animal forms which would suggest human poses and gestures without deviating from the anatomical structure of the animal represented. Similar artistic forms have been attempt-

ed outside India sometimes very successfully, e.g., by Arthur Rakhm in England, and by Kiosai in Japan but the object of such representation has been, invariably, to invoke a humorous rather than a serious philosophical conception. The depth and seriousness of the part assigned to such representations in Indian art imposes on the Indian artist the necessity of avoiding a humorous or ridiculous suggestion, which seems almost unavoidable in such composite conceptions. This has been done very successfully in all Indian paintings and sculpture and, very recently, by a modern artist (vide *Garuda* by Nanda Lal Bose). In *Ramayana* Hanumana stands for a religious conception of the highest import which has given rise to a special cult akin to the *dasya bhava* of the Vaishnava school of thought, Hanuman being the Hindu ideal of "the subordinate whose glory is his own inferiority." In plate 44 one is pleased to find another new example now published for the first time, of a South Indian bronze sculpture wrongly called Siva (plate 44). It is the representation of *Aiyyanar*, also known as *Hari-Hara-putra*, and is identified by his *ayudha* the goad of the elephant which is his *vahana*. A beautiful example of an old Jaina image is printed on plate 47. In this figure the beauty mark at the knee, the *karkata*, will be of special interest to the students of the conventions of Indian artistic anatomy so admirably expounded in the series of illustrated articles now appearing in the *Prabasi* from the pen of Mr. Abanindra Nath Tagore C. I. E. Much of the criticism which has been levelled at the representation of human figure in Indian art has been based on misconceptions which can only be dispelled with greater familiarity with the masterpieces of old Indian paintings and sculpture and the special conventions which have been adapted in the artistic representation of the human figure. Publications such as these are very valuable aids for the study of a great art which has not yet outgrown its period of controversy.

O. C. G.

BENGALI.

Advaita-vada—Prachya O Paschatya, i.e., Monism—Oriental and Occidental, in Bengali, by Pandit Sitanath Tattvabhushan. Published by Babu Hemendranath Datta. Sadhana Library, Uari Dacca. Price Re 1.

We congratulate Hemendra Babu on the publication. The get-up is excellent.

Pandit Sitanath Tattvabhushan is wellknown in this country as a philosophical writer of wide reputation both in English and Bengali—more in English than in Bengali, though his *Brahmajijnasa* is perhaps the first important contribution of its kind in Bengali literature, as far at least as idealistic philosophy is concerned. Pandit Tattvabhushan has devoted his life to the exposition of monism both Indian and European—in this volume the field being widened by the addition of *Sufism*, and to supply a philosophical basis to *Brahmajnan* and *Brahmasadhan* is his life-long endeavour, and we presume his labour has not been altogether unsuccessful. His has not been a cry in the wilderness. And his position is unique in the field. It is impossible to withhold one's admiration for him when one is told that he is neither a man of leisure nor of easy circumstances. Yet he has already offered the public about fifteen volumes of philosophical treatises, speculative as well as devotional, thereby proving to a demonstration that where there is a will there is a way. *Advaitavad* is his last publication,* but not

* Gita Lectures will shortly follow.

last written. Now published with many additions and alterations, it was compiled some fifteen years back as a competition essay, but it failed in its object, though we do not find in the market any book that can bear anything like a comparison and contest the field with it. We do not know how the authorities came to the decision.

The volume before us contains three parts with a preface and an introduction. The first part deals with Vedantism, the second with Islam and the third with Christianity as far as their monistic predilections are concerned. It has been with the fitness of things that the treatise combines these three world-cultures into one aggregate whole. Because in the Indian nation that is to be, at least these three civilizations must be absorbed and held in solution, though outside the Brahma Samaj very little thought is bestowed on this all-important question. Christianity has come upon us, we cannot ignore it. But can we say that the country is assimilating it with a view to a higher synthesis having a Universal Ideal before its eyes? Our attitude towards Islam is far worse. In view of this the small chapter on Sufism has a profound significance of its own and bears a deep message to the country. The work of Indian nation-building will never be guided to the proper channel if due deference is not shown to all its elements alike. The undue emphasis on any of the elements as by the typical missionaries of Christ, to the partial or entire exclusion of the rest, which fatal tendency has arisen out of the utter lack of the apprehension of the synthetic ideal and is painfully manifest in certain quarters of our ill-assorted national movements, would make the situation more complicated and the problem of Indian nation-building more difficult of solution. We must take a timely warning, because to be fore-warned is to be fore-armed.

The First Part contains ten chapters expounding and defending monism and the devotional system based on it. No devotional system would appeal to the regenerated intellect of the modern man if its rational basis is not clearly pointed out and no philosophical system is worth the candle if it be not an helpmeet for a closer relation between the soul and the oversoul. They must go hand in hand. It is for this reason we find in this chapter an elaborate discussion about the metaphysical basis of our God-consciousness. In most parts the chapter is Vedantic doctrines thrown into the modern logical mould. The matter is, there, the form has been changed, the old method failing to satisfy our reason. Necessarily it has become more metaphysical than historical, though it has got profuse reference to Vedanta *Shruti*, Vedanta *Smriti* and Vedanta *Darsana*—the three authoritative Canons of the Vedanta technically called *Prasthanatraya*, together with a lucid exposition of Sankara and Ramanuja Vedanta—both historical and metaphysical. Pandit Tattvabhushan has rendered an yeoman's service to the history of Indian philosophy by bringing out the idealistic tendencies of Sankara Philosophy, for there are certain people who have persuaded themselves to the belief that there is no Idealism in the Vedanta and none in Sankara. This betrays on their part an incapacity to understand either Idealism or Sankara or both. The problem of Idealism is to prove that reality is not matter but spirit and the inquiry is ended by determining the fundamental nature of the spirit. And that nature is ज्ञानम् (knowledge or consciousness) as conceded both by Sankara and the Western Idealists. It is true, Sankara was chary in applying the epithet ज्ञातृ (knower) to Brahman—but

we shall presently show that he was not absolutely unwilling to do so. However, for this reluctance the reason is not far to seek. The knower as a part from the known is an abstraction but the absolute spirit is not an abstraction but the whole reality. So the concrete real thing is knowledge in which the knower and the known are held as the necessary counterparts.

So ज्ञानम् the concrete reality expresses the nature of the spirit more adequately than either of the counterparts. It is for this reason Hegel also thought that the Kingdom of the Father or that of the Son was an abstraction apart from the kingdom of the spirit. But knowledge itself would be an abstraction if conceived apart from the knower and the known. Brahman is knowledge because he is knower and known as well. This truth is very pithily expressed by the *Mahanirvana*.

Tantra—ज्ञानं ज्ञेयं तथा ज्ञाता जितयं भाति प्रायश
“Knowledge, the known and the knower seems to be three only through ignorance.”

Now to redeem our pledge. In his commentary on the 2nd verse of the 6th prasna, Sankara says:—

वस्तु च भवति किञ्चिद् ज्ञायते इति च अनुपपन्नम् । रूपस्य दृश्यते न चास्ति चक्षुरितिवद् नहि ज्ञाने अस्ति ज्ञेयं नाम भवति

That is, “It can not be said that there exists an object, but it can not be known. It is like saying that a visible object is seen, but there is no eye.....where there is no knowledge, there is no knowable.” The commentary of the 1st *anuvak* of the 2nd *valli* of the *Taittiriya Upanishad* is a long one, we give only the translation. The Idealism of the passage cannot be contested:—“The real nature of the self is consciousness which is never absent from it; and is, therefore, eternal. Yet the adjuncts of the understanding, the objects of vision and the other senses taking the form of sound and other appearances seem to be objects (and so different from) self-consciousness, though pervaded by it. Hence the appearances of self-consciousness which are called *Vijnanas* or ideas and are really characteristics of the self even by their root-meanings, are *imagined by ignorant people to be modifications of the self (produced by an external reality)*. But consciousness as it belongs to Brahman is like the light of the sun and the heat of fire. *It is inseparable from Brahman and his real nature*. It cannot be due to an external cause, for it is eternal by nature. As nothing is apart from him, as he is the cause of space, time and ether, and is extremely subtle, *there can be nothing subtle past, present and future that is unknown to him or distinct and distant from him. Hence Brahman is all-knowing.*” The italicised passages show that Sankara was not an unconscious Idealist but a conscious fighter for the cause. They most unmistakably and emphatically bring out Sankara's Idealism, however much we may regret the want of fullness and clearness of exposition that we find in the modern teachers of Idealism of the West. But we do not feel disappointed as we never expected it. The modern method is modern method.

Of course, there is a passage in the *Shariraka commentary* (II. 28th aphorism) which to the uninitiated mind would seem that Sankara was contradicting himself as quoted above. But nothing of the kind. The passage has been satisfactorily explained in pages 55-56 of the book under review. Sankara had to combat a host of opposing forces with different views about the same thing and he had to take a fresh standpoint every time to fight each. We shall find such seeming contradictions in all philosophers worth the name and if we do not take the peculiar circumstances

into consideration we are likely to misjudge them and misunderstand them. For Hegel innocence lies in harmony with the universe and "such harmony is goodness." Yet in the case of man to be innocent is not to be good. Here he contends that innocence "implies the absence of goodness." For a being endowed with will only goodness is virtue of which innocence is thesis and sin antithesis. Yet we find no contradiction in them nor can we quote one passage to pit against the other. Both are correct because they are views from different standpoints. The term "outside mind" means one thing in connection with absolute Idealism and a quite different thing when dealing with Buddhist Sensationalism (*Kshanikvijñānbad*) for which mind is a bundle of transitory sensations without any permanence whatsoever. In that passage Sankara is rebutting the arguments of the Buddhists. When I say the tree is outside the space occupied by my house (ब्रह्माकाशः) I do not necessarily mean that the tree is altogether outside space (ब्रह्माकाशः). We should not for-

get and if we forget we would go with a wrong notion about Idealism that it has got different stages. The lowest rung in the ladder is the Buddhist Sensationalism which construes the world to be based on the fleeting sensations of the individual mind with nothing permanent before or after it to fall back upon. Then comes subjective Idealism with two distinct ramifications—one that offers an independent individual mind—a permanent spirit but created. This is Berkeleyanism proper. In the other case we find the individual mind to be the reproduction of the absolute mind. So it gradually but imperceptibly passes into absolute Idealism which takes everything to be of spirit spiritual. There is nothing objective to the spirit, there is nothing with which the spirit will not identify itself. In order to oppose the Buddhist philosophy to say there are objects outside the sensations is not to vitiate the standpoint of absolute Idealism—such sensations themselves being objects. The difficulty with many lies in the fact that all these forms of Idealism have one thing in common—their theory of causation. So one is confused with the other and the whole is misunderstood. Once Stirling remarked about Schopenhauer that the latter's knowledge of Idealism did not rise above Berkeleyanism. If this is true of a philosopher like Schopenhauer, how much more true it may be of us—far lesser mortals.

Of course, it is a quite separate question whether Idealism solves all the problems of life. It is a large order. But first of all one must understand Idealism—what it is and what it is not. For that purpose a right understanding of the problems and the nature of the solutions required would be necessary. To profit by the study one must approach the question without prejudices and preconceived notions. I firmly believe if the Bengali reading public will read this book together with the author's *Brahmajijnasa*, a flood of light will be thrown on the dark recesses of those problems and in many cases to the ardent seekers of truth the solutions would not be far off. At least they will find much to reflect on. The ultimate conviction is a matter of temperament, *Sadhan* and one's past history. But I confidently assert that the solutions offered by Idealism are far more conclusive than those of its rivals.

Pandit Tattvabhushan has tried to give some sort of a support to the doctrine of the re-incarnation of souls. I do not see eye to eye with the Pandit. We should not forget that the doctrine itself is an hypothesis. To pile hypotheses on hypotheses in order to give it a support would not avail it much. Such

metaphysical disquisitions will never bring us nearer the solution. We have done so for the last three thousand years. The support must be looked for in some quarters with more solid basis. And there, I mean the Psychical Research, the evidences tend rather to destroy than support it.

Before I leave this part I must point out one great defect of the book. There is no mention of Rammohan, not only the founder of the Brahma Samaj, but the restorer of Vedanta learning in India and the first preacher to the West,—in whom Vedantism, Sufism and Christianity found a congenial home. An account of monism is quite incomplete without any reference to the last Hindu Vedantist, Raja Rammohan Roy, the connecting link between the past and present as well as the synthesis of the Orient and Occident.

The Second Part, on the author's own showing very small, contains an account of some Sufi monists and their devotional system. Here for the first time, Rabeya, a devotee of the other sex has met our eyes, though in our mind we connect the darkness of the Zenana with Islam. This saintly virgin who, to a proposer, said, "My individuality is gone, my life is in God. If you are to marry me, apply to God," preceded the founder of the Sufi Sect, Abu Syed Abul Ber.

The Third Part gives the accounts of all the European monists—both ancient and modern as well as of middle ages—such as Ionic, Stoic and Neoplatonic systems, among the ancient, Giordina Bruno and Jacob Bohm among the mediaeval Christian and Spinoza, Fichte and Hegel among the modern to mention only the most prominent ones.

We have no space to give any detailed account of this very interesting part to show where East and West meet in spite of the Jingo poet. Meet they must as they are manifestations of the same Mind. However, in order to make the book most up-to-date the author has given short accounts of the most recent leading Hegelian writers such as Dr. Mc. Taggart and Royce. He has done well by mentioning Dr. Hiralal Haldar's "Two Essays" and "Hegelianism" and his own *Brahmajijnasa*. It is because no prophet is accepted in his own country that these books remain unrecognised. Dr. Haldar, however, has been given some recognition. If Pandit Tattvabhushan's book has been thrown on the background it is because it has been written in our mother tongue, though we never fail to proclaim from the house-top our partiality for nationalism.

HINDI.

Upadesh Ratnamala, by a Jain mahila. Printed at the Narsingh Press, 201, Harrison Road, Calcutta, and published by Kumar. Devendra Prasad Jain, Arrah. Crown 8vo. pp. 114. Price—*as. 8.*

In a simple but expressive Hindi the talented authoress has given instructions on the most important subjects. We are simply charmed by the book. It will be of immense use to every family having girls for education and may besides be fitly made a textbook in the lower classes of girls' schools. The classification of subjects is judicious. The price does not seem to be much in consideration of the utility of the work and its very nice get-up.

Balika-Vinaya, by a Jain mahila. Printers and publishers as above. Royal 8vo. pp. 12. Price—*1 anna.*

As to the utility of this book we would class it in the same category as the above. Its low price will make it a very suitable prize-book for Girls' L. P. and U. P. Pathshalas. The different *gazals* and *bhajans*

will lend themselves very nicely for the purposes of recitation. Most of these are on the subject of the acquisition of knowledge and the advantage of having general education. The get-up is excellent. Such books deserve every possible encouragement.

Vidushaka, by Mr. Sharma. Printed and published by the Anglo-Oriental Press, Lucknow. Crown 8vo. pp. 133. Price as. 6.

The book, as the name implies, is a collection of farcical stories. But the farces which number twenty-one, are decent and well planned. Some of them are written in the language which, at the time of the genesis of the modern Hindi language, was partly in vogue in the days of Raja Shiva Prasad, C. I. E., who though having singular views about the construction of the Hindi language, did much for Hindi. That style and language, it is needless to say, has now been discarded. Some of the chapters will be very interesting to those who know English. A short extract from one entitled "The description of India by Thomas" will, we hope, repay perusal and we give it as under—"India is a vast country. Its days are roses (*roz*) and nights, rats (*rat*). But its cities are either *bad* or *poor*, e. g. Allaha-bad and Mirza-poor. Its chief towns are Meer-hut and Lack-now. Its hills are tillers (*tilas*) and its rivers *noddy*. Fruit trees are here abundant. A man goes and plucks fruits, hence they call the fruit a *mango*." The get-up leaves nothing to be desired and the number of printing errors is few.

Satya-Nibandhavali, by Mr. Satya Deva. Printed at the Standard Press, Allahabad and published by the Satyagranthamala office, Allahabad. Crown 8vo. pp. 146. Price—as. 8.

We hail Mr. Satya Deva again after a pretty long time. In this publication 25 short essays of Mr. Satya Deva on various social subjects have been published. Four or five of these were published in certain numbers of the *Sarasvati* and the *Maryada* and are taken from them. The author's *nivedana* in the beginning in which he gives his views about the cultivation of the Hindi Literature should commend itself to all. His discourses are as a rule very interesting and he has the merit of making even dry-dust subjects read with pleasure. In some of his essays he advocates a modified form of socialism and sets forth its theories. Some of them, e. g., *Sudkhor Kabuli* are full of practical suggestions for the uncultured masses. There are some printing errors. In passing, we might point out to the author a mistake, especially as such mistakes seldom occur in his books.

सुषम is not of the feminine gender, but he writes it as such, e. g., see p. 12, l. 23. We commend the get-up of the book.

URDU.

Brahmo Dharma Ke Vyakhyan, by Mr. Prakash Devs. Printed at the Rafah Am Steam Press, Lahore and published by the author at the Brahmo Dharma Prachar Office, Lahore. Demy 8vo. pp. 276 and 164. Price Rs. 1-14-0.

This is an Urdu translation of some of the religious discourses of the late revered Maharshi Devendra Nath Tagore. Altogether 37 subjects have been dealt with and a part of the book contains five additional chapters which are mainly exhortative. The value of the book in the name of religion and morality is undis-

puted. As to the translation the better course would have been to leave altogether the original Sanskrit technical words and substitute appropriate Urdu words for them, which we see it is not at all difficult to find. As it is, such Sanskrit words have been retained and in some, though not all, cases, their meanings given in small type. The reverse process might with advantage have been followed, the original Sanskrit words being bracketed. This procedure would have made the book more interesting to such as have got "orthodox" Urdu tastes. The get-up of the book is nice, though there are accidental mistakes of the writer in the lithographic printing, e.g., see p. 9, l. 9, p. 55 (p. III.), l. 7.

Maharshi Debendra Nath ki Khadnavisht Savanchumri Printer, Editor, and Publisher—as above. Demy 8vo. pp. 223. Price—as 12 or Re. 1 according to cover.

This is an autobiography of the Maharshi translated from the Bengali. The whole thing is remarkably interesting. The firm reliance upon God that the saint's life showed, can be seen through the style and method of his narrative also. Some of the experiences of his travels are unique and throw light upon the history of the decades during which he was a young man. The autobiography comprises that portion of his life which just preceded the time when he began the fulfilment of his mission. The get-up of the book is fair.

Vaidaka Yagya our qurbani, by Mr. Ramkishna Kaithal. Printed at the Arya Steam Press, Lahore and to be had of the Librarian, Arya Samaj, Anarkali, Lahore. Royal 16 mo. pp. 35. Price—1 anna.

The author shows by a reference to the actual texts the absurdity of those who hold that animal-sacrifice is authorised for the *Yajnas*. We commend the book not so much for its language as for its thoughts.

M.S.

GUJARATI.

Paropkari Purush, by Dhirajlal Chemanlal. Printed at the Jnan Mandir Printing Press, Ahmedabad. Paper Cover, pp. 185. Price Re 0-8-0.

This is an adaptation of Oliver Goldsmith's "Good Natured Man." The rendering is easy, and the interest is well sustained. There is a short life of Goldsmith given at the end.

1. *Jagat Vikhyat Purusho, Part I*, by Messrs. Oza (deceased) and Parmar, pp. 220. Price Re. 0-5-0.

2. *Tunki Vartao*, by Ratnasinh Dipsinh Parmar, and Narayan Hemchandra (deceased), pp. 344. Price Re. 0-5-6.

Both printed at the Diamond Jubilee Printing Press, Ahmedabad and published by the Society for the Encouragement of Cheap Literature (1913).

The first book comprises the lives of Socrates and Father Damien, the eminent priest who sacrificed his life in tending lepers at Hawaii. The second book contains a number of short stories, all very interesting and readable. As is usual with all publications of this Society, both these books furnish cheap, healthy and instructive reading to the masses.

Hridaya Rang, Second ray, by Bhaishanker Kuluji Shukhal of Morvi. Printed at the Union

Printing Press, Ahmedabad. Pp. 127 and 6. Card board cover. Price Re. 0-4-0 (1907).

The object of reviews in the Modern Review is to take note of publications or books which are published during the course of the year. We do not review old books. We have some months ago reviewed the "first ray" of this poem. The one in our hands now does not differ from it, in any way.

Sparshasparsha, translated by Fulchand Bapuji Shah and published by Sheth Ranchhodas Bhavan. Printed at Lahana Steam Printing Press, Baroda. Thick card board cover, pp. 258. Price Re. 0-12-0 (1913).

A Marathi book on this subject of intermingling between the different Hindu castes has been written by S. D. Satavahkar. The publisher takes a lot of living interest in the subject, and he has put his opinions into practice by demolishing in his own person the barriers of caste. Naturally he would like his friends to know on what principles he has acted. He has therefore published this book for their enlightenment, and we must say that it gives much food for thought.

Gupta Pandav, by Lallubhai Naranji Desai of Bulsar. Printed at the Jnan Mandir Printing Press, Ahmedabad. Card board cover, pp. 200. (1912).

The writer of this bulky volume is known already as a voluminous writer on Hindu metaphysics and philosophy. This work he calls a "historical picture of heart and politics." It is full of abstruse matter, told in verse and prose, and is likely to afford interest to those who have a leaning towards the study of philosophical problems.

Dhruvabhyudaya, by Khelshanker Shankarlal Bhatt and Jagjivandas K. Pathak. Printed at the Jaswant Singh Printing Press, Limbdi. Card board cover, pp. 192. Price Re. 0-12-0 (1913).

Shighrakavi Shankarlal of Morvi is known as a great scholar of Sanskrit, and dramas written by him in Sanskrit have won the admiration of scholars like Prof. Max Muller. The present book is a translation of one of such dramas, and betrays all the signs of his ripe scholarship and erudition.

K. M. J.

NOTES.

The South African Struggle.

Mr. Gandhi was fully justified in asking for the appointment of two additional white members, with minds not biassed against the Indians, to the Natal Enquiry Commission, seeing that two out of the three present members are known to hold pronounced anti-Indian views. The ordinary human rights and liberties of our sisters and brethren in South Africa are at stake. The allegations are that many of those among them who struck work were treated with great barbarity,—flogged, starved, shot at, and confined within areas enclosed with barbed wire fencing along which a very strong electric current was continually passing to give a fatal shock to any who might attempt to escape. A commission to enquire into such allegations amongst others, ought not on the face of it to bear the appearance of a white-washing commission. In India the Royal Public Services Commission is not enquiring into any such fundamental problems or allegations of a harrowing character. Yet we all expressed dissatisfaction with the personnel of this commission and asked that more non-official Indians might be appointed thereto.

Mr. Gandhi's demands have been met with a flat refusal. There is a deadlock.



MRS. SHEIKH MEHTAR,
The first Mussalman woman passive resister
to go to jail.

Reuter says that Mr. Gandhi is of opinion that there is a way out of the deadlock and that the South African Government can without loss of prestige respond to the prayer of Indians for representation of their interests on the commission. Good news, if true.

In the meantime, we should not fail to do our duty. And that is twofold. A large proportion of our literate countrymen are aware of the heart-rending condition of our sisters and brethren in South Africa. But this knowledge should reach illiterate Indians also. For this purpose meetings should continue to be held all over the country. The speeches should not be declamatory, but full of clear and accurate statements of facts. The facts themselves are sufficiently tragic.

The other and the more urgent duty—a duty which no Indian can neglect without being guilty of inhumanity and faithlessness to his country—is to pay, not once or twice or thrice, but as often as possible to the South African Relief Fund whatever amounts one can. All luxuries, all comforts should be foregone;—are not our countrymen across the seas undergoing untold hardships, risking their very lives for the honour of their and our motherland? Numbering only 150,000, they lost during the last struggle Rs. 7,500,000. And we have not yet sent them Rs. 500,000. The passive resisters are still in jail. Their families have still to be provided for.

We are very sorry and we are ashamed that Bengal's response to the call of the motherland has been very inadequate. Even our young men have not in this matter acquitted themselves half as well as the students of Delhi, Hardwar Gurukula and other places.

Many seem to think that it is the business of only rich men to pay. That is an utterly wrong and selfish idea. Even the poorest ought to pay. A pice, a pie, any amount, however small, is welcome.

And it is not merely the money that matters. There are in India several rich men, any one of whom could, if they so desired, pay five lakhs to the South African Fund. But would that be equivalent to five lakhs contributed by ten or twenty lakhs of people! Surely not. The larger the number of contributors the better. The larger the number the greater would be the real moral support of the nation, the fuller the awakening of the national conscious-

ness. We should be nearer the dawn not by a few big donations but by a very large number of small contributions from men and women, boys and girls, whose hearts bled for the woes of the strikers and the passive resisters and who would have to make a real sacrifice in giving even a small sum.

Abolition of indentured labour.

Rev. C. F. Andrews has sent the following letter to our contemporaries and ourselves, urging the abolition of the system of indentured labour:—

A slight delay in the passage of the steamer to Natal has given me time to think out more clearly the issues of the heroic struggle in South Africa. I hold strongly still to the conviction that the honour of India is at stake in upholding the rights of the free Indians in South Africa, and that no mere repatriation of these will solve the problem.

But I now see that the problem of indentured labour stands apart by itself, and its solution will materially help the cause of the free Indians. I believe now our immediate task in India is to stand out unitedly for the principle that no Indian shall henceforward be recruited, under the indenture system, for any purpose whatever. This principle might be called 'The Abolition of the Indenture System'.

The ground taken should be the highest, namely, that it is unworthy of a civilised country to allow its citizens to sell themselves into a form of virtual slavery, and that India, as she now takes her place in the ranks of the progressive nations of the world, is determined to wipe away, once and for all, this blot which has been allowed to obscure her good name.

If it be objected, that Indian coolies are often far better off in material comforts under the indenture system than they were as free men, the answer is that this was the very argument of the humane slave owners under the old slave system, and it delayed the abolition of slavery for half a century. There is no need to refute it in detail, for history has refuted it already. If it be objected, that cruelties do not exist under the indenture system (with all its elaborate precautionary regulations) such as happened under the old slave system, I would not argue the case, but simply point to the statistics, which show that

in a recent year (which was in no way abnormal) while the suicide rate in India was 37 per million, the suicide rate among the indentured labourers in Natal was 662 per million. A system which can produce such a result, even when regulated and protected, stands self-condemned. Even if, in other circumstances, the result of suffering is less apparent, the danger of the system itself is such, that the wisest and humanest policy must be to abolish the system, rather than run incalculable risks. But even assuming, for the sake of argument, that all plantation owners were kindly and every humane regulation were strictly enforced, the principle still reminds that the system, as a system, is unworthy of free citizens in a progressive state. No one could imagine England or America allowing it in the form that India is accepting it today. Japan, as far as I know, has never sanctioned it in modern times. China is withdrawing from it. We ourselves in India are now realizing its inhumanity and feeling in our hearts its indignity. If the struggle carried on by the most saintly and heroic Indian of modern times, Mr. Gandhi (who has witnessed the effects of the system with his own eyes), were only to deepen this feeling among us and lead us to action, it would not have been in vain. There will be other evils, such as our own inhuman treatment of our own depressed classes, which must be remedied. We shall not forget these, or become self-righteous. But here is an immediate issue, which the whole of India with one united voice can deal with now, while all our hearts are warm and all our consciences are stirred. Here is an issue which is simple, clear and definite, not complicated and obscure. Here is an issue which appeals to the common heart of our humanity, deeper than all divisions of race and sect and creed. Here is an issue, which, if rightly and honourably faced, will raise us as a nation in the eyes of the whole civilized world.

Are we ready, as a united people, to claim this principle of 'indenture abolition'? If we are ready, then we must be prepared to work all together, Hindu, Musalman and Christian alike, and to make our voice irresistible by the clearness and urgency of our moral demand. We must be prepared to make such sacrifices as will show that our determination is one of deed rather than word. There will be vested interests

to be dealt with fairly and justly, and we must not ignore them. There will be forces of reaction and opposition to be met, and we must meet them with reason and courage.

The Indian people has been stirred to the heart with the sense of an intolerable wrong. But we hardly know as yet which way to turn. Men are crying on all sides, 'What can we do? What can we do?'

Let us do this. Let us abolish the indenture system. If we do this, then this very act will itself go far to settle the further issue of the great struggle,—the rights of the free Indians in Natal. The Natal Colonials will begin to respect us when they see that we respect ourselves and are in earnest about our dignity as a nation.

We endorse Mr. Andrews' views with all our heart. No people, civilised or uncivilised, ought to allow any one of its members to become an indentured coolie; nor should any capitalist employ indentured labour. The system practically differs from slavery only in this that slavery was in most cases life-long whereas the indenture is only for a fixed period. If a labourer enters into a contract with a capitalist to do his work, it should be an ordinary civil contract, for breach of which he should be liable only for damages.

We have no doubt the abolition of the indenture system is receiving the close attention of Mr. G. K. Gokhale and other patriotic members of the Imperial Council and that a resolution on the subject will be moved there at the earliest opportunity.

The Dignity of Labour.

The Christian people of the West are proud that they understand and appreciate the dignity of labour, whereas the people of India do not. Though it is not true that in Europe a poor honest man who works with his hands enjoys as much respect as an idle vicious man who has inherited wealth or made money by dishonest means, it is true that manual labour is considered more derogatory in India than in Europe. But if outside Europe white men in their colonies go on employing coloured labour in the way they are now doing, labour will soon begin to be despised in Europe itself. And that will mark the commencement of the decay of the white races. For men who will not work, cannot

keep their predominant position. Idle aristocracies must die off.

A correspondent of the *Daily Citizen* of London named Mr. Shaw (not Bernard Shaw) mockingly calls attention to the importance which the white man in South Africa attaches to the dignity of labour. He bitterly says that the Indian labourers there are being "knighted" by the sjambok being laid upon their backs, referring to the ancient ceremony of dubbing knights by placing the sword on their shoulders.

Colonial Christianity and Brotherhood.

Is the brotherhood of man a constituent part of Christianity of the colonial variety? We know no Christian nation of the West has yet in practice accepted the "coloured" man as a brother; but colonials are further removed from the ideal than their stay-at-home brethren.

It is, of course, a truism that all races of men do not at present occupy the same level of civilization. But to hold that the "coloured" races never were and never can be equal or superior to the white races does not show either knowledge of history or faith in a just God.

It is a curious circumstance that whilst positivists, agnostics, rationalists and professed atheists have pleaded for the rights of man, many orthodox Christians have upheld slavery and the system of indentured labour. Verily things are not what they seem.

Dacoities in Bengal.

The resolution which Babu Surendranath Banerji moved in the Bengal Council recommending to the Governor in Council the appointment of a mixed commission of official and non-official members of the Council to inquire into, and report upon, the prevalence of dacoity in the Presidency, and to recommend such preventive and remedial measures as may be thought necessary, though not accepted, has not been entirely fruitless. It has elicited from Sir William Duke an authoritative statement showing the comparative prevalence of dacoities in Bengal and some other provinces, and the percentage of dacoities in Bengal which officials consider to belong to the political variety. Sir William Duke said:

I should like to point out, at the outset, that political dacoity, important subject as it is, can hardly be said to have anything to do with the prevalence of

dacoity in Bengal. In the five years from 1908 to 1912, 1,511 cases were reported in Bengal. Of these 54 were political. Reporting is believed to be now much better than it was a few years ago, but even so, it is possible that some dacoities went unreported. There is, however, I think, little chance that any political dacoity was unreported or was not identified as such. These cases are so peculiar in their character, and have so many incidents never found in ordinary professional crime that there is very little chance of their being mistaken. We may take it therefore that the proportion of political to ordinary cases is certainly no higher than I have stated, i.e., not more than 3½ per cent.....

Turning now to ordinary or professional dacoity, the matter is sufficiently serious. In Bengal, during the last five years, the average annual number of cases has been about 300. In 1912, it was very much less; in the current year, there will apparently be more than in 1912 but fewer than in the previous years. It is a curious circumstance that, bad as this condition may seem, intrinsically it is nothing like so bad as the state of things in other great provinces of India such as Madras and the United Provinces. In 1911, 417 dacoities were reported in Madras and 554 in the United Provinces; in 1912, 464 dacoities in Madras and 511 in the United Provinces. As the population of these provinces is smaller than that of Bengal, dacoities were more frequent in them in proportion to population to the extent of 2½ or 3 times. Yet we hear very little about this serious state of things, probably because these provinces, fortunately for them, are free from the political variety, so that public opinion is not aroused. The fact that the condition in other provinces is much worse, would, however, be no excuse for neglecting the matter in Bengal. But I am in a position to assure the Council that it has not been neglected and is not being neglected.

The outcry raised by most Anglo-Indian papers and their brethren in Great Britain led people to think (1) that Bengal, of all provinces in India, was most infested with robbers, (2) that most students and other educated young men here were actual or would-be dacoits, (3) that the majority of dacoities in Bengal were committed by gentlefolk and (4) that these were mostly political in character. We now find that there are other provinces which have a much worse record than Bengal; that, thank God, we are not all dacoits; that even according to official estimates (which are not infallible) only 3½ per cent. of the Bengal dacoities are political, and the rest were committed by people who were not politicians.

The resolution has also brought out the fact that in the opinion of Government either the people do not possess the capacity to help the Government in putting down dacoities, or Government do not stand in need of popular co-operation.

But the official theory and complaint (which most of the Anglo-Indian papers made their own) have all along been that

the people for reasons of their own do not co-operate with the police in catching thieves.

Oxford and Indian Students.

The following table is compiled from *The Oxford Review* (October 13, 1913) to show Oxford's hospitality to Indian students.

FRESHMEN ADMITTED IN OCTOBER TERM.		
College	Total Freshmen	Indians
Brasenose	36	Nil
Exeter	43	1
Balliol	63	3
Christ Church	69	Nil
Corpus Christi	23	"
Jesus	38	2
Keble	56	Nil
Hertford	32	"
Lincoln	29	1
New College	63	2
Magdalen	41	Nil
Merton	32	"
Oriel	45	"
Queen's	39	"
Pembroke	32	1
St. John's	57	1
University	43	Nil
Wadham	34	"
Worcester	33	"
St. Edmund Hall	9	"
Pope's Hall	2	"
Total	909	11
Non-collegiate under students' Delegation	68	14
Grand Total	977	25

Out of 21 colleges only seven have admitted 11 Indian students between them.

Government and Indian Students in Great Britain.

The Oxford Fortnightly prints an article under the heading "The Government and Indian Students." We extract it below.

It is the object of this note to call attention to the existence of a somewhat new University institution which seems alien to the spirit of freedom and of independence long characteristic of Oxford life. At the present time no Indian student is admitted as a member of the University* unless he submits himself to the guardianship of a Protector of Indian Students—an office created by the Secretary of State for India.

The necessity of its institution is not clear. The India Office, I understand, argues that it is a valuable check on the conduct of the Indian students; but in this respect, since they are already under the superintendence of collegiate authority, an additional check seems merely superfluous. All Indian undergraduates,

* Except at Balliol and New College.

moreover, who are under age have their guardians in the persons of either English or Indian friends appointed by their parents, to whom reference can be made in the event of emergency. If it is to prevent the useless squandering of money such guardianship is, I believe, already sufficient. Ordinarily the College takes the usual precautions in regard both to caution-money and battles; but the Indian student is now further compelled to pay a separate deposit of £40 to the representative of the India Office. All money, moreover, provided for their expenses by their people in India should be, it is suggested, transferred to the name of this official; it is through him that their payment of battles, &c., should be paid, and not directly from their bank; and for the services so generously rendered the India Office charges a commission of 1 per cent on the Indian undergraduate's expenditure. In addition, if the money so deposited for their expenses is less than £20, they have to pay certain bank charges, because the agent does not keep the money with some Oxford bank, but with one that has no branch here.

I hope this position is clear. In addition to the usual charges, the Indian undergraduate is to pay an extra £40 deposit; a commission of 1 per cent on all his expenditure, the bills being paid by the official guardian; and an additional bank-charge. Assuming that his Oxford expenditure is close on £200 a year, the Government will receive some £200 annually from this new institution; but this amount is probably an under-estimate.

It is not a question of personal objection to the Protector, than whom I am well assured, no more admirable official could have been chosen. It is the fact that the institution is an insult to the self respect of the Indian community in Oxford which makes it objectionable. Since a personal friend can be appointed, what need has the Government to interfere? If it is for political reasons, then there is surely some less irritating method by which they can gain a knowledge of the opinions these undergraduates hold. It is hardly fair to make use of a method of this kind. Is it not a fact that an Indian student, a man of undoubted ability, and reputation, had his allowance withdrawn by his people under pressure of the India Office, and that on his return to India, though he had never spoken on any political question, he was yet deprived of his University lectureship? It is a case of this kind which makes me suspect political motives in the institution of a "protector." Is not "detector" a more adequate title?

If Indian students come through the India Office their methods are not so open to question. But this is not the case with all students, and it is in the highest degree difficult to understand why such as come on their own initiative should be compelled to submit to a guardianship they have neither demanded nor desired. May I quote one or two cases which make clear how absurd this office is? One Indian student under the Protector has been for some time the Fellow of an Indian university, in which capacity he has had charge of eighty undergraduates; later he was the head-master of a large school; yet he is under tutelage. In another case the student is the guardian of his own children at home; he manages his own estate; he is an officer in government service; yet he is under the tutelage of the Assistant Protector, who, I believe, is little more than half his age. Surely these men have no need of a "protector" other than is given to the ordinary undergraduate. And if the University authorities can deal with Japanese, Chinese, Americans, Germans, Frenchmen, they are capable of dealing with Indians without the unnecessary intervention of the India Office.

I repeat that the whole institution suggests an unworthy political motive. We in Oxford are accustomed to feel proud of the free tradition our University has long possessed; it is not necessary to stain that tradition by methods of this kind. If the parents can find their own guardians for their children—however generous the institution of an official may be—it is at the same time entirely gratuitous. When Indian students are legally their own masters, often men of distinction in their own country, sometimes the fathers of children, the discipline to which this rule subjects them is patently absurd. For the others I suggest that if New College and Balliol find their own authority adequate, it is unnecessary for other colleges to accept a control which to many is as irritating as it is uncalled for.

Repatriation of South African Indians.

The repatriation of South African Indians is out of the question, and that for many reasons. It goes against our national dignity. Are we a moral pest that we must be driven away from a country wholesale, bag and baggage? Imperialism is said to be abroad. It would be a curious empire which would expell one of its members from territory occupied by another. There are 45,000 indentured Indians in South Africa. They cannot be released from their contracts except by legislation. If the South African Government can obtain the consent of the capitalists, who are sure to be very hard hit by the loss of so many labourers, to pass such a law, would it not be much easier to pass a law abolishing the £3 tax and redressing the other grievances of the Indians? It is very easy to talk of repatriation; but can South Africa do without Indian labourers? Will it be able and will it be willing to pay the very large compensation that will be required to be given to the Indians expatriated? The fact is South Africa does want the Indians to remain there, but remain only as slaves, not as free men;—a very laudable desire for *Christian* men belonging to an empire whose boast is that it abolished slavery. That we do no injustice to South Africa will appear from the following extract from what Sir Thomas Hyslop, in moving a resolution in the South African Agricultural Union supporting the levy of the annual license of £3 on each non-indentured Indian, man or woman, publicly said:—

“The effect of the license is to prevent Indians from settling in the country. It is extended to Colonial-born Indians now and if the license were abolished Indians would have the choice of remaining in the country as free men. We want Indians as indentured labourers but not as free men.”

Lastly, where will you repatriate all

these 150,000 Indians? Many of them were born in South Africa, have their homes there, their roots there, and do not possess an inch of soil in India, the motherland of their race. South Africa is really their *Patria*, their Fatherland; it is absurd to speak of *repatriating* such men and women. In their case repatriation can only mean a sentence of exile or banishment. What have they done to deserve such a sentence? By what code of law or ethics can such a sentence be supported? No, no, it were far better, as Mr. Gokhale said in his College Square speech, that these 150,000 Indians should perish to a man than that they should be deported from South Africa.

Nailing South African falsehoods to the counter.

As Chairman of a public meeting of the Indian Christians of a Bombay held to express sympathy with their Indian brothers and sisters in South Africa in their struggle for recognition as citizens of the British Empire, the Rev. A. J. French made a most telling speech. He spoke with authority and power because he knew things at first hand, having laboured amongst the Indians of Natal for five years.

Mr. French said that his was not a mere academic interest in the subject. He lived amongst the Natal Indians, as a brother among brothers. He said that the Indians had been the means of building up the economic position of Natal. He quoted Mr. Colcahoan, one of Mr. Cecil Rhode's friends, that Indian labour had made Natal. The position of Indians was good under the Crown Government but declined under a responsible Government and finally and steadily worsened under. The act of Union. The Union had repudiated Natal's obligations to the Indians, the position was bad. He distinctly controverted the truth of two assertions which were commonly made about Indians in South Africa.

1. That Indians in South Africa lived on a lower plane of civilization. He knew them and had lived among them five years and denied this statement *in toto*. Economically no doubt they lived more cheaply, as they were intelligent and industrious people, but he distinctly denied that they lived or desired to live on a lower stage of civilization.

2. Another statement which was frequently and falsely made was that white men were in a terrible and glaring minority in Africa and that therefore all native and coloured races must be depressed as a physical necessity. As a matter of fact white men were 20 per cent. of the whole population of South Africa. Moreover, they were armed, backed by milit-

ary organisations and had complete command of harbours, forts, railways and ammunition and lived also not in isolated tracts but in organised communities. Therefore such a plea was the plea of craven fear and of false and misleading statements engineered for racial purposes. The £3 was an accursed imposition.

8. He did not hope for much from this inquiry. No one was on the Commission of Inquiry who really knew the Indian point of view. Still South Africa had learnt much from commissions of enquiry. He instanced the commission of inquiry into native affairs, the results of which had opened the eyes of South Africa, had called forth an outburst of indignation and resulted in sound public opinion on the native (Zulu) question; so please God this inquiry will do the same. He knew of hundreds of Englishmen in South Africa who deeply sympathised with the sufferings of Indians. He reminded his hearers of Cecil Rhodes's maxim "Equal rights for every civilized man in South Africa" and he contended that Indians were civilized men.

The Civic Aspect of the South African struggle.

From one point of view our countrymen and country women in South Africa should be considered as building up the nucleus of the United Indian Nation. There they are all engaged in a united and common struggle, disregarding differences of creed, caste, race and sex. From them we should learn the lesson of unity.

Passive Resistance is undoubtedly a more civilised and humane form of civic struggle than armed resistance. Indians in South Africa by the very fact of their engaging in this form of bloodless struggle are proving their fitness for the rights of citizenship. They are giving an experimental demonstration, as it were, of the possibilities of unarmed disobedience. Much more would depend on the efficacy or futility of this struggle than appears on the surface. The British Empire and the whole civilised world is interested in seeing that men are able, not only theoretically but practically too, to draw from it the lesson that a bloodless struggle is better than a bloody one. Indians in South Africa had prayed and petitioned for years, but in vain. If passive resistance should also fail, our brethren would not, of course, have recourse to violence—nobody would give them such unwise advice: but should anybody be allowed to be driven to have even a mental preference for violence? That is the serious question for British Imperialism and civilised humanity to ponder over.

The advice of moderation.

Some of our friends have been asking our

countrymen in South Africa to be moderate in their demands. We think our brethren are asking for the irreducible minimum of free men's rights. In a recent letter to the *Times* Lord Ampthill writes:

It cannot be too much insisted that the Indians in South Africa are not making any unreasonable demand or asking for anything which cannot quite conveniently be conceded to them. The proof of this is they are only asking for the fulfilment of promises which have actually been made to them. If these promises had been kept and if the Indian community had been treated with ordinary honesty and good faith there would not be a trace of this long-standing trouble at the present moment either in South Africa or in India. On the other hand, there is no excuse for thinking that the present alarming situation was unexpected and could not have been foreseen. It was foretold by all those who have interested themselves in the question and who have any knowledge at all of Indian character.

Rabindranath made a Doctor of Literature.

At the special convocation held on December 26th for conferring honorary degrees, the degree of Doctor of Literature was conferred on Babu Rabindranath Tagore. The Calcutta University has honoured itself by conferring this degree on him. Referring to him His Excellency the Chancellor said:—

Upon the modest brow of the last of these the Nobel prize has but lately set the laurels of a world-wide recognition and I can only hope that the retiring disposition of our Bengali poet will forgive us for thus dragging him into publicity once more and recognise with due resignation that he must endure the penalties of greatness.

Returning conquered territory.

In the important and well informed article on "Steps towards Reduction of Armaments" which ex-Principal Syamacharan Ganguli contributes to this number of our Review, he lays down the principle that "no section of a civilised progressive nation of which a larger section in the neighbourhood occupies a position of independence, should be held in unwilling subjection by another nation." But he also says

A retrocession of Alsace-Lorraine to France cannot possibly be the price that Germany would pay for purchasing the friendship of France. Frenchmen cannot reasonably complain of the German annexation of Alsace-Lorraine. If the French had beaten the Germans as thoroughly as the Germans did beat them, nothing short of the Rhine frontier would have satisfied them. The retrocession of Alsace-Lorraine being an impossibility,.....

Perhaps he means that the immediate retrocession of Alsace-Lorraine is impossible, but that it "may come on later."

He says further that "The contemplated retirement of the Americans from the Philippines, if it becomes a reality, will be felt by subject Asiatic nationalities as a misfortune.....The retention of the Philippines would cause no irritation anywhere." If the Americans retire from these islands, they will do so only after the Filipinos have become fit for independence, and after securing the neutrality and inviolability of their territory by diplomatic means. The addition of one more modernised independent Asiatic state cannot to say the least be felt as a misfortune by subject Asiatic nationalities. The retention of the Philippines for an indefinite period will certainly cause great irritation in those islands themselves.

Educational Evidence before the Public Service Commission.

In the interesting and instructive article in our present number in which Dr. J. T. Sunderland, Representative of the American Unitarian Association, now in India, gives his recent impressions of Japan, he says of education in that progressive country:—

In no single direction does Japan seem to be pushing ahead faster than in that of education—education in its whole range, from highest to lowest. The men of a generation ago who led in creating the "New Japan" were wise enough to understand that no really progressive or strong nation can be built on any other foundation than that of an intelligent people. Hence they established compulsory education and planted a school in every village and neighbourhood of the land. The result is, illiteracy is almost abolished; books are found everywhere; newspapers circulate in great numbers even in the most remote country districts; men who are widely acquainted with the people in different parts of the country tell me that it is rare to find a workman or a farmer, however poor, who does not have access to a periodical of some kind, usually a daily, and who does not spend some time each day reading about the doings of his nation and the world.

If we wish to advance, we must understand the supreme importance of education and act accordingly. An adequate and real education of our people must be the work of educators who belong to our own nation. For this reason it is of the utmost importance that Indians should not because of their race be excluded from the Indian Educational Service.

All our prominent educational witnesses before the Public Service Commission have protested against this exclusion. As a result of the last Education Commission it was resolved that the minimum number of Indians in the I. E. S. to

Europeans in the same service should be as 1: 4; but in the civil list from 1885 to 1913 there are 3 Indians to 39 Europeans, which is as 1: 13.

Principal Herambachandra Maitra's opinions will be found in the article contributed by him. Very important evidence has been given by Profs. J. C. Bose and P. C. Ray.

Evidence of Prof. J. C. Bose.

Prof. J. C. Bose thinks that the prospects of the Indian Educational Service are sufficiently high to attract the very best material from India and abroad. In Colonial Universities and Japan they manage to get very distinguished men without any extravagantly high pay. Take the following facts cited by him.

Mr. Levi (Research Degree holder, Cambridge), appointed as Prof. in New Zealand at £600 a year. Mr. E. Wellisch (Clerk Maxwell Student, Cambridge), appointed at Yale University at £500 a year.

Perhaps Japan will give us more instructive examples. Here Mr. Sharp may be taken as an authority and guide. Some of the disadvantages of service in Japan, are thus described by Mr. Sharp, (p. 383 of his "Occasional Report" on Education in Japan):—

"The climate is found somewhat trying, by Americans specially, on account of the dampness of the atmosphere and its deficiency in ozone. The heat is decidedly great in summer: the missionaries find it necessary to take a holiday at some sanitarium, and an occasional furlough home. The fact remains that the summer heat, though intense, is brief. The real disadvantage seems to be the insecurity of tenure. The longest (contract) is only for three (years): the authorities bind themselves to nothing in the way of leave or pension."

In spite of these disadvantages, no difficulty is experienced in recruitment.

"The Director may be able to find a suitable man on the spot or he may utilise the services of a Japanese legation: application is sometimes made to foreign experts such as Lord Kelvin." (p. 381).

In about 1896, there were 67 professors recruited in Europe and America.

"Of these, 20 came from Germany, 16 from England and 12 from the U. S. The average pay was £384. In the Imperial University, the average pay is about £57 a month (£684 a year)". Mr. Sharp adds that "as soon as a Japanese could be found to do the work even tolerably well, the foreigner was dropped." (pp. 380, 382).

According to Prof. Bose it is unfortu-

chance to come out to India. As the Indian candidate is not present at the time of selection, his name is invariably omitted or lost sight of. I therefore advocate recruitment in India by the Local Government in consultation with the Secretary of State. Another method could be by promotion. My own opinion is that wherever we have distinguished men, there ought to be no distinction made between Europeans and Indians as regards recruitment.

Would you not admit that at least for some years to come you can have that advance in education in India, carried on only by the aid of a European element in the service?—Why only European? An American or a Japanese Professor can as well be requisitioned if there is necessity. I would keep the whole world open and select the best men for educational work in India. In the case of all these specialists their period can be materially shortened.

To Sir Murray Hammick: I would make no definite allotment as regards recruitment in India and in England. If the recruitment is to be made in England alone, I see that the candidates in India would have very little chance of having their cases considered by the Secretary of State on account of their absence. If the recruitment should be in England, I must have some guarantee that the Indian people would have a fair chance. When I came to India the prospects of the Indians in the Service were bad enough. Now they are worse. The best solution at the present time is to have a fair proportion of Indians and Europeans in the service but I would make no difference in their salary. I would go for the best man, be he an Indian or European, for service in the education department.

To Sir Valentine Chirol: I attach a very great importance to the earlier stages of a youth's education. I would on that account restrict the appointment of non-Indian teachers at that stage, unless they are of very great distinction in the art of teaching.

To Mr. Rahim: I am only anxious that Indians should have a fair chance of entering in the ranks of the Educational Service of their own country. Therefore it is that I am restricting the mode of recruitment. In regard to recruitment, I would say that if a suitable candidate is available in India for a particular post, I would straightway appoint him to the vacancy; otherwise I would go in for the best man from Europe or America. In the present state of the country it is very easy to fill up many chairs by selecting the best men in the country, and if necessary by sending them for a period to Europe for special training. Under no circumstances would I exclude the best men from outside India.

Mr. Fisher: Assuming that we have to recommend under the present circumstances that there should be an element of Englishmen in the educational system of India, do you not think that we could derive that element from men who have taken good degrees at an English University and who have shown some capacity for research and also shown some capacity for teaching, but have not yet risen to a very great eminence in the subject?—All these qualifications are amply fulfilled by the best Indian graduates. I would select a man from among the Indians for that post.

Continuing Dr. Bose said:—I would like to see India entering the world movement in the advance and march of knowledge and for that purpose I want our young men to take part in education and initiating education in all branches.

It is of the highest importance that there should be an intellectual atmosphere here. There would be a advantage if there were many Indians in the Educational Service. For they come in contact with

people and thus influence them more. Besides on retirement they would live here and their ripe experience would be at their countrymen's service.

Mr. Gokhale: As regards the men of promise, would it be expressing your view if I said that so far as they are concerned, you would prefer them to be Indians?

Dr. Bose: Yes.

Mr. Gokhale: But men of actual achievement you want brought from England?

Dr. Bose: Every country produces a certain number of clever men.

Mr. Gokhale: Is it correct to say you would take your men of achievement from anywhere and the men of promise from your own country.

Witness agreed.

Pay.

As regards pay Dr. Bose said that he would not make any difference in the pay that was given to the Europeans and Indians. The Indians always felt a sense of their inferiority whenever a difference was made in their pay. He would not even advocate the granting of compensation allowance to Europeans for their service abroad. He would insist upon all workers in the field of education feeling a sense of their solidarity because they were all serving one great cause, namely, education. After all the saving to the Government by a differentiation in pay would be but slight and would not make up for the discontent this would cause. At the present juncture of Indian education Dr. Bose said that he would like to see more and more Indians taking part in educational work.

With regard to the question of pay, do you really think that a Japanese professor would come to serve in India for the same remuneration for which he would be serving in his own country?—If he would not come, I would not force him to come (laughter).

To Mr. Gokhale witness said that in the Colonies distinguished European professors had gone for the purpose of teaching on a much lower salary than that given by the Indian Educational Service for their men. He also gave instances of men of great distinction who had accepted service in the East, namely, Japan, on salaries lower than that given in the Indian educational service, and those professors had to return Home after their short period of service in Japan.

To Sir Theodore Morison: I recommend one scale of pay to men engaged in all higher educational work, be they men of indigenous talent or recruited from England or abroad.

Don't you think Indians can live more cheaply than Europeans? I would not go into that question at all in fixing the pay. One might as well enquire whether the candidate for admission to the Service is a bachelor or married, or as to how many children * he has. In each service there always is a standard of living to which every member is expected to conform. Besides it must be remembered that Professors should from time to time go to Europe to keep themselves in touch with the developments in their subjects. The pay offered is sufficient to attract foreigners to India for the educational work. My scheme is not a very great departure from the present scheme. The modification is that the Indian should be eligible for the higher service in the Education Department, both by direct recruitment

* In discussing the cost of living Europeans do not bear in mind that Indians support a much larger number of relatives and dependants than Britishers. Many of us have also to send our children abroad for education.

chance to come out to India. As the Indian candidate is not present at the time of selection, his name is invariably omitted or lost sight of. I therefore advocate recruitment in India by the Local Government in consultation with the Secretary of State. Another method could be by promotion. My own opinion is that wherever we have distinguished men, there ought to be no distinction made between Europeans and Indians as regards recruitment.

Would you not admit that at least for some years to come you can have that advance in education in India, carried on only by the aid of a European element in the service?—Why only European? An American or a Japanese Professor can as well be requisitioned if there is necessity. I would keep the whole world open and select the best men for educational work in India. In the case of all these specialists their period can be materially shortened.

To Sir Murray Hammick: I would make no definite allotment as regards recruitment in India and in England. If the recruitment is to be made in England alone, I see that the candidates in India would have very little chance of having their cases considered by the Secretary of State on account of their absence. If the recruitment should be in England, I must have some guarantee that the Indian people would have a fair chance. When I came to India the prospects of the Indians in the Service were bad enough. Now they are worse. The best solution at the present time is to have a fair proportion of Indians and Europeans in the service but I would make no difference in their salary. I would go for the best man, be he an Indian or European, for service in the education department.

To Sir Valentine Chirol: I attach a very great importance to the earlier stages of a youth's education. I would on that account restrict the appointment of non-Indian teachers at that stage, unless they are of very great distinction in the art of teaching.

To Mr. Rahim: I am only anxious that Indians should have a fair chance of entering in the ranks of the Educational Service of their own country. Therefore it is that I am restricting the mode of recruitment. In regard to recruitment, I would say that if a suitable candidate is available in India for a particular post, I would straightway appoint him to the vacancy; otherwise I would go in for the best man from Europe or America. In the present state of the country it is very easy to fill up many chairs by selecting the best men in the country, and if necessary by sending them for a period to Europe for special training. Under no circumstances would I exclude the best men from outside India.

Mr. Fisher: Assuming that we have to recommend under the present circumstances that there should be an element of Englishmen in the educational system of India, do you not think that we could derive that element from men who have taken good degrees at an English University and who have shown some capacity for research and also shown some capacity for teaching, but have not yet risen to a very great eminence in the subject?—All these qualifications are amply fulfilled by the best Indian graduates. I would select a man from among the Indians for that post.

Continuing Dr. Bose said: I would like to see India entering the world movement in the advance and march of knowledge and for that purpose I want our young men to take part in education and initiating education in all branches.

It is of the highest importance that there should be an intellectual atmosphere here. It would be a disadvantage if there were many in the Educational Service. For they come in contact with

people and thus influence them more. Besides on retirement they would live here and their ripe experience would be at their countrymen's service.

Mr. Gokhale: As regards the men of promise, would it be expressing your view if I said that so far as they are concerned, you would prefer them to be Indians?

Dr. Bose: Yes.

Mr. Gokhale: But men of actual achievement you want brought from England?

Dr. Bose: Every country produces a certain number of clever men.

Mr. Gokhale: Is it correct to say you would take your men of achievement from anywhere and the men of promise from your own country.

Witness agreed.

Pay.

As regards pay Dr. Bose said that he would not make any difference in the pay that was given to the Europeans and Indians. The Indians always felt a sense of their inferiority whenever a difference was made in their pay. He would not even advocate the granting of compensation allowance to Europeans for their service abroad. He would insist upon all workers in the field of education feeling a sense of their solidarity because they were all serving one great cause, namely, education. After all the saving to the Government by a differentiation in pay would be but slight and would not make up for the discontent this would cause. At the present juncture of Indian education Dr. Bose said that he would like to see more and more Indians taking part in educational work.

With regard to the question of pay, do you really think that a Japanese professor would come to serve in India for the same remuneration for which he would be serving in his own country?—If he would not come, I would not force him to come (laughter).

To Mr. Gokhale witness said that in the Colonies distinguished European professors had gone for the purpose of teaching on a much lower salary than that given by the Indian Educational Service for their men. He also gave instances of men of great distinction who had accepted service in the East, namely, Japan, on salaries lower than that given in the Indian educational service, and those professors had to return Home after their short period of service in Japan.

To Sir Theodore Morison: I recommend one scale of pay to men engaged in all higher educational work, be they men of indigenous talent or recruited from England or abroad.

Don't you think Indians can live more cheaply than Europeans? I would not go into that question at all in fixing the pay. One might as well enquire whether the candidate for admission to the Service is a bachelor or married, or as to how many children * he has. In each service there always is a standard of living to which every member is expected to conform. Besides it must be remembered that Professors should from time to time go to Europe to keep themselves in touch with the developments in their subjects. The pay offered is sufficient to attract foreigners to India for the educational work. My scheme is not a very great departure from the present scheme. The modification is that the Indian should be eligible for the higher service in the Education Department, both by direct recruitment

* In discussing the cost of living Europeans do not bear in mind that Indians support a much larger number of relatives and dependants than Britishers. Many of us have also to send our children abroad for education.

and by promotion. I don't think it will have a tendency of disturbing the present state of things.

Do you think that the time has come for a considerable reduction of the European element in the Education Service of India?—I want only good men from Europe.

To the Earl of Ronaldshay: I do not want the distinguished Indian graduates selected for higher work of professorship to go to England to study so much as for seeing the laboratory work done in several Universities in England and in Europe. They should be granted study leave or scholarship for the purpose.

To Mr. Biss: Indians welcomed professors of the best kind from all sources. Indians have learnt to worship knowledge from whatever source it comes to them. There is no caste system in the matter of learning. Students coming to me from the mofussil or other colleges from Calcutta are all well trained boys. I could not wish for a better class.

Education a calling, not a profession.

In the course of his evidence Prof. J. C. Bose said:—

I wish to impress on the Commission one idea, which is this. I do not regard the Educational Service as a profession. I regard it as a calling just like missionary work. A missionary is born, so also is the teacher, and he should not take it as a profession.

Standards of British and Indian Universities.

It has been said that the present standard of Indian Universities, is not as high as that of British Universities, and that the work done by the former is more like that of the 6th form of the public schools in England. It is therefore urged that what is required for an educational officer is the capacity to manage classes rather than high scholarship. I do not agree with these views: (1) there are Universities in Great Britain whose standards are not higher than ours; I do not think that the pass degree even of Oxford or Cambridge is higher than the corresponding degree here: (2) the standard of the Indian Universities is being steadily raised; (3) the standard will depend upon what the men entrusted with Educational work will make it. For these reasons it is necessary that the level of scholarship represented by the Indian Educational Service should be maintained very high.

To Mr. Madge: It is not quite true that the present standard of University education in India is lower than the standard of English Universities. Even in the latter Universities there is a system of cram. It can not be said that the standard of education in India is lower than that of the European Universities, for the latter varies greatly indeed. Our highest standard may not come up to the highest of Oxford or Cambridge, but it is better than that of many other European Universities.

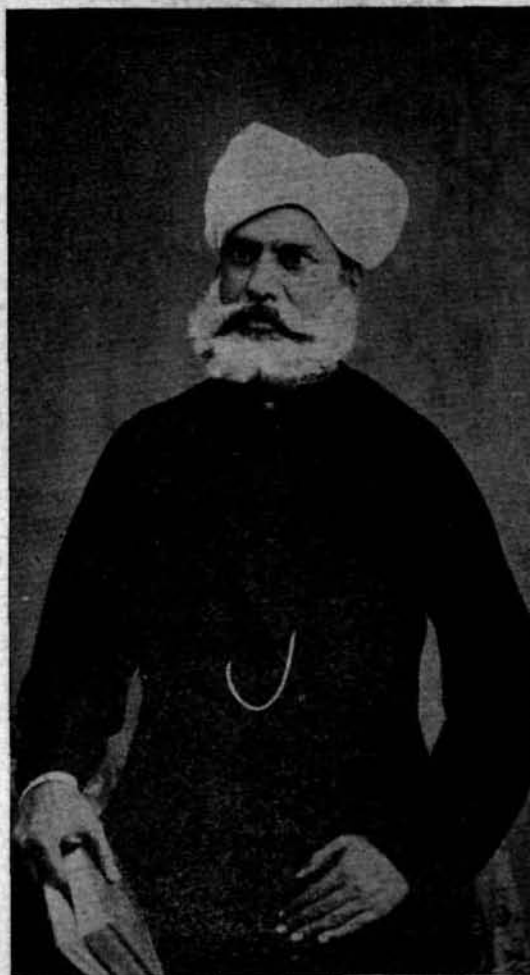
British disinclination to come to India.

It is not a fact that there was any disinclination on the part of the present day Englishman to come out to India for service. If it is possible to get men for the Colonies, very easily men can be found who would be very willing to take service in India.

"Stiffen up its steel."

To Mr. Ramsay Macdonald: I would admit in theory that it is advisable at the present time to have a non-Indian element in the educational service to

stiffen up its steel. But I know Englishmen who are dreamy and impractical; on the other hand I have also known Indians who are very practical, active and energetic.



RAO BAHADUR DEWAN KAURAMAL
CHANDANMAL.
President of the Indian Social Conference, Karachi.

Facilities for Research.

Mr. Gokhale asked Dr. Bose:

We have been told that you have been accorded special facilities for research work; will you tell us when you obtained those facilities?—When I first came there was no laboratory worth the name in the Presidency College. I had to work in my own private laboratory. Ten years later a provision was made for a small laboratory. That was a blessing in disguise for me.

When did you get the facilities?—Two years after the Royal Society had offered a grant to me for the



MR. GHULAMALLI C. CHAGLA.
General Secretary, Indian National Congress,
Karachi.

continuation of my work. Then the Government of Bengal came forward and offered me some facilities. "No Government could afford to spend money on prospective geniuses" he added.

This disposes of what Mr. Sharp said in his evidence at Delhi, viz., that greater facilities had been given to Dr. Bose for research than to European professors, with the implied suggestion that it is these facilities that have made Dr. Bose what he is and that it is their absence in the case of European professors which has compelled them to remain in obscurity! This is mistaking the cause for the effect. Government ought not to be expected to squander money just for the sake of giving a chance to all and sundry to become men of genius. Nobody who has any knowledge of the Anglo-Indian bureaucracy can doubt that if any European professor had done research work like Dr. Bose he would have got much greater facilities than the latter.

Prof. Bose was asked by

Mr. Sly: Do you think that there is any scope for non-Indians in the High Schools?—I don't think so:

for Rs. 200 you can get a far better Indian than an Englishman.

But Government are in no mood to wait for the decision of the Commission on this point. They are filling up Headmaster-ships with European I.E.S. men as far as practicable. It is true that for Rs. 200 you can get a far better Indian than an Englishman. But Government do not grudge any expense when Europeans have to be employed, for political or other reasons; and so they are paying Rs. 500 to begin with, when, all qualifications considered, they could have got far better teachers for Rs. 200.



THE HON'BLE NAWAB SYED MAHOMED.
President of the Indian National Congress,
Karachi.

Evidence of Dr. P. C. Ray.

Regarding the two educational Services Prof. P. C. Ray said:—

My view is that the two services should be amalgamated into one. I am of opinion that the men in the Provincial Service are of equal value to those in the Indian Educational Service and therefore should be absorbed in one service. The present arrangements gave rise to lot of heart-burning and



MR. HASSARAM VISHINDAS.

Permanent Secretary, Congress Committee, Karachi, Secretary of the Indian Social Conference and the Theistic Conference, Karachi.

discontent and a great many people smarted under that sense of injury. It is not consistent with self-respect that men of equal calibre and work should be ranked in two different services. My opinion is that those engaged in College work should be classified in one group.

I say that the recruitment should be done in India by the local government with the aid of an expert body of counsellors. I have got a great horror for appointments made by the India Office. (Laughter.) The local body of experts can well make a selection. Recently, independently of the India Office the Calcutta University appointed Professors Young and Jacobi for special chairs.

I would not recruit directly from the University. Indian recruits might have a short English training first. But this is not necessary, our best and foremost men being those who have never had any European training, as for instance Mr. Gokhale, Dr. Rash Behari Ghose and our poet Rabindranath Tagore. I do set a good deal of store by a European course, but there are, as I have said, very many eminent men who have not received a European training. If the prospects were improved you would get the very best. Good men may also be directly recruited because we have arrived at a stage in our University life when we can expect very good men. I do not agree with my colleagues who want to see two classes. In some cases where men show extraordinary merit they may be given a special allowance whether they be Europeans or Indians. The Secretary of State sends out mere gradu-



THE HON'BLE MR. HARCHANDRAI VISHINDAS.

President, Karachi Municipality, Chairman of the Reception Committee of the Indian National Congress.

ate recruits for the most part. They are so many dark horses and one cannot say what they will turn out. In fact they have often proved to be failures. The bare fact that a man is a European and has been recruited at a British University does not mean that he is going to turn out a very successful teacher.

To the Earl of Ronaldshay.—I am strongly opposed to two water-tight compartments. As regards the man who has joined at the bottom of the ladder, I would not send an average man to England—there is no peculiar charm in the soil of England or Germany—but I would send men on study-leave, men who have shown a special aptitude or have done original research work.

The view that a special allowance might be given to Europeans in view of their service in a distant country was put forward as a compromise and it should in my opinion be given only in exceptional cases. Many of my colleagues were afraid they might not get anything at all unless we came to a compromise; hence this suggestion.

To the Chairman.—I do not say that European training is absolutely necessary. I say it is not necessarily necessary. I do not consider it indispensable.

To Mr. Rahim: I have often found that a British qualification serves as a cloak for ignorance of a subject.



RAO BAHADUR DEWAN HIRANAND KHEMSING.
Chairman, Reception Committee, Industrial
Conference, Karachi.

To Sir T. Morison.—As regards the amalgamated services, my view is that the salary may be from Rs. 300 to 1,500. Ordinarily I would not go beyond that, but in the case of Directors and in certain other exceptional cases they may get higher pay for executive and administrative work. In the views put forward in the note I had to be guided more by what my colleagues wished to put forward. For an average man, if he began at Rs. 300 it would be quite well. He should not rise beyond Rs. 700 or 800 by increments of about Rs. 30. There is another class who might join at Rs. 1,000 and go on to Rs. 1,500. An exceptionally good man, who was originally appointed as an average man on Rs. 300, who had since shown his marked ability after four years, should either be promoted over the heads of his seniors or a special allowance should be given him. Such men I would promote to the grade rising to Rs. 1,500. I would after his fourth year put him in the Rs. 500 grade with more rapid increment, or he might be given personal allowance.

Dr. Ray's Pupils who have done Research Work.

To Mr. Gokhale.—My view of my pupils who have done research work under me is that we have exceptional facilities for carrying on original research at the Presidency College. I think we are getting and going to get as good material as one should wish.



**THE HON'BLE MR. SALUBHAI
SAMALDAS, J. P.**

President, Industrial Conference, Karachi.

I have heard of good original research papers by some of my pupils. Of course they have won the highest academical distinctions, but over and above that they have contributed papers to the leading journals in England, Germany and America. I have received a letter from Sir Henry Roscoe in which he complimented me not only for my own work, but on the work done by my pupils.

If these pupils went to Europe they could undoubtedly fill with success the chairs of chemistry, but they would be successful without going to Europe. They would do as good work and should do better than any graduate you could bring out, because these men here represent our very best, and you would bring out ordinary men. Men like Sir William Ramsay, you could not of course get.

The time is fast coming when we shall be able to do without Europeans altogether: then we should do as the Tata Institute, and get out only one or two of the very best England can produce.

Teaching and Research.

I belonged to the University of Edinburgh, and there no one could aspire to a chair who had not many original contributions. We ought to encourage talent and merit by such men being given appointments. Teaching and experiment go hand in hand.

I have visited the centres of scientific activity all over the world and I have found that the best teachers are also the best original workers and experimental men. These, as I have said, go hand in hand-

English Experience.

To Mr. Rahim : An Indian with English experience would have an advantage. It would have a value. I am not going to underrate this advantage, because I have spent seven years in Europe myself, but what I mean is that a man who takes a Cook's holiday ticket and comes back with some sort of degree takes only the cloak of European experience. To have a real English experience broadens one's view and gives one a more catholic outlook. I should be the last man to disparage this. An Indian professor can produce better results because he lives among the pupils, whereas the European professor lives a life apart from his pupils. But there is no denying the fact that the European Professors have built up the Education of this country, and there have been some European Professors, who produced more effect.

To Mr. Biss : What I meant by living a life apart is that Indian professors come into closer touch with Indian students. Apart from the educational considerations there are no reasons for employing Europeans in the Educational Service.

To Mr. Gupta : I have referred to very high original research work by my pupils ; and on the arts side there has also been a great stimulus. Such students I would put on the same scale as European graduates. Officers doing professorial work should get equal allowances irrespective of creed or colour. Formerly Prem Chand scholars began work at Rs. 250 but now they get only Rs. 200 and this has scared away the best intellects from the Provincial Educational Service.

Public Life and Public Spirit in Sind.

Sind is a sub-province of the Bombay Presidency having a population of only 3,513,435, whereas the *district* of Mymensingh in Bengal has a population of 4,526,422. This will show how very plucky it was on her part to undertake to hold a session of the Indian National Congress and sessions of the various social, industrial, religious, temperance and other conferences in her principal town Karachi. In point of population (151,903 in 1911) this city occupies the seventeenth place in the Indian Empire, coming next to Calcutta, Bombay, Madras, Hyderabad (Deccan), Rangoon, Lucknow, Delhi, Lahore, Ahmedabad, Benares, Bangalore, Agra, Cawnpore, Allahabad, Poona and Amritsar. The volume of the foreign trade of Karachi, however, according to the figures for 1911-12, comes only next to Calcutta and Bombay, though at a long distance. Here again we must not forget that Sind has been hard hit by the recent failures.

It is a matter of sincere satisfaction that the attendance of delegates at the last



RAO BAHADUR BULCHAND DAYARAM.
Chairman of the Reception Committee of the Indian Social Conference, Karachi.

session of the Indian National Congress has been proportionate to the enthusiasm, public spirit and self-sacrifice of the Sindhis. Considering that Karachi by no means occupies a central position and that many provinces have recently suffered grievously from natural calamities, an attendance of seven hundred delegates, 150 of them being Mussalmans, and more than four hundred non-Sindhis, must be considered satisfactory. We have also to take into consideration the depressing effect of the absence of such leaders as Mr. G. K. Gokhale, Mr. Madanmohan Malaviya, Sir Pherozeshah Mehta, Mr. Surendranath Banerji, etc. A very encouraging feature of this session of the Congress is the cordial co-operation of Hindus and Mussalmans.

The Indian National Congress.

The Karachi session of the Indian National Congress has been a great success.

The Chairman of the Reception Committee, the Hon'ble Mr. Harchandrai Vishindas, welcomed the delegates in an appropriate speech, in the course of which, referring to the Hindu-Moslem question, he said:—

Before proceeding further I pause to take note of a happy change that has of late come over and which augurs well for the future of the country. I mean the improvement in the relations between Hindus and Mahomedans, the two great communities of the country. The prophetic vision which the last year's Reception Committee Chairman held forth to our mind's eye of "three hundred and fifteen million human beings marching on the road of peaceful progress with one ideal, one aim, full of determination and enthusiasm," appears, I am happy to observe, within measurable distance of accomplishment.

It is a source of no little gratification that this new awakening has come to our Mahomedan brethren that the "progress of our common motherland must depend upon a hearty co-operation among all her sons and that the Mahomedans must form conceptions of broader obligations and wider responsibilities to the country as a whole towards nation building." The adoption by a Council of the Moslem League, the accredited body of the whole Moslem community in India, last year under the Presidency of H. H. The Agha Khan of the ideal of self-government suitable to India under the aegis of the British Crown was a message to us that our Mahomedan brethren were falling into line with the creed of the Congress. The able Secretary of the League in the address he delivered recently at a meeting of the London Indian Association held at the Caxton Hall explained that "The study of the poets and philosophers which had brought about a new political consciousness to the Hindus twenty years ago brought about the same consciousness to the Moslem twenty years later." He further said "It would not do to mistake these signs for an ebullition of Moslem temper which would subside as soon as it had arisen. But these were symptoms of the effect that education on similar lines had produced on two communities living side by side and recognizing a common destiny above the existence of separate entities and the "Din" of communal claims."

He also made the following outspoken remarks on the Currency system:—

It seems to me high time that this Congress expressed its condemnation of the Currency System under which about 40 millions sterling of India's money consisting of Paper Currency Reserve, Gold Standard Reserve and Floating Cash Balances is withdrawn from this country and used in London for loans to Joint Stock bankers, bill-brokers and finance houses of that city. In the first place this



RAO BAHADUR DEWAN TARACHAD
SHOWKRAM.

Chairman of the Reception Committee of the All-India Theistic Conference, Karachi.

money earns only 2½ per cent interest in London whereas in India it could be lent on 5 per cent. In the second place being in India it would on the one hand largely assist Indian Trade, as one of the crying needs of India now is more capital with which to develop her natural resources and on the other it would greatly ease the money market and thus serve as a check upon monetary crises like the appalling one we have so recently witnessed. Under the present arrangement not a pie of those stupendous millions goes to the benefit of India. Is our money to be made a football for foreign exploiters to play with? Are the interests of the millions of population from whom the money is taken and whom the currency operations affect to be considered a negligible quantity, while those of a microscopic but clamorous and influential minority to be pandered to? Should foreign trade be financed at the expense of the Indian taxpayers? Moreover, the sooner the scandal of these huge cash balances is done away with the better. This cash balance from 4 million odd pounds in 1907

has swollen to near upon 18 million pounds in 1912. Does not this clearly show that we are overtaxed? The British Chancellor of the Exchequer so adjusts his budget as to be frequently in debt to the city to the extent of some millions whereas for India the reverse process is adopted of holding these enormous balances in hand so that they may be made use of by the London Financiers at half the rate of interest that would be procurable in India and may help the trade of England where capital is overflowing, and be removed from India which is in sore need of it and whose industries and resources are crying for development.

The Presidential Address.

The Presidential address of the Hon'ble Nawab Syed Mohammed covered extensive ground. He referred to the Royal message, and spoke of the *rapprochement* between Hindus and Mussalmans in the following terms :—

In the eloquent address delivered by the late Mr. Budruddin Tyabjee as the President of the Third Congress held at Madras in 1887, he said, "It has been urged in derogation of our character as a representative national gathering, that one great and important community—the Mussalman Community—has kept aloof from the proceedings of the two last Congresses. Now, Gentlemen, this is only partially true, and applies to one particular part of India, and is more-over due to certain special, local and temporary causes." These temporary causes alluded to by Mr. Tyabjee are now gradually disappearing with the progress of education and it is a happy sign of the advancing times that there is an increasing *rapprochement* between Hindus and Mussalmans—a *rapprochement* emphasised this year by the fact that the "All-India Muslim League" during its session held in Lucknow has adopted the following resolution, viz. :—

"That the 'All-India Muslim League' places on record its firm belief that the future development and progress of the people of India depend on the harmonious working and co-operation of the various communities and hopes that leaders on both sides will periodically meet together to find a *modus operandi* for joint and concerted action in questions of public good." Another resolution which the League has adopted defines its object as "the attainment under the *ægis* of the British Crown of a system of Self-government suitable to India." I cordially welcome the spirit in which these resolutions are conceived, and I rejoice in the changed attitude which the Muslim League has adopted in its political course of action and in the happy and harmonious progress which it foreshadows for the Muhammadan and Hindu communities.

There is not the least doubt that for the winning of political rights by Indians the one thing that is absolutely necessary is a good understanding between Hindus and Mussalmans.

Coming to the South African question he observed :—

The fate of one hundred and fifty thousands of our brethren and countrymen settled in South Africa cannot be a matter of indifference to us, as I am sure it cannot be to our Rulers. The heroic struggle that they are carrying on against overwhelming odds evokes

our heart-felt sympathy for them and our deepest indignation against their oppressors. But, Gentlemen, what could our sympathy and indignation do in this situation? We can send, as indeed we are already sending so liberally, pecuniary relief to the oppressed, but we cannot restrain the hand that oppresses. It is for the Imperial Government to step in and alter the course of things in favour of our brethren. We have had any amount of expressions of sympathy, of encouragement and of hope, but no prospect of action is yet within our sight. The spectacle of a world-wide Empire embracing about 500 millions of people as its subjects, being powerless to restrain an irresponsible Colony is not only unedifying in the extreme but is incomprehensible and causes dismay to the Indian mind.....

But to-day they find the Imperial Government standing by while blow after blow is deliberately aimed at them with terrible precision and effect. This indifference has aggravated the situation and has roused bitter feelings between two countries of the Empire and is certainly derogatory to the high character of British statesmanship. Not only that, it leads one to think that this indifference in effect encourages the South African Union in the belief that their mistaken policy has the support of the Government at Home.....

I say that we should ignore the Union, for the simple reason that the Boers will never accept our claims for better treatment, because they are convinced that the war was mainly undertaken, as I have already shown, for the sake of Indian settlers and that these have been the primary cause of the loss of their former independence. The British Government are responsible for the present difficulties which they could have easily foreseen and avoided by imposing conditions regarding the rights of Indian settlers at the time of granting Self-Government to South Africa.

I have more faith, I confess, in retaliatory measures such as the placing of an embargo on the importation of coal from Natal into this country, and the closing of the doors of competition for the Civil Service against the South African Whites. It seems to me that these are the only weapons at present available and the Government of India should lose no time in making use of them. I am aware that these measures have the disadvantage of being merely irritating without being directly effective or inflicting any real disability on the Colonists. But their moral effect would, I am convinced, be very great on our people and will not be altogether lost on the Union Government. By having recourse to these retaliatory measures our Government would be showing before the whole world that they are in earnest and would not tolerate the ill-treatment of Indian subjects of His Majesty in any part of the Empire. We have to advocate retaliatory measures because we have been driven to do so much against our own will. We however hope that the resources of representation are not yet exhausted and that the Imperial Government have not yet done their utmost to secure justice for our countrymen.

Regarding the reconstruction of the Council of the Secretary of State for India, he was of opinion that at the present day an elective element in that body was absolutely indispensable, seeing that even so early as 1858 it had been considered essential

We must therefore strongly urge on the Secretary of State for India that, in any reform he may contemplate in the constitution of the India Council, a proportion of not less than one-third of the members of that Council should consist of Indians elected by the non-official members of the different Legislative Councils in India.

The next requirement will be to confine the functions of the Council of India to those of advice, consultation and assistance, and not to extend them to those of administration.

I have already stated that an elective Indian element is essential and if it be not practicable to introduce it in the Council in respect of more than one-third of its strength, the remaining two-thirds might consist of other elements calculated to maintain its strength as a consultative and deliberative body. I would therefore suggest that another one-third should consist of members of Parliament and other men acquainted and in touch with the public and political life in England, while the remaining one-third may consist of ex-officials from India—Indian or European—who may be expected to bring to the Council the knowledge of actual administration which they have gained in this country.

He next referred to the changes that ought to be made in the regulations relative to the Reformed Councils, to Local Self-government and to Primary and Technical Education.

Primary Education, I need not say, is the remedy of remedies that will help the masses at present steeped in ignorance, superstition and lethargy, to get out of the slough of despond, and will teach them self-help by placing within their reach, through the medium of literature, the benefits that would accrue from adopting modern methods and principles in their hereditary and time-hallowed occupation of agriculture and other small industries.

After dealing with Land Settlement, he referred to the question of high prices.

While on this subject I should like to draw the attention of the Congress to the present grave economic situation caused by the increasing struggle for existence, the abnormal rise in prices and unemployment in the country. Food-stuffs are being sold at famine prices and the enormous rise has an oppressing effect on the average man. No doubt we can understand the plausible reason often put forward that modern facilities of communications are bound to have the effect of equalising prices. At the same time we cannot lose sight of the fact that high prices in manufacturing countries do not affect the people to the same extent as they do in this country where there are no industries—the only industry being that of agriculture. It is therefore the duty of the State to find some remedy for the high prices now prevailing. I fully trust that the Government are not unmindful of their responsibility in the matter and will devise some means of checking this growing economic evil.

The other subjects that he dealt with were The Public Service Commission, Indians in the Army and Islam outside India. In concluding he struck a note of concord.

"If you want progress, be at peace with all" was said by one of our wisest men, the celebrated poet and philosopher, Hafiz. Muhammadanism, rightly under-

stood, has no antipathy to any other religion. It is based on the widest conception of liberalism and democracy. A policy of narrow aloofness or intolerant hostility is unknown to my religion. Gentlemen, the times are with us. Let us, Hindus and Mussalmans, Parsis and Christians, all join hands in brotherly co-operation and press forward, with confidence and faith in the work that lies before us. I have already dealt with the advance that is being made by my co-religionists towards a rapprochement. May I now earnestly request my Hindu brethren to embrace this opportunity, to step forward and to clasp the extended hand in a spirit of earnestness, of good-will and of appreciation? I have many friends among you. I know that you have been anxious to join hands with your Mussalman brethren. The time is riper now for a clear understanding than it has been for years past. Concessions there must be, and sacrifices you cannot avoid. When harmony has to be restored, conjoint work has to be done, we must ignore trifles which actuate small minds, and concentrate our activities upon the larger work of consolidation.

A presidential address cannot and ought not to be an encyclopædia. But one subject that we have missed in the Nawab Saheb's sober address we hope to be excused for mentioning. It is the dreadfully insanitary condition of most provinces of India, and the consequent abnormal death rate. Malaria has not disappeared, nor plague, and other scourges. We must live before we can attend to any other thing. Health, therefore, is the primary consideration.

The Industrial Conference.

The Indian Industrial Conference at Karachi was presided over by the Hon. Mr. Lalubhai Samaldas. In his able presidential address naturally the first subject dealt with was the bank failures. His expert diagnosis of their cause seems to us correct. "The prime cause appears to be either vast speculation or locking up of an unduly large amount of call and short notice deposit money in long period loans, which could not be called up when the depositors required the repayment of their monies." His elaborate discussion of the subject is dispassionate and is calculated to prevent either undue pessimism or undue optimism. The extracts he has made from Gilbert's book on Banking are particularly timely. He also made some suggestions regarding banking legislation.

He next dealt with agriculture, agricultural industries and non-agricultural industries. He quoted the opinion of a sugar expert, who went to the West Indies for the study of the subject of the sugar industry as a Government of India scholar, to the effect that "it would be best to begin by establishing gur or jaggery making fac-

tories; and that when they are found to be working successfully, it would be proper to consider the question of adding a refinery."

Regarding the cotton mills industry Mr. Samaldas said:—

The production of woven goods has doubled itself in the last decade, and yet the imports of woven goods do not show any decrease. This is due to the fact that the production of white and bleached goods in this country is on so small a scale that it has not affected the import to any appreciable extent. So long as we have to depend for our plant and machinery on foreign countries, so long as we are behind these countries in our knowledge of technological chemistry, and so long as we are not able to produce cotton equal in quality to American or Egyptian cotton, we shall find it difficult to compete on fair terms with Manchester or other centres of weaving industries. In this connection I cannot help referring to the continuance of the excise duties on cloth produced in Indian mills.

He thus outlined in a general way the causes of most of the failures of joint-stock concerns:

(1) Want of expert preliminary inquiries as to the possibility of the success of that particular industry; (2) inexpert or inefficient internal management; (3) want of control by the agents; (4) want of commercial or economic knowledge as regards that particular industry; (5) The difficulties in the way of getting the required working capital at a profitable rate of interest.

He dwelt at suitable length upon the subject of the training of young men in technological and managerial lines, and concluded with the following measured words of hope:—

The flowing tide is with us and though the line of progress is not soon marked, every wavelet assists to push the boundary line forward. There are bound to be set-backs, for there can be no continuous progress in this as in all matters and the only thing we have to be careful about is to see that even after each set-back we are further on the road and nearer our goal than when we began. In spite of the present gloom, the future does not seem to me to be devoid of hope; and it is entirely in our hands as to when and to what extent we are able to realise our expectations. What Lord Haldane so well expressed about success in individual life applies as much to races and nations as to individuals, and I cannot bring this address to a better close than repeating his message: "We all or nearly all get a fair number of chances in life. But we often do not know enough to be able to take them and we still more often pass them by, unconscious that they exist. Get knowledge and get courage and when you have come to a deliberate decision, then go ahead, and go ahead with a grim and unshakeable resolution to persist."

The Theistic Conference.

The Rev. Dr. J. T. Sunderland presided over the All-India Theistic Conference at Karachi. He delivered an inspiring and thoughtful address on "Human Brotherhood", from which we must be content for the present to make only one extract.

Man's earliest idea of human brotherhood was necessarily narrow and limited, because men's relations with one another were limited. First, there was brotherhood within the family but no further. Later it widened to take in the clan or the tribe, but did not extend beyond that. Still later, as tribes or clans united to form nations, the brotherhood idea enlarged and became national. But outside the nation all peoples were still regarded as aliens and barbarians, against whom it was proper to wage war and from whom it was right to take by force lands, flocks and herds and other property, slaughtering captives or making slaves of them at the pleasure of the conquerors. The thought of brotherhood extending without limit and carrying with it duties and responsibilities to all men everywhere, was very slow in making its appearance.

Nor was this strange. Men could not get the idea of one humanity until first they had the idea of one world; and until recent times there was no such thing known as one world.

The countries of the earth were simply so many fragments of a world, bearing only the slightest relation to one another. Japan was a country by itself, hardly known to exist by any beyond its near neighbours. China was a country largely isolated from the rest of the world. The same was true of India. Europe was a continent off by itself, in early ages having little intercourse with other parts of the Earth. The great double continent of America was not even known to exist until about four centuries ago. Australia was hidden away in distant seas until very recent times. The vast interior of Africa remained an unknown land up to our own generation. Thus all these lands of the earth were mere unrelated fragments of a world.

But now a great change has taken place. Within our generation the world for the first time has become really one. How has this been brought about? By many causes. Exploration and discovery by land and sea have made all parts known, even to the tops of high mountains, and the seemingly inaccessible North and South Poles. Trade and commerce, railways and telegraphs, cables under seas and wireless messages over seas and lands, postal systems, world-wide finance, travels, newspapers and literature circulating everywhere—these things like shuttles have woven all parts of the earth together and made them into one, and constituted all the peoples of the world for the first time really one humanity.

The consequences flowing from this unification of the world must necessarily be great. Since we have now one world and one human family, the family must learn to live together in peace and good will. This is absolutely vital. Antagonisms between people far apart and having little relation are comparatively harmless, but antagonisms inside a family are fatal. This means that the most imperative, the most pressing question now before the whole world is, how to promote human brotherhood, how to enable the great newly created world-family of nations and races, to live together without destroying one another. Human brotherhood is good in whatever form it appears. It is particularly important, however, that it be promoted in four directions; namely, between Races, between Nations, between Individuals and Classes, (social and industrial brotherhood), and between Religions.

Patriotism of Indians in Japan.

The Indians in Japan are not many in number. Yet they have sent to the Presi-

dent of the Indian National Congress Rs. 5,500 for the relief of the passive resisters' families and strikers in South Africa. This should serve as a reminder to us all.

A Paid Vice-chancellorship.

It is said that there is a proposal to give the Calcutta University a paid Vice-chancellor. We are entirely opposed to such an arrangement. It is true the work of the Calcutta University has so grown that it is enough to occupy fully the time that a paid man is likely to devote to it. But when we find that an honorary functionary is actually doing the work, why should thousands of rupees be spent for the purpose? Seeing that even the older and better among the Universities of the West are improving and developing more and more, it should be plain to the meanest understanding that Calcutta requires for its advancement all the money that it has and can get.

There are other considerations than pecuniary which militate against the idea of a paid vice-chancellorship. Under its present Vice-chancellor, the University has developed in the right direction in several ways. The vernacular of the province has obtained a greater recognition than before and is likely in the future to occupy a still more important place in the education of our youth, which is both proper and necessary. If in the past we had a paid Vice-chancellor (he could not be other than a European Civilian or I. E. S. man), this could not have taken place. And if in the future, we get such a paid Vice-chancellor, it is probable that he will not feel as much enthusiasm for the vernacular as an Indian Vice-chancellor. As a people we shall never be properly educated unless we can assimilate the highest knowledge, whether of the East or of the West, in and through our vernacular literature. Hence the importance of the question of the vernaculars receiving due recognition at the hands of our Universities.

Whatever may be the case with preparatory or transition stages, it is true in the long run that *no race can properly educate another*. Each race must educate itself by its own men. The aim of our universities is to educate our people. This work can not be accomplished unless there is created an enthusiasm for knowledge among our countrymen. But how can there be any

such enthusiasm if people see that they are always or mostly to occupy the position of learners, not of teachers? Without doing any injustice to the true and zealous teachers among our European instructors, we may say that as a class Indian teachers of India's youth are more likely to put their whole heart into their work than foreign teachers. Moreover as knowledge grows among a people, not merely by learning from others, but more by the necessity of having to teach, by research work, by the desire and effort to discover hitherto unknown realms of knowledge. Bearing all these facts in mind, we shall be easily able to perceive the absolute need of opportunities for Indian teachers to do post-graduate teaching. Under its present Vice-chancellor many Indian graduates have got such opportunity. We want more of it. There may be and may have been exceptional men in the Indian Educational Service, but it may be said, without injustice, that that Service as a whole desires to monopolise to itself not only the most lucrative posts but also the reputation for learning, for the ability to teach and for administrative capacity. If there had been a paid Vice-chancellor during the last decade or so, could our men have got so many University professorships or lectureships? If there be a paid Vice-chancellor now, is there any likelihood of a still greater opportunity being given to our men to do post-graduate teaching? Is there any likelihood of even the present range of such opportunity remaining uncontracted? From the correspondence published in the *Statesman* and other papers some months ago, it is clear with what jealousy the Indian professors and lecturers of the university are regarded. Should the paid Vice-chancellor be a civilian, instead of being an I. E. S. man, things would be no better. For there is not less caste-feeling against Indian talent and ability among them than among I. E. S. men. There is another reason also why the I. E. S. men do not like the present university *regime*. It is not only Indians who are doing post-graduate teaching in the university, but also Europeans who do not belong to the I. E. S. Some of them, though not inferior to any European member of the I. E. S. still in service, draw less salary than is assigned to the highest grades of that service. So the I. E. S. monopoly is being broken by both Indians and

European outsiders. And it is good that it should be so.

Indians, including some who have not received their training in the West, are coming more and more to be appointed examiners for the highest degrees. This tendency could not have been strengthened, cannot but be checked, by a paid European Vice-chancellor.

Without taking away in the least from the credit that justly belongs to Dr. Rash Behari Ghose and Sir. T. Palit for their munificent donations, people believe that the fact of there being an Indian Vice-chancellor had something to do with these large sums coming to the University. Nay, it has been rumoured that Sir Ashutosh Mukherji actively exerted himself in the matter. It is also believed that he was not an unconcerned onlooker when the donors laid down the condition that none but pure-blooded Indians were to occupy the chairs founded by them. We cannot associate activity of this description with a paid vice-chancellor. The University College of Science has not yet materialised. There is nothing inconsistent with the fitness of things in the expectation that the man who held office at its inception should be in office still to see its laboratories in working order and its lecture galleries filling with students. No paid European Vice-chancellor is likely to feel any enthusiasm for an institution from which men of his race have been deliberately, and quite justly, excluded. And without enthusiasm the University College of Science can not be what it is expected to be. A European I. C. S. or I. E. S. is not likely to do his utmost to secure the enthusiastic co-operation of men like Prof. J. C. Bose and Prof. P. C. Ray.

Whatever may be said against the present Vice-chancellor, no one can say that any European professor or civilian in Bengal possesses his varied learning, his versatility, his energy and his love for the work of the university.

One may ask, is it then suggested, expected or desired that the Vice-chancellorship should be an honorary incumbency for life? Certainly not. What we contend is

that if a change is to be made, it must be a change for the better; in any case it must not be a change for the worse. And it is because we are convinced that a paid Vice-chancellorship would be decidedly a change for the worse that we have written this note. If there be any personal feeling against Sir Ashutosh Mukherji, some other competent Indian may be chosen, provided he is able to devote sufficient time to the work.

In conclusion we say that in our opinion a European Barrister Judge as honorary Vice-chancellor would be preferable to a paid European civilian or I. E. S. man, as he would be likely to have a little less caste-feeling.

Lala Lajpat Rai's Donation.

At the last anniversary of the D. A.-V. College, nearly Rs. 90,000 were received as donations, Lala Lajpat Rai alone contributing Rs. 50,000. This represents his savings during the last four years. In recent years, there have been in India larger givers for the advancement of education, but none actuated by a higher spirit.

"The Monk of Wittenberg".

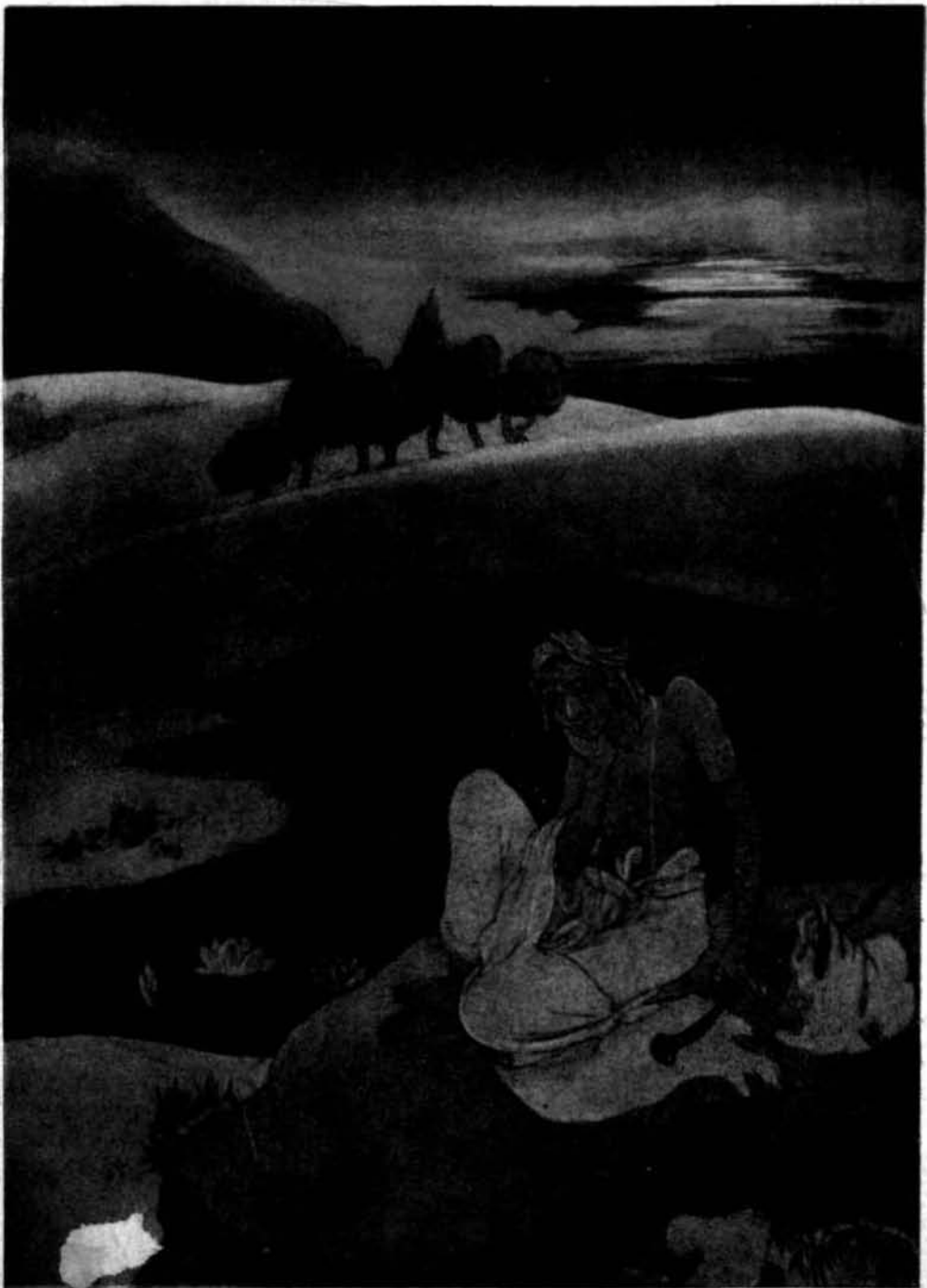
A European professor has communicated to us the following anecdote:—

"In one of the text-books Luther was referred to as the monk of Wittenberg. Mr. D. (a European professor) did not understand the allusion and sent a note to the office,—“Babu, find out who was the monk of Wittenberg.”

"Music hath Charms."

With reference to our note in the last number under the above heading, a European gentleman who knows much about the ins and outs of the Indian Educational Service writes to us:—

"I believe a Director of Public Instruction who lately retired owed his success to his singing of comic songs. Perhaps it might be as well to require future applicants to sing a comic song and accompany it with a banjo before the Secretary of State and his Council."



HIS HERITAGE.

By Babu Asit Kumar Haldar.

COLOUR-BLOCKS AND PRINTING BY
C. RAY & SONS, CALCUTTA.

THE MODERN REVIEW

VOL. XV
No. 2

FEBRUARY, 1914

WHOLE
No. 86

A MUGHAL PRINCE AT THE MARATHA COURT

INTRODUCTION.

SULTAN Muhammad Akbar, the fourth son of the Emperor Aurangzib Alamgir, was born at Aurangabad on 11th September, 1657. As his mother, Dilras Banu Begam, died within a month of his birth, the young orphan was treated by his father with special tenderness. "God be my witness that I have loved you more than my other sons," as Aurangzib says in a letter to Akbar. The prince served the usual apprenticeship in government by acting as viceroy in some provinces.

On 10th December, 1678, Maharajah Jaswant Singh of Jodhpur died in the Imperial service at Jamrud in Afghanistan. The Emperor immediately seized Jodhpur and sent an army into Marwar to bring it under his direct rule. The deceased Maharajah's property in the fort of Siwana was ordered to be confiscated. His widowed queens delivered two sons on reaching Lahore in February, 1679, and then proceeded to Delhi intending to return to Jodhpur. But meantime Aurangzib had sold the kingdom of Marwar to Jaswant's nephew Indra Singh, destroyed the temples of Jodhpur, and ordered the cartloads of idols brought from the city to be flung down in the cavalry square of the Imperial court and under the steps of the Juma Masjid to be trodden on by the Muslims. From 2nd April the *jaziya* or poll-tax was reimposed on the non-Muslims in order, as the official history of the reign asserts, "to spread the law of Islam and to overthrow the practices of the infidels." (*Masir-i-Alamgiri*, 171-177.)

At Delhi the leading Rathor adherents of Jaswant,—Durgadas, Ranchhordas, and

Raghunath Bhatti,—continued to urge the Emperor to allow Jaswant's surviving infant, Ajit Singh,—the other having died in the meantime,—to go home and declare him as the heir of Marwar. But Aurangzib (15th July) ordered the baby prince to be seized and confined in the prison of Nurgarh. The Rathor escort offered a most heroic resistance to the arrest, and their leaders, by successively sacrificing themselves and their devoted followers in rearguard actions, carried Ajit Singh away in safety to Jodhpur (23rd July), after maintaining a running fight with the Mughal army for some days. The two Ranis were killed to save them from capture.

The Rathor ministers immediately got possession of Jodhpur. The Mughal *faujdar* of Jodhpur and the *faineant* Rajah Indra Singh were dismissed by the Emperor for incompetence. Mughal armies now marched into Rajputana to wrest Jodhpur from the Rathors. The Emperor himself went to Ajmir (25th Sep.) to be near the seat of war. Prince Akbar accompanied him, and moved in advance with the vanguard. Maharana Raj Singh of Udaipur having taken up the cause of the orphan heir of Jodhpur, the Imperial army started from Ajmir (30th Nov.) to punish him. Prince Akbar entered Udaipur (in January, 1680), after its evacuation by the Maharana. Mewar was ravaged by the Mughals and 176 temples were destroyed in Udaipur and its environs, besides 63 others in Chitor. (*Masir-i-Alamgiri*, 183-88.) The war dragged on for some months, Raj Singh being driven to sore straits and dying on 22nd Oct., 1680.

The Emperor had been staying at Ajmir,

the bulk of his army being engaged in the war under the command of Akbar. On 7th January, 1681, he received the startling news that Prince Akbar had rebelled "at the instigation of the Rathors and some traitors among the Imperial servants," proclaimed himself Emperor, and was planning to attack Aurangzib, who was slenderly guarded. But loyal officers made forced marches to join the Emperor, who boldly issued from Ajmir and reached Doharah on the 15th. Akbar too arrived within three miles of the place and encamped for the night. The battle was fixed for the next morning. But at night Tahawur Khan (surnamed Padishah Quli Khan), the chief adviser of Akbar, came to the Emperor's court at the invitation of his father-in-law, a loyal officer. As he declined to take off his arms before entering the Emperor's tent, there was an altercation with the courtiers; then he turned to go back, but was beaten to death by the Imperial guards. Aurangzib also sent a false letter to Akbar and contrived that it should fall into the hands of the Rajputs. In it he praised the prince for his success in pretending to rise in rebellion in order to deceive the Rajputs and bring them easily within the clutches of the Imperial army!

The Rajput leaders on intercepting this letter went to Akbar for an explanation, but could not see him as he was then sleeping. The journey of Padishah Quli Khan to the Imperial camp doubled their suspicion of a trap having been laid against them; the vast Rajput army melted away during the night and Aurangzib was saved! Next morning (16th Jan.) Akbar woke to find himself utterly deserted, and he fled from his camp, leaving his family and children behind. Durgadas returned to him when the truth became known.

After passing some months in Marwar and Mewar, incessantly hunted by the Imperial forces, Akbar at last fled to the Deccan under the escort of the faithful Durgadas, crossing the Narmada on 9th May, 1681, and passing by way of Burhanpur, Talnair and Baglana into Sambhaji's territory. A very amusing correspondence was now carried on between father and son, Aurangzib professing the greatest love and forgiveness for Akbar and that prince taunting the Emperor in scathing terms and doggerel verses for his administrative failure and claiming that in rebelling

against his father he was only following a course sanctified by the example of Aurangzib himself!

Accounts vary as to the treatment of Akbar by Sambhaji. Khafi Khan says that he was at first well received and lodged in a palace six miles from Raigarh, but that afterwards he was treated with scant courtesy and allowed too small a pension for the support of his followers. Bhimsen, on the other hand, says that Sambha gave the refugee a royal welcome and a liberal allowance. But the fact is clear from the following letters that Akbar tried to play the Padishah in his exile, while Sambha stood on his own dignity and could never forget that the self-styled Emperor of Delhi was really a beggar living on his bounty. Besides, Akbar was ever haunted by the fear that the Maratha court would make terms with the Imperial Government by delivering him up to his father's vengeance. At last, in search of a securer haven, Akbar left Sambha, went to the European possessions on the Bombay coast and there took ship for Persia at the end of January, 1683. (*Masir-i-Alamgiri*, 224.)

At the Persian court he demanded armed aid for the conquest of Hindustan; the Shah replied that he could not abet his attempt against his father's throne, but would gladly help him with men and money in a war of succession with his brothers. Nothing was now left for Akbar but to wear his heart out in patient waiting at Farah on the Persian frontier and to wickedly pray for his father's speedy death. Aurangzib on hearing of his unnatural son's aims, smiled grimly and repeated the following Persian quatrain:

"My heart cannot forget the speech of
the potter
Who addressed a fragile cup that he
had made,—
'I know not whether the stone from the
sky of Fate
Will break you or me first.'"

In fact Akbar died in 1704, three years earlier than the author of his being. The following letters have been translated from Persian MS. No. 71 of the Royal Asiatic Society's Library. They were evidently copied from the original Persian letters used by Grant Duff and referred to in his *History of the Mahrattas*, original ed., vol. I. footnotes to pp. 307, 334, 335, and 336.

Kavi-Kulesh, nicknamed by the Marathas as 'Kalusha Brahman,' was a Brahman resident near Allahabad, and the hereditary priest (*panda*) of Shivaji's family, whose ancestor had once made a pilgrimage to Benares and been served by Kavi Kulesh's forefathers. During Shiva's flight from the Mughal court at Agra, Sambhaji had been left in his care and was afterwards conducted by him in safety to the Deccan. (*Khafi Khan, ii. 218.*) He rose to be Sambha's prime minister.

JADUNATH SARKAR.

I. MUHAMMAD AKBAR TO SAMBHAJI.

Sambhaji, the chief of great Rajahs, &c. ! hope for my boundless favours and know that, —

From the beginning of his reign it was the intention of Alamgir to utterly ruin all the Hindus alike. On the death of Maharajah Jaswant Singh this intention became revealed to all. His war with the Rana [Raj Singh, of Udaipur] was also the outcome of this design.

As all men are the creation of God, and He is the protector of them all, it is not proper for us as Emperors of India to try to uproot the race of landowners, for whom is India. Emperor Alamgir had carried matters beyond their limit, and I became convinced that if these men were overthrown then Hindustan would not continue to be in the hands of our family. Therefore, with a view to saving my heritage and also taking pity on this race [Rajput Rajahs] who have been loyal to us from olden times,—I decided, at the request of Rana Raj Singh and Durgadas Rathor, to ride to Ajmir and fight a battle for the throne, so that the intention of God might become known. In this state of things, as the Rana happened to die, the business was delayed. One month afterwards, Rana Jai Singh submitted the same prayer of his father [to me,] through Padishah Quli Khan,—who had gone to Jilwar in order to plunder his dominions,—saying, "If you wish that the honour of Hindustan should remain [inviolate], then we all, laying our hands on the skirt of your robes, hope for our deliverance and benefit from your Majesty."

At the request of these two great clans, I set about to take possession of my heritage. I arrived within two miles of the

encampment of Alamgir, it was three hours after sunset,—the battle having been fixed for the next morning,—when Death dragged the coward Padishah Quli Khan bound [with ropes, as it were,] to the court of Alamgir, who slew him immediately on his arrival. Although the going away of any one was not really subversive of my undertaking, yet, as Padishah Quli Khan had been the intermediary in bringing over to my side the Sisodias and Rathors, both these clans were seized with a groundless suspicion that the whole affair was a stratagem [of Alamgir.] So they decamped towards their homes, without informing me. At their departure my soldiers lost heart and fled, so that the battle was not fought.

At this I took a small portion of my family retainers with me and went towards Marwar. The night of the next day Durgadas Rathor saw me with all his troops, and decided to accompany me. I made two or three trips and circuits in the kingdom of Marwar. As Muazzam,—who had been appointed to pursue me,—could not overtake [me] in these rambles, he divided his troops and stationed them in different parts of the kingdom of Marwar as outposts. Therefore, I passed [into the dominion of] Rana Jai Singh, and he, after offering to me horses and other presents, begged me to remain in his kingdom. But as his country was close to the seat of the Emperor, I did not consider it prudent to stay there. Therefore, bearing in mind your bravery and high spirit, I decided to march [to your country.] So, helped by the favour of the gracious Accomplisher of Tasks, on the 1st Jamadi-ul-awwal, year 1092 A. H. (=9th May, 1681), I safely forded the river Narmada at Bhiswarah. Durgadas Rathor is with me. Keep your mind composed about me and cherish the hope that, God willing, when I have gained the throne, the name will be mine and the State will be yours. Fully realising Alamgir's enmity to yourself and to me, set your heart on this that we should act so as to promote our business. (*Verses*)

As the world does not stay in the same condition
It is better to have a good name, which endures
as a memorial.

This is what we expect from a man and a hero. What more need I say than that 'A hint is enough for the wise?' Written on

3rd Jamadi-ul-awwal, year 1092, (=11th May, 1681).

NOTES.—Maharana *Jai Singh* was the son and successor of Raj Singh. *Jilwar* probably stands for the *Jilwarra* pass leading into Mewar. Akbar forded the Narmada "at one of the crossing places appertaining to the ferry of Akbarpur, at a distance of 16 miles, close to the frontier of Rajah Mohan Singh," according to Khafi Khan (ii 276). Akbarpur is south of Mandu. The word written as *Bhaiswarah* in the ms. may be a copyist's error for Maheshwar, a noted place 8 miles east of Akbarpur. The year is wrongly given in the ms. as 1098.

II. MUHAMMAD AKBAR TO SAMBHAJI.

This chief of the Rajahs of Hind ought to act in accordance with this letter, that it may be the source of his good name in this world and the next. I wrote another letter before this; but most probably it has not reached you, or else you would have sent a reply. It is proper that you should not now fail in sending letters till my arrival, as my heart has been for a long time seeking for news about this devoted chief. What more except the desire of meeting you?

III. MUHAMMAD AKBAR TO SAMBHAJI.

Chief of august princes, cream of grand Rajahs, devoted follower, *Chhatrapati* Rajah Sambhaji! receive my imperial favours and know that,—the facts about the arrival of the Mughals and the exertions and firm stand made by Kavi Kulesh, have reached my knowledge from the letters of Muhammad Jan and Khidmatparast Khan. Kavi Kulesh is a very good and faithful servant of yours. Heaven avert that he should be ruined by any [other courtier] through jealousy! You ought to do everything to protect him. It is certain that by this time the Mughals have gone away, [or, otherwise] you have marched with your army, as you had written to me, towards Khelna. If you write, I too shall go and join you in the campaign. Written on 22nd Safar, 1093 A.H. (=20 Feb. 1682).

NOTE.—The year is wrongly given in the ms. as 1092.

IV. MUHAMMAD AKBAR TO KAVI-KULESH.

Received your two letters addressed to me and learnt their contents. My standards had set out from the *Raj-bari* for this purpose that you might enjoy the favour of an audience at this very place. But it was not feasible. You have now fixed the 3rd of the month of Muharram [if in 1093, then

corresponding to 2 Jan. 1683], as the date of your interview with me. From the first to the tenth of that month are the ten *ashura* ('ten holy days'). According to our laws and faith, to begin any good work during the ten *ashura* days is contrary to the practices and rules of piety. You should inform me after fixing the eleventh or the twelfth of the month for your interview, and on that very day my standards will march out of Shankarpeth and arrive at Malkapur. Write to me very quickly; the matter is urgent.

NOTE.—*Shankarpeth* is my emendation for *Shakarbheth* of the ms. *Malkapur* is 13 miles east of Vishalgarh (another name for Khelna) and 14 miles n.w. of Panhala, which last is 11 miles n.w. of Kolhapur. (*Ind. At.* 40 s.w.).

V. MUHAMMAD AKBAR TO KAVI-KULESH.

Received your letter and learnt its contents. You [have written] about your arrival at Panchwar and interview with him (?) As for the envoy of Muhammad Azam who has arrived there, it is not known to me why he has come and what agreement you have made with him. If you consider it to be expedient for yourself, make peace; otherwise I am not myself much inclined towards peace. There is no harm in your writing in reply, but your coming [here] is necessary and very convenient,—as many *rajkarans* will be accomplished. Know that the season for *rajkarans* is the monsoons. Don't remain careless in reliance on the peace [negotiations], because there is [really] no peace. After the rainy season that very affair of Bhingarh will be undertaken. Know beforehand what is for your own benefit better. Dated 24th Shaban (if 1093 A.H. =18 Aug. 1682).

NOTE.—*Rajkaran*, a Marathi word meaning, 'a state counsel, a deep and political project.' The date is wrongly given as 1090 in the ms. As for *Bhingarah*, Duff writes, "Akbar was at Pali and Bhingarh when Sultan Muazzam's troops were attacked" by the Marathas. (i. 336 n.) Prince Md. Azam at Ajmir was appointed to the Deccan on 31 July, 1681.

VI. MUHAMMAD AKBAR TO KAVI-KULESH.

I visited Jitapur on 14th Rabi-ul-awwal (1093 A.H. =13 Mar. 1682). Immediately on the receipt of this order, come to see me, as the enemy (?) are arriving near. God forbid that through delay, the affair should take another turn. Most probably Kirat Singh has been given permission to depart. Know the matter to be urgent. Consider

what has been written as ordered from by mouth.

NOTE.—The text has a word *jijab* which I have emended as *ghanim* (enemy); but it may also be *hajib* (envoy.) Kirat Singh was the younger son of Mirza Rajah Jai Singh and a Mughal commander.

VII. MUHAMMAD AKBAR TO KAVI-KULESH.

I had heard before this that you were ill. Probably you have by this time gained some relief. The question of peace is entirely at the discretion of the Rajah and yourself. But it is far [from wise] to remain careless in reliance on the conversations for peace—which is as yet a mere word and sound,—as the season of rains is over unless you have forgotten the business of Bhingarh. As for the peace with the Feringis, in which you have dragged me in as intermediary, it is not known to me how their affair has been concluded. What has the envoy of Muhammad Azam stated? What agreement has been made with him? What is the state of the Bijapur business? Written on 19th Ramzan, 1093 A.H. (=11 Sep. 1682).

NOTE.—In 1682 Sambhaji engaged in a war with the Portuguese for the possession of Chaul and tried to form an alliance with the English at Bombay. (Duff, i. 313—316). The ms. gives the date of the latter incorrectly as 1090.

VIII. MUHAMMAD AKBAR TO KAVI-KULESH.

Received your letter. You have written that as it is necessary for you to go to Kolhapur on the occasion of the bathing at the eclipse on 13th Muharram [if 1093 A.H., =12 Jan. 1682], you would come to Malkapur on the 16th of the present month and have audience with me on the 17th of that month. I delayed only on account of the ten *ashura* days. When they are over, I shall march out of Shankarpeth on the eleventh [of Muharram], and get down at Malkapur. You ought to come to Malkapur on that date and see me. Thereafter you may go to Kolhapur, so that there will be no delay. The matter lies in your hands.

IX. MUHAMMAD AKBAR TO SAMBHAJI.

After [conveying my] boundless desire [for meeting you], be it not concealed from this brother (*bhai*) that you have come and your coming is very good. I, too, have come to Malkapur. It is proper that the interview and business should be soon accomplished. What more, except longing to see you?

X. THE DIWAN OF MUHAMMAD AKBAR TO SAMBHAJI.

The Prince has at this time learnt from the news-letter of Tal-Konkan that your servant named Naro Kanar (?), has taken up his abode in the village of Dapuli, a *petta* of the *amins* appointed to the *pargana* of Chaul, and seizes on the way the peasants of Danda Rajpuri who having fled from that place come to the village of Chaul, and sends them to you with their property. Your men have forcibly seized the boat, rice, and buffaloes of Vittoji, a resident of Chaul. This matter has distracted the hearts of the peasants [of Chaul]; so, a copy of the news-letter is sent with this letter, and you will be able to learn the facts from it.

I have been ordered by the Prince to write to you about the matter, asking you to withdraw your men from the village of Dapuli, to send the money and goods taken from the peasants to their respective owners, care of Karim Beg, the *diwan* of Konkan, and to take steps that no *ryot* may be put to loss [in future.] After acting according to this order, write an explanation which I may place before the Prince. What more shall I write? Written on 26th Zihijja, in the year 12th of the reign; [if 1093 A.H.=16 Dec. 1682.]

NOTE.—The date at the end of the letter is a copyist's error. It was evidently the year 1093 A.H., which was the 26th year of Aurangzib's reign and the 3rd year of the nominal sovereignty of Akbar.

DOCTOR MACRURUS

OR VYAGHRACHARYA BRIHALLANGUL*

BY BANKIM CHANDRA CHATTERJEE.

TRANSLATED BY J. D. ANDERSON, I.C.S. (RETIRED).

I.

ONCE upon a time, the tiger folk held a great Congress in the forests of the Sunderbans. On a plot of rising ground in the heart of the woods sat row upon row of the great beasts, the gleam of their shining teeth showing bravely in the dense gloom of the jungle. By an unanimous vote, an aged tiger named Gastrimargos† had been chosen to preside over their deliberations. The honourable Gastrimargos, sitting up gravely, and supported by his tail, began the business of the meeting by thus addressing the distinguished assemblage.

"This is a memorable day in the annals of our race. I see before me, gathered together to discuss matters relating to our common welfare, the most eminent members of our ancient, famous, sylvan and carnivorous community. Alas, other animals, envious and slanderous creatures, have spread the report that we are un-social, divided, inhabiting each his own patch of jungle, incapable of united action. One of the principal objects of this unexampled gathering is to refute this unfounded and wicked aspersion. So rapidly are we advancing in civilisation, that we may well cherish the hope that we shall soon be counted among the most cultivated and polished of living beings. It is my highest aspiration that, by means of such concerted action as we have now adopted, we may be able to pursue our ancestral trade of preying upon other animals in peace and prosperity." (Loud applause by slapping of tails on the ground.) "And now, my brethren, let me briefly announce the particular business for which you have been

convened. You are all only too well aware that of late years there has been a lamentable falling off of polite instruction among us. The fact is indisputable; the remedy is easy. There has arisen a very real desire for education among us. Nowadays, it may be said, all sorts and conditions of animals are educated. Why should we not follow this example? This Congress has gathered to discuss the educational needs of our race. With these few words, I declare the meeting open, and invite you to begin your discussion of the important matters which will be submitted to you."

The assemblage indicated their approval of this brief oration by vigorous growls and roarings. Various resolutions were then read and supported by extremely long speeches, which, in spite of the correctness of the grammar and the excellence of the rhetoric employed in them, were, it must be admitted, terrific in utterance. In truth the woods trembled at the sound of oratory so sonorous. When other business had been transacted, the president sat up and said, "You are all no doubt aware that a *savant* among tigers, the illustrious Megalopygos,‡ inhabits these forests. This learned gentleman has kindly consented to read a paper to us to-night, taking as his subject, "The Natural History of Man"."

At mention of the word 'man', several of the younger tigers present felt a sensation of hunger, but seeing no preparations for a public banquet, put a tactful restraint on their instinctive desire to express their sentiments. The learned lecturer, at the president's invitation, arose with a courteous growl and, in a voice calculated to fill the wayfarer with terror, delivered the following discourse :—

"Mr. President, Ladies and Gentlemen,

* I have substituted Greek names for the Sanskrit polysyllables in the original, which mean Doctor Long-tailed Tiger.— [Translator's note].

† *Amitodar* or "Boundless-bellied" in the original.

‡ *Brihallangul* or "Long-tailed" in the original.

Men, from one point of view, may be regarded as bipeds. They are, however, unprovided with feathers, and cannot therefore be called birds. On the other hand, they have many points in common with quadrupeds. Their limbs and osteology resemble those of quadrupeds. On a general consideration of their physical structure, they may, I think, fairly be included among the four-footed animals. It is true that they lack the comeliness and force of other quadrupeds, but it would not be fair, merely on this account, to classify them among birds and other mere bipeds.

Among fourfooted beasts, they bear the closest resemblance to monkeys. Men of science tell us that it is possible, in the course of many generations, for animals to develop missing limbs and wanting faculties, and so to rise in the scale of creation. It is permitted to us to entertain the hope that men may, in their progressive evolution, develop tails and rise to the dignity of being monkeys.

You are all, no doubt, aware that men are agreeable to the taste and furnish digestible and nourishing food." (At these words the members of the audience licked their lips.) "You also know that they fall an easy prey to our noble race. Unlike deer, they are not swift of flight; unlike the buffaloes of our native woods, they have neither horns nor the strength to use them. No reasonable person can doubt that they were created by bountiful Providence solely for the use of tigers, and hence were unprovided with means of escape or defence. But for this obvious consideration it would be difficult to imagine what possible purpose could be served by the existence of a species so feeble and so ill prepared for the competitive struggle of life. Let us, without further argument, admit that they are good for food. For many reasons, and especially on account of the tenderness of their flesh, we are all very fond of men. What may surprise you is the undoubted fact that these creatures are equally fond of us! If any gentleman present is inclined to throw doubt on this assertion, let me, by way of proof, state my own humble experience in the matter. I may perhaps without arrogance claim that in the course of my investigations I have travelled more widely than anyone here tonight. During my wanderings, I happened to journey to the north of these famous Sunderbans, the chosen home of our illustrious race. I

found myself in a land inhabited by cows, men and other defenceless and harmless creatures. The men there are of two species, black and white in colour. I happened to be out one day on business."

An inquisitive tiger of the name of Odontokeros* ventured to interrupt with the question, "May I ask what the learned lecturer means by the word 'business'?"

"Business", replied the lecturer, "is, briefly, the search for food. Civilised races nowadays invariably use this euphemism. I must, however, admit that this universal occupation cannot always be justly described by this term. In the case of exalted and respectable persons it may rightly be called 'business'; when inferior people hunt for provendor, their task becomes thieving, domestic service, or begging. The business of dishonest persons is commonly called 'theft'; those who steal forcibly are 'robbers'. But the word 'robber' must not be used indiscriminately. Sometimes the word 'hero' must be substituted. It is only the punishable forms of exaction that are called 'robbery'. All other varieties of this pursuit are called 'heroism'. I must beg you, when mixing in polished society, to bear these distinctions in mind. Otherwise you will run the risk of being considered uncivilised. For my own part, I have come to the private conclusion that these are unnecessary refinements and that all these categories might very well be included under the one word 'gastrophily'.†

Be that as it may, I continue my narration, and repeat that men are extremely devoted to tigers. As I have said before, I one day wandered among the habitations of men on business. You have no doubt heard that some years ago there was established in the Sunderbans a Port Canning Company."‡

Odontokeros again interrupted to ask what manner of beast a Port Canning Company might be.

"I cannot honestly say", admitted the lecturer, "that I am well informed on that point. I have never been able to ascertain what its external aspect was, or to what genus of living creatures it belonged. But

* *Mahadamstra* or "With-big-teeth" in the original.

† *Udar-puja* or "Belly-worship" in the original.

‡ A Company was formed to establish a new port for Calcutta on the Matla river, which is more easily navigable than the Hooghly. The Company was unsuccessful, and the shareholders lost much money.

I have been informed that it was created by men, that its drink was the heart's blood of men, and that it waxed very fat on this nourishment. I ought to mention that the race of men is extraordinarily improvident. They are perpetually occupied in devising means for their own destruction. The weapons that they use are a proof of this fact. I have heard that they will collect by thousands in an open place and deliberately slay one another with these weapons. My own belief is that this Port Canning Company was a demoniac form created by men for their mutual destruction.

That, however, is irrelevant to the subject of my discourse, and I must beg you to refrain from further interruptions. The time at my disposal is limited, and I have much that is interesting to say. Our president will support me in the statement that such interruptions are considered as breaches of order in civilised assemblies.

Once more, ladies and gentlemen, I assert that I went to Matla, the abode of this Port Canning Company, on business. I happened to see a plump and lively kid in a curious construction of stout bamboos. The entrance was open, and I entered to taste the food thus temptingly offered to me. The building was, I found, a magical one, for the door closed of itself behind me. Presently several men made their appearance. It was evident that they were overjoyed at my advent among them. They gave vent to shouts, laughter, and various uncouth exclamations of pleasure. I was able to understand that they indulged in praises of my strength and beauty. They were lost in admiration of my teeth, my claws, and, above all, my tail. Some actually affectionately addressed me by the endearing term of 'brother-in-law'*.

Finally they respectfully raised me together with the temporary residence in which I found myself (their own name for it is a 'trap') and placed me in a cart drawn by two snow-white bullocks. I must admit that the sight of these animals filled me with the pangs of hunger, but seeing no immediate means of escaping from the magic 'trap,' I took a light meal off the kid so considerably provided by my kind captors. Travelling thus in state, and feasting comfortably as I went, I was conveyed to the abode of a white man in the city. He most respectfully came to his

* A common term of abuse.

door to give me fitting greeting, and was good enough to indicate a dwelling for me adorned with elegant iron bars. In this place he daily gratified me with offerings of living or newly slain goats and sheep. Other men of various races and conditions came to pay their respects to me and evidently acquired merit by this pious observance. I dwelt a long time in this commodious and safe place of residence. Surrounded by so many comforts and conveniences, for a while I was contented and even happy. But, before long, I began to feel the ache of homesickness. When the vision of this my sacred native land came to my memory, I gave vent to my emotion in the most pathetic roarings and howls. Ah, Motherland of the Sunderbans, could I ever forget thee? At the thought of thy dear forests, I would refuse the flesh of sheep and of goats. Or rather, to be quite accurate, I rejected their skin and bones, and revealed my disquietude to the anxious spectators by the furious lashings of my tail. Ah, land of my birth! So long as I was absent from thee, I never ate—save when I was very hungry; never slept unless I was *really* sleepy! What better proof of my grief can I give than the solemn assertion that never, no, never, did I eat more than a mere bellyful—or at most a pound or two more. Never more!"

The lecturer was so overcome by these memories that he kept silence for some time. It has even been asserted that he wept, and indeed one or two drops were noticed to fall on the dry dust before him. It is possible, however, that these were due to the fact that his mouth watered at the thought of the daily meals provided during his distant exile. Recovering himself, however, he continued:—

"I need not explain at length how I came to quit this agreeable lodging. One day my attendant, after cleaning my apartment, left the door open; whether because he had guessed the pangs of homesickness from which I was suffering, or from carelessness, I shall now never know. Anyhow, I seized the opportunity—and a disappointingly lean gardener who happened to be passing—and returned to our beloved native land.

If any excuse be required for this detailed account of my adventures among the haunts of men, let me explain that my sole object is to indicate that I had abundant

opportunities for making a careful and detailed study of the peculiarities of the genus men. I will tell you nothing that is not the outcome of personal observation. I am not in the habit of indulging in the shameless inventions of which some travellers have been convicted. Let me tell you, once for all, that I utterly disbelieve many tales that are current among us as to the habits and customs of men. For instance, we have been brought up in the belief that men, feeble creatures though they be, are capable of constructing lofty and substantial dwellings for themselves. All I can say is that I have never seen them in the act of erecting such buildings. There is no proof whatever that they have the power of preparing such dens for themselves. I believe for my own part that their dwellings are in fact hills, the work of nature, and that, seeing these hills to be full of caves, the more intelligent among them took up their abode in these convenient shelters.

The race of Men is what is called amphivorous, that is, they eat meat, and also fruits and roots. They cannot eat large trees, but they consume small plants, roots and all. They are so fond of small plants that they grow them in enclosed places, which they call 'fields' or 'gardens.' One man is not allowed to graze in another man's enclosure.

That they eat fruits, roots, creepers, shrubs, is now an established fact, but I am not able to assert with any certainty that they eat grass. I have never seen any man eat grass. But on this subject I have some doubt. White men and the richer black men carefully prepare plots of grass known as 'lawns.' It is probable that the grass in them is intended for food. Indeed I once overheard a black man say, "The country is going to the dogs;—all Sahebs and other big men are idly eating grass."* It may therefore be assumed with some approach to certainty that the upper classes of men do eat grass.

When men lose their temper, they ask, 'Do you think I eat grass?'† Now it is one of the peculiarities of the whole tribe to conceal the profession by which they earn their living. It is permissible to infer that

* Which in Bengali parlance means that they are behaving like asses, not attending to the real needs of the country.

† i. e. Am I a donkey?

those who are indignant at a suspicion of eating grass are in fact graminivorous.

Men worship animals. I have already told you of the extraordinary devotion of which I was the unworthy object. They also worship horses. They provide them with dwellings, give them food daily, and attend carefully to their toilettes. No doubt such observances are an ingenuous recognition of the superiority of horses.

On the other hand, men feed goats, sheep and cattle. I have myself observed one extraordinary fact with reference to their behaviour to cows. They drink their milk! Our older scientists accepted this as a proof that they must once have been calves. I would not go so far as this, but the fact that they consume cow's milk may perhaps account for the bovine character of their intellects. Be that as it may, men feed and keep goats, sheep and cattle for greater convenience in procuring flesh food. This is an excellent device. I look forward to the time when we shall see the convenience of erecting mensheds, and keeping and breeding these useful animals for food.

I have already told you of their care for cattle, horses, sheep and goats. But they also keep and feed elephants, camels, asses, dogs, cats, and even birds. It may therefore be said with truth that men are the natural slaves and servants of all other living creatures.

I noticed many monkeys among the abodes of men. These monkeys are of two sorts: those with tails and those without tails. The former dwell for the most part on roofs or in trees. I have seen many on the ground, it is true; but most of them occupy the more exalted position. This is probably due to some mistaken notion of racial pride.

The morals of men are extremely amusing. But their political arrangements are also very surprising. I will describe them in detail."

The lecturer had reached this point, when the respected president happened to see a fawn in the distance, and leaving the chair with a bound, started in pursuit. (I ought to explain that he had been chosen to preside precisely on account of his sharpness of vision.) The lecturer was somewhat annoyed at this proof of the president's want of interest in his exposition. Observing this, one of the most intelligent of the audience remarked:—

"Pray, sir, do not be offended by the sudden departure of our respected president. He has left us on pressing 'business'. A herd of deer approaches. *I can smell them!*"

On hearing these words, the audience, with tails high in air, rapidly dispersed 'on business', and the learned lecturer followed their example. Thus was it that the Congress came to an untimely end, for that day. When they next met, it was after taking the precaution of partaking of a copious meal. On that occasion, the remainder of the lecture was delivered without impediment. But perhaps a full and accurate report of the subsequent proceedings had better be reserved for another chapter.

II

The lecturer resumed his discourse as follows:—

"Mr. President, Tigresses and Tigers,

I promised on a previous occasion that I would tell you something about the extraordinary marriage and other customs of men. My first and obvious duty is to fulfil that promise. So I enter upon my subject at once without any preliminary apologies.

You all know what is meant by marriage. You have all from time to time contracted marriages, as occasion served. But marriage as understood by men is somewhat different. Marriage, with tigers and other civilised animals, is merely, if I may be permitted the expression, a temporary arrangement *ad hoc* between male and female on equal terms. Among men marriage is not infrequently a lifelong union!

The marriage of men is of two kinds, 'regular and irregular.' Of these two kinds, the 'regular' or 'sacerdotal' form is held in the highest honour. The variety in which a priest intervenes is called a 'sacerdotal' marriage."

Mr. Odontokeros:—"May I ask the learned lecturer what a 'priest' is?"

"The dictionary definition is, 'a species of mankind that lives on rice and bananas and practises cheating.' But this description is plainly defective. For it is not true that all priests are vegetarians. Many eat flesh and drink intoxicating liquor: some are even omnivorous. Nor, on the other hand, can it be asserted that a diet of rice and bananas constitutes priesthood. In the town called Benares are many bulls

who eat nothing else. But these are not priests, inasmuch as they do not cheat. I admit, however, that if cheats eat bananas and rice they are usually regarded as priests.

The essential quality of sacerdotal marriages is that a priest should sit solemnly and be the intermediary between bride and bridegroom. As he sits, he talks rapidly in a sing-song voice. This talk is called 'the marriage ceremony.' I regret to say that I have not been able to procure an actual specimen of the formula used on such occasions, but I gather that the allocution is somewhat as follows:—

"Oh, man and maid, be ye joined in the bonds of matrimony. If ye be thus yoked, I shall never lack sufficiency of rice and bananas. Be ye, then, joined together. On various ritual occasions in the life of this bride I shall then be in a position to intervene, and shall earn more rice and bananas. On even more frequent occasions in the life of your future offspring I shall obtain *much* rice and bananas. Be ye therefore joined together. In your joint existence as heads of a family you will have to perform many and meticulous ceremonies in which you will need my kindly and suitably compensated services. Be ye then indissolubly joined together. Be one flesh: never depart from one another, lest there be any deficiency in my just gains. If ye separate, ye shall meet with condign and degrading punishment. So has the wisdom of our ancestors ordained."

It is, no doubt, from fear of this punishment that sacerdotal marriage is regarded as indissoluble. On the other hand, the form of marriage which is in force among us is called 'irregular' marriage. I cannot say that it is unknown in men's society. There are indeed men and women who make use of *both* forms of marriage. There is, however, this difference, that 'sacerdotal' marriage is never, I think, secretly contracted, whereas the other kind is always very carefully concealed. I understand that if one man happens to become aware that another man has contracted an irregular marriage, he immediately assaults or otherwise persecutes him. There can be little doubt that this is due to priestly instigation, since it is by means of 'sacerdotal' marriage that this variety of men procures rice and bananas. The most remarkable feature of these marriage customs is that men who have themselves

entered into irregular unions will unhesitatingly attack those who follow their example. My own personal inference is that the majority of men are secretly in favour of marriage as practised among us, but dare not say so for fear of their 'priests.' I ascertained, during my stay among men, that it is chiefly among the higher orders of men that such unions are in vogue. In other words, ladies and gentlemen, it is the most advanced and refined of mankind who follow the customs of our ancient race in this matter. We may be permitted to hope that social progress among this interesting species may lead to the universal adoption of the more rational and civilised form of union. Indeed many of the wisest and noblest of men, have written books in favour of what has beautifully been called 'Free Love.' May I respectfully suggest that such men of light and leading might be elected honorary members of our Congress? If this could be effected, I trust that our younger friends will carefully refrain from regarding our honorary members as articles of food. After all, they resemble us in possessing a genuine, a philosophic instinct for social advancement.

There is one interesting variety of irregular marriage which may be defined as 'pecuniary marriage.' In such cases an interchange of coins occurs between the parties."

Mr. Odontokeros:—"What is coin, pray?"

"Coin is a kind of god worshipped by men. With your kind permission, I should like to say a few words on the subject of this interesting cult. Of all the many deities adored by men, coin is undoubtedly held in the highest reverence. It is represented by very curious images, constructed in gold, silver and copper. For some reason unknown to me, these images are never made of iron, tin, or wood. They are carefully bestowed in receptacles of silk, wool, cotton and leather. Men pay their devotions to them night and day, and are ever occupied in the endeavour to procure access to these miraculous images. Any house in which much coin is known to exist is thronged with eager worshippers. So much so that I have known them to refuse to depart even when assaulted and forcibly ejected. The priest of this deity, if I may so describe those in whose abodes it takes up its habitation, are held in high public regard. If such a dignitary should deign

to cast a look on an ordinary man, such a person is filled with modest pride.

It must be admitted that the deity in question is all-powerful and omnipresent in the transactions of men. There is no commodity in use among them that cannot be obtained by its intervention. There is no crime which cannot be committed under its auspices. No fault is there but can be overlooked by invoking its beneficent aid. What virtue is there that is recognised in human society unless it have the indispensable support of coin? He in whose home this most excellent of divinities has taken up its abode may be regarded as infallible. It is the sacred possession of money that constitutes wisdom among men. The scholar, however great his learning, is regarded as a fool if he does not possess the tribal deity. If we speak of a Great Tiger, the term implies the possession of strength, beauty, and valour. But if a man is called Great Man, we are not to suppose that he is eight or ten feet long. No, the expression merely signifies that he has the sacred image in his possession, by whatever means it may be acquired. If a man lacks this advantage, he is called 'a low fellow', no matter what his actual stature may be.

When I first became acquainted with the marvellous qualities of this deity, it occurred to me that I might advocate the extension of its cult to our community. I was deterred, however, by my subsequent investigations. I discovered, alas, that this insidious power is the very root and origin of the calamities of men. Tigers and other leading species of animals do not dislike and envy one another. Far otherwise is it with the miserable race of men. They detest and envy one another to an incredible degree, and the sole cause of this extraordinary state of things is their principal deity. In their greed for its possession, they are always planning the downfall of their fellows. In my previous discourse I told you how thousands of them will meet together to 'wage war', as they call it. It is coin which is the sole cause of this disastrous custom. In the service of this really maleficent deity men inflict death, wounds, disease, slander, envy, malice, and all uncharitableness upon one another. You will not be surprised, then, that on further consideration I gave up all thought of introducing this dangerous and unsocial cult into our happy and innocent community.

But men do not understand this. I have already explained to you that they are naturally addicted to mutual destruction. In the search for the curious round images of gold and silver which they worship, they will shrink from no action, however foolish and unsocial.

There are many other customs of men as irrational and ludicrous as their marriage customs. But I fear to interfere with your 'business' arrangements if I continue my discourse. Perhaps I may have some other opportunity of discussing these matters at greater length."

With these words the learned professor resumed his seat amid a great slapping of tails. An erudite young tiger, *Macronyx*,* by name, rose to open the discussion of the professor's discourse. "Ladies and Gentlemen, it is my pleasing duty to propose a unanimous vote of thanks to the distinguished lecturer. A due regard for scientific accuracy, however, compels me to assert that his lecture was a very poor one and full of ridiculous mistakes. With all due deference, I may be allowed to say that our learned friend is little better than a fool."

Cries of "Order! Order!"

The president: "My young friend will allow me to call his attention to the fact that in polite circles it is not permissible to make use of such uncompromisingly plain speech. In parliamentary language, of course, even more offensive imputations may properly be made."

Cries of "Hear! Hear!"

Mr. *Macronyx*: "I bow to the president's ruling. I will gladly say that the lecturer is an eminently truthful person, since, though the bulk of his discourse is a tissue of baseless fabrications, one or two of his assertions may be accepted as true. We all admit that he is a distinguished *savant*. Many of us may be of opinion that his discourse contains nothing that was worth saying. But let us be grateful for the instruction we have received from his lips today, even if I am reluctantly unable to give my support to all his statements. More particularly, if I may be allowed to say so, he is hopelessly mistaken in the account he has given us of the institution of marriage among men. Among us, if any tiger, with a view to the continuance of the species, consorts with a fair tigress,

that constitutes matrimony. (I would beg my learned hearers, in passing, to note the etymology of the word 'consort'. It is made up of *con*, implying union, and *sors*, fate or accident.) The marriage of men is not of this sort. Man is by nature a weak and dependent animal. Hence every man has a need of a superior, and is compelled to appoint a female of his own species to be his guide and ruler. This, gentlemen, is what they call 'matrimony'. When the ceremony is performed in the presence of witnesses, it is called a 'sacerdotal' marriage. The witnesses are known as 'priests'. The rendering of the formulae used on such occasions given by our lecturer is wholly inaccurate.

The true formula may be roughly translated as follows:—

The priest: "Tell me, do you wish me to be witness to this transaction?"

The bridegroom: "Sir, I desire you to be witness to the fact that I take this woman to be my lawful ruler and guide till death do us part."

The priest: "What else?"

The bridegroom: "I hereby promise and vow that I shall be her faithful slave and attendant. I cheerfully assume the task of providing food for our joint sustenance. Her sole duty shall be to eat what I procure."

The priest (to the bride): "What do you say?"

The bride: "I willingly take this man to be my affianced bondslave. So long as he shall be to my liking, I shall permit him to remain in my service. When I no longer desire his aid and companionship, I shall dismiss him without scruple or remorse."

The priest: "Amen, so be it."

But there are many such mistakes in the excellent discourse to which we have attentively listened. For instance, we have been told that coin is an object of worship among men. This is quite inaccurate. Coin is on the contrary a deadly poison. Men are inordinately addicted to the consumption of poisonous and harmful substances. That is why they collect such great store of coin. Observing their regard for this commodity, I naturally assumed, in my younger days, that it was good to eat. I resolved to make an experiment of its qualities as food. One day, having slain a man on the lovely banks of the Vidyadhari river, I found some coins amongst his

Dirghamkha or "Long-nails" in the original.

clothing. I immediately swallowed them. The next day I suffered severely from indigestion. What doubt, then, can there be that coin is a kind of poison?"

After several other speeches had been delivered, the president closed the proceedings by addressing the following brief but eloquent words to the Congress:—

"Ladies and Gentlemen,

The evening is now far advanced and the usual time for 'business' is at hand. To put the matter in a concrete form, who knows when a herd of deer may present itself? I will not therefore try your patience with a long address. I am sure you will agree with me that the speeches we have heard this evening have been excellent, and we are much obliged to our learned lecturer for supplying us with so interesting and suggestive a subject for discussion. One conclusion we must all have drawn from what we have heard, and that is that men are a very uncivilised species. We, on the other hand, are a highly civilised race. It is our obvious duty to do all that lies in our power to educate and improve the race of men. I humbly believe that it has pleased Providence to send us to this beautiful land of the Sunderbans for no other purpose. Moreover it is not unlikely that the higher men mount in the scale of civilisation, the more tender and delicious will be their flesh, and the more easily we shall be able to capture them. For, the better their education, the more clearly will they understand that the principal object of their existence is to furnish food for tigers. This is the kind of civilisation which it befits us to impart to them. I commit this view of the matter to your attentive consideration. It is the high destiny of the race of tigers, firstly, to educate men, and, secondly, to devour them."

This genial summary of the discussion was received with loud applause, and with a cordial vote of thanks to the president, the meeting dispersed, each departing as his experience or whim led him in search of his own 'business.'

It happened that the place of meeting was surrounded by lofty trees, screened by whose leaves a party of monkeys had silently listened to the discussion. When the tigers had departed, one of these monkeys poked his face through the leaves, and asked,

"Tell me, brother, are you there?"

The other replied, "Sir, at your service!"

The first monkey: "Come along then, and let us talk over what these tiger people have been saying."

The second monkey: "Goodness, why?"

The first monkey: "These tigers are our hereditary enemies. Let us gratify our ancient enmity by saying frankly what we think of them."

The second monkey: "By all means. Frankness of the kind you mean is natural to us monkey folk."

The first monkey: "Very well. But are you sure none of the creatures is still hanging about?"

The second monkey: "No, they are all gone. All the same, we may as well conduct our discussion in the safe shelter of these branches."

The first monkey: "A very proper precaution. Otherwise, if we were recognised, we might some day meet one of these gentlemen, and furnish an untimely meal for his inextinguishable hunger."

The second monkey: "Now what evil have you to say of these brutal tyrants?"

The first monkey: "In the first place, they talk most ungrammatically. We monkeys are admittedly experts in grammar. Their grammar differs lamentably from our monkey grammar."

The second monkey: "True. What else?"

The first monkey: "Their language is very disagreeable to the ear."

The second monkey: "Exactly. They do not use monkey speech."

The first monkey: "For instance, their president used this cumbersome expression, 'it is the high destiny of the race of tigers, firstly, to educate men, and, secondly, to devour them.' Why could he not have said, 'Eat them first and educate them afterwards?' That would have been a much more reasonable remark."

The second monkey: "No doubt, no doubt. Else why are we called monkeys?"

The first monkey: "These people have no idea how to conduct a discussion, or what language to use. During the making of a speech, it is befitting to gibber, to leap from place to place, to screw up the face in an expressive manner, to nibble a banana from time to time. What they ought to do is to take some lessons in oratory from us."

The second monkey: "They might then have some hope of being monkeys and not mere tigers."

In the meanwhile some other monkeys

took courage to emerge from their hiding-places. One of them remarked :

"In my opinion, the chief fault of the oratory consisted in this that the president, relying on his own unaided wits, made use of various expressions for which there is no precedent in literature. All phrases that have not been carefully chewed and digested by classical authors are extremely faulty. We are monkey folk, and during long ages have spent our time in chewing. That the tiger people have not followed our example must be attributed as sin to them."

At this point a lovely young lady monkey observed, "I could make a list of a thousand faults in the discussion. Hundreds of times I could not understand what they were talking about. What graver fault

can there be than to fail to make yourself intelligible to the ladies in the audience?"

Another monkey said, "I am not sure that I can point out any specific errors in all this speechifying. But I can do what no tiger ever did. I can grimace hideously and display my breeding and wit by the use of the foulest and most disgusting abuse."

In such fashion the monkey folk poured scorn on their hereditary foes. A stout elderly monkey closed the discussion by remarking, "What a pity Professor Macurus cannot hear these scathing criticisms of his lecture! He would no doubt retire to his den, and perish from sheer mortification. Come, my friends; let us go and eat bananas."

MOHAMED'S CALL TO PROPHETSHIP *

IN the truth of his mission as the Prophet of God Mohamed believed wholeheartedly. So firm and deep-rooted was this conviction that nothing could shake or dislodge it. Long before he came to power he had attained this conviction—a conviction which was shared by many, and some, to be sure, of no mean rank and position. How did he come by this conviction? A period of severe strain and excitement preceded his *debut*.

The recognition of the one, all-powerful Creator of the universe who wishes that mankind should serve him, who has fixed a splendid reward for those who carry out his command in parity of heart and steadfastness of purpose, and a terrible punishment for those who neglect and disregard it; the conviction that the Day of Judgment was near at hand and that his tribesmen could not escape verdict and judgment if they failed to accept the true faith in time; the oft recurring question whether he might not himself have to step forward as the Preacher of repentance; and the doubt whether he, nervous of tem-

perament as he was, would be able to stand the ridicule and contempt of his coreligionists—all this had brought him to a frame of mind, akin to despair. Often and often had he heard himself giving expression in passionate language to the thoughts filling his soul, and he was seized with a dreadful terror that he was possessed of a demon who spoke out through him.

Fasts and prayers brought no solution to him, and no more did solitary strolls. To rid himself of the terrible mental anguish he even thought of putting an end to his life. Then, all at once, there came to him the Call which set clearly before him what he was to do.

How did this Call present itself? Tabari, 1, 1153 has the following tradition. Abu Kuraib has related to us: that Waki has said on the authority of Ali Ibn-ul-mubarik, on the authority of Yahya Ibn Abi Kathir who has said: I asked Abu Salama as to the first that was revealed of the Quran. He said: the first that was revealed was "O, thou Enwrapped one" (Sura 74). I said: People say, however, that the first words revealed were: Read in the name of thy Lord

* Translated from the German of Prof. De Goeje in the first volume of *Noldeke-Festschrift*, pp. 1-5.

who has created thee (Sura 96). He replied: I asked Jabir ibn Abdullah who said: I shall only relate to thee what the messenger of God has related to us. I had retired, said the Prophet, for devotion to Hira, when I had done with it, I came down, and lo! I heard a voice. I looked to the right and I saw nothing, I looked to the left and I saw nothing, I looked ahead and I saw nothing. I looked backward and I saw nothing—then I lifted my head and I saw something. Then I came to Khadija and said: Wrap me up and pour water upon me. She covered me up and poured cold water upon me. Then was revealed—O thou enwrapped in thy mantle. (See note 3 to p. 3 of Rodwell's translation of the Quran).

The 'something' which Mohamed saw, is described in another tradition, which is also to be found in Ibn Ishaq and which, adorned and embellished as it is, with other legends, yet retains the main outline of the original tradition. I borrow from it the following words put into the mouth of the Prophet: I came rushing down, out of a rock, with the determination of putting an end to my life and thereby securing peace at last. But when I was about midway I heard a voice from heaven saying, O Mohamed thou art the messenger of God and I am Gabriel. I raised my head towards heaven and I saw Gabriel in the form of a man (at prayer). He said: O Mohamed thou art the Prophet of God and I am Gabriel. I remained standing looking at him—altogether forgetting what I had resolved upon, and moved neither backward nor forward.

I began to turn my face in various directions and, indeed, to whichever side I turned I saw him. Neither advancing nor retreating I stood fixed to the ground until Khadija sent out her messenger to look for me and the messenger came to Mekka and returned home while I stood rooted to the spot. Then he (Gabriel) disappeared and I returned home to my family (at the foot of Hira).

Two passages in the Quran prove that this account rests, in the main, on truth. Sura 81, Verses 15 et sqq: And I swear by the stars of retrograde motion, which move swiftly and hide themselves away, and by the night when it cometh darkening on, and by the dawn when it clears away the darkness by its breath, that verily this is the word of an illustrious Messenger,

Powerful with the Lord of the throne, of established rank, obeyed by angels, faithful also to his trust, and your compatriot is not one possessed by Jinn; for he saw him in the clear horizon: nor doth he keep back heaven's secrets, nor doth he teach the doctrine of a cursed Satan."

And Sura 53, Verses 1 et sqq: By the Stars when they set, your compatriot erreth not, nor doth he go astray, neither speaketh he from mere impulse. Verily the Quran is no other than a revelation revealed to him: One terrible in power taught it him, endued with understanding. With even balance stood he, and he was in the highest point of the horizon: then came he nearer and approached closely, and was at the distance of two bows, or even closer,—and he revealed to his servant what he revealed—His heart falsified not what he saw: will ye then dispute with him as to what he saw."

In reviewing Dr. V. Pautz's, "*Muhammeds Lehre vnder offenbarung quellenmassig untersucht*" in *theologisch tijdschrift* 1899, I wrote: Dr. Pautz and many with him have looked upon this phenomenon as an hallucination. But the simple, straightforward manner in which this event is related in the Quran and in the tradition alike throw a great deal of doubt upon the correctness of the view set forth by Dr. Pautz. I hazarded an opinion long ago that Mohamed saw a hazy shadow of his own self, similar to the phantom seen on the "*Brocken*." If the observer finds himself between the low-standing sun and a bank of clouds he sometimes finds his own shadow projected upon the latter enormously enlarged and generally surrounded by a coloured circle which we call an aureole or a halo of glory.* It appears that Mohamed noticed this apparition early in the evening—a fact which would explain the anxiety of Khadija. It would also explain how the man who was timid by nature and who only slowly and gradually became conscious of his mission, and who was well-nigh on the point of despair as to how he was to fulfil his destiny—how, such a man, suddenly stepped courageously forward, strengthened and fixed in his innermost conviction that the voice which urged him onward to announce, with becoming dig-

* [Compare Symonds' Life of Cellini p. xxi note.—Tr.]

nity, the revelation of God, was the voice which came from above."

A colleague of mine to whom I had sent a copy of this article wrote to me: "There is much to say in favour of your explanation of Mohamed's hallucination, and it appears to me to be a very good account of the various versions of the story. If I still entertain any doubt it is to be ascribed to the fact that your argument fails in one important element; namely, in the proof that such phenomena, as are observed in the misty *Brocken*, have been observed in the sunny neighbourhood of Mekka. Perhaps such is the case in the "land of mirage." My doubt is due, to a certain extent, to my want of knowledge."

I regret that I am unable to supply the desired element. As for the "phantom seen on the *Brocken*" (*Brockengespenst*) I find the following in Badeker:—

When the rising or setting sun stands at the same altitude as the *Brocken*, and on the opposite side down in the valleys mist gather which rise along the *Brocken*, whilst the *Brocken* itself, free from the mists, stands between the mist and the sun, the sun will throw the shadow of the *Brocken*, with all that may happen to be on it, on this bank of mist, on which gigantic figures are formed which soon grow smaller and smaller as the mist comes nearer or recedes further and further. The phantom is rare, and it occurs about once every month.

In the description of the hazy figure in the *Quran* we find the nearest approach to the phenomenon just described. Probably this phenomenon is of extremely rare occurrence at *Hira*. It may also have taken place in the morning, which would better fit in with the story, according to which Mohamed saw it while wandering about in the hills after a dream that had frightened him overnight.

Mohamed could have had no idea of such optical illusion. For him what he saw was a divine phenomenon which announced to him what he had already in his heart: he was the messenger of God to his people. In great excitement he returned home. Wrap me up! wrap me up! he called out to *Khadija* and then he had one of those overpowering nervous fits with which he was henceforward attacked each time that he was supposed to have heard the voice of God

in his heart. Unconscious, in this condition, he never was. The fits were the outward manifestations of inward, mental struggle antecedent to spiritual revelation. No sooner was the struggle over than he recovered himself and uttered the revelation. The first revelation in all probability is *Sura 74*: O thou enwrapped in thy mantle! Arise and Warn! And thy Lord—magnify him! And thy raiment—purify it! And the Abomination—flee it! And bestow not favours that thou mayest receive again with increase; and for thy Lord wait thou patiently.

With the belief in the certainty of his divine mission—a heavy load was off his mind. He was rid for ever of the thought that he was possessed by the devil. Certain it is that the attacks with which Mohamed suffered were not of the nature of epilepsy, (cf. Muller, *Der Islam*, p. 56. note 1). It is also very much to be doubted whether he had these attacks before his prophetic mission. I cannot accept Sprenger's assertion that Mohamed was hysterical.* The picture of the Prophet, such as we know it, with his more than twenty years of unresting activity, is certainly not a picture which corresponds to that of one suffering from neurasthenia.

We find in him that sober understanding which distinguished his fellow-tribesmen: dignity, tact, and equilibrium; qualities which are seldom found in people of morbid constitution: self-control in no small degree. Circumstances changed him from a Prophet to a Legislator and a Ruler, but for himself he sought nothing beyond the acknowledgment that he was Allah's Apostle, since this acknowledgment includes the whole of Islam. He was excitable, like every true Arab, and in the spiritual struggle which preceded his call this quality was stimulated to an extent that alarmed even himself; but that does not make him a visionary. He defends himself, by the most solemn asseveration, against the charge that what he had seen was an illusion of the senses. Why should we not believe him?†

S. KHUDA BUKHSH.

* [Compare Krehl's Mohamed, pp 52 et sqq.—Tr.]

† [Nicholson, *Lit. Hist. of the Arabs*, p. 179; *Cambridge Medieval History*, Vol II. p. 327.—Tr.]

WHAT BRITISH CHILDREN LEARN ABOUT INDIA

THE other day I came across a book, a Juvenile Reader, meant to be taught in schools, belonging to a series entitled "The Illustrated Continental Geography Readers" by Blackie & Son, Limited. As they might be interesting to the readers of this magazine I will quote some passages from this book from the portions where it treats of India.

To begin with it says:

"India or Hindostan, has been called the brightest jewel of the British crown. The people of such a tiny island as ours may well be proud to have conquered so great a country."

Was it all conquest?

Then about the people of India the book writes:

"It has been calculated that the natives of India have each only about three-halfpence a day to live on. A servant may be hired for a few shillings a month, out of which he keeps himself. A native soldier's pay is about six pence a day, to support himself, his horse and his family."

And again:

"Before the days of our rule this (that is the failure of crops) meant people starving by tens of thousands, and even now all the care of the British Government and the generosity of people at home, cannot prevent sad loss and suffering in the years of famine."

This is certainly a picture of prosperous India.

Do not the people of India, too, contribute to Famine Relief Funds, that "the generosity of people at home" alone should be mentioned?

Writing about the races and rulers of India the book states: During the regime of the "Great Mogul".....

"The ill-governed land was overrun by whole nations of robbers who set up powerful states and one of these, the fierce Mahrattas from the south, became masters".....

India in the past was infested with 'nations of robbers'! and that is all.

The book continues—

"Throughout the vast continent (of India) our small country is fully recognized as the paramount power; and thus we have here made ourselves responsible for the welfare of so many millions; among whom we live as masters....."

This is for those who shout to hoarse-

ness in trying to dub themselves "Fellow-Citizens of Britishers." It is hard luck indeed.

Under the heading of 'Our Government in India' the book says:

"The story of this great conquest by small bands of Englishmen reads more like a fairy tale than plain history. The fact is, that the Bengalees, with whom we had first to do, were so slavish and timid that any bold soldier among them would be like a dog driving a flock of sheep. It was harder work when we came to fight the warlike troops of Mahrattas and Mohammedans who had long been used to oppress their peaceful neighbours. But even then with odds of ten to one against us, we generally ended by winning the battle and in time the proudest soldiers of India learned that we were their masters."

It goes on to say about

"The great Indian mutiny of 1857.....But we trusted too much to their (Sepoys') faithfulness.....Horrible massacres took place which so maddened our soldiers that when the time of revenge came, they too showed little mercy."

About the Government of India this interesting book writes:

"What makes our Magistrates respected, above all, is that the natives know they will tell the truth and try to do justice. Lying is the weak point of eastern nations....."

Truthfulness is the patented property of occidentals—the chosen people of God.

Writing about "native" superstitions we find:

"One great sign of a people's advancement or backwardness in civilisation is the way it behaves to women.....and the Hindoos have not grown out of the way of treating the weaker sex as inferior.....Women are looked on as of no use except to be the wives or servants of men."

But how are the British relishing the suffragette movement with its concomitant acts of outrage and violence, bomb explosions, and window smashing, forced feeding and hunger-strike? And why? Even the "Times" recently "allowed that the position of women in this country was profoundly unsatisfactory." Regarding the position of women in England, socially and politically, Lord Coleridge said "it was more worthy of a barbarian than of a civilised state."

About the Parsees the book says:

"They are an intelligent and progressive people who take kindly to many of our ways and sometimes

even beat us at cricket.....They are among the most loyal of the King's subjects....."

The unconscious implication that to be considered progressive and intelligent you must take kindly to British ways and beat them at cricket, is delightful.

Coming to the subject of plant life in India we see it stated :

"There is plenty of thick foliage and of gaudy blooms ; but trees and flowers run to size than to sweetness. The dusty splendours of an Indian grove would look poor beside a common English hedge-row....."

Besides mango, plantain and cocoanuts

"there are many other fruits which we never see in Britain, but none of them so nice as our strawberries...."

The flowers such as *Bela*, *Chameli*, *Gandharaj*, *Champak*, *Jasmine*, *Rose*, *Lemon*, &c., are all odourless and lacking in sweetness because they bloom in the land of 'black natives'! But blind and false swadeshim—which is likely to be effective through any medium imaginable—is considered patriotism in the British Isles. How in the Christian world there is a growing tendency to belittle even the power of Nature as manifested in the vegetable world in subject countries!

Later on the book goes on to write :

"Amongst the most useful of plants is the bamboo.....which a native turns to many purposes.....He makes drinking cups of it and his head at night rests on a bamboo pillow ; his forts are built of it...."

When we read of glorious British conquests, expeditions and military missions with booming of cannons, fusillades from mountain batteries, sword and bayonet charges, and of several days' and months' strategic movements, ruses, stormings, repulses and sieges, is the reference then to these impregnable 'forts of bamboo' being occupied by the gallant white soldiers? Does not this sound more wonderful and awe-inspiring than fairy tales?

Then elsewhere we come to the following lines:—

"An Englishman in the hot parts of India usually sleeps beneath muslin curtains..... to scare away the plague of creeping, crawling and flying things that haunt his dwelling. No sooner is it still about him than there begins a hideous concert of noise, howls from the jungles, rustlings of huge wings..... rattling of bones.....twitterings, patterings and scratchings from every wall....."

Is this the kind of life that attracts white men and women, coming in ship-loads, from the West, or is the life of most

of them something other than this which they even could not dream of in their father-land?

Then we come to the Native States of India:—

"The British Government has established a school for young princes where the royal pupils are trained to be worthy of their rank. If any of them on coming to his inheritance should neglect the lessons given him, not far from his splendid palace there is sure to be living an English gentleman who with far less pomp has more real power. This is the British Resident, placed there quietly to keep an eye on the doings of the Prince he has in charge....."

A great compliment to the 'independent' Native States and their worthy rulers!

Under the heading of employments of the Indian people we come across the following lines:—

"The money of India is chiefly silver, counting being done in rupees equal to our florin, while the lowest coins are cowry shells of which about sixty go to a penny....."

An absolutely correct conception of exchange value! A Rupee is therefore equal to one florin and one florin we know to be equal to two shillings. How would the Britishers in India appreciate their salary and allowance being paid in florins to be converted into Rupees here?

The book continues—

"There are villages inhabited by professional thieves, who, when hired for it are said to make excellent watchmen against other robbers. Till our Government put them down there was even a set of villains called Thugs who made it their occupation to murder unsuspecting travellers."

Then lastly at the conclusion of the brilliant chapters about India comes the master stroke.

"The lazy fellow who has no other trade likes to be a servant or an official with not much to do and plenty of other hands to do it for him.....and quite a small English household here needs as many as a dozen servants. Their chief desire is to get some place under government, as policeman, door-keeper or clerk, which gives them a chance to play the great man in a small way and to take bribes for doing favours. **Backshish**, which means money given and taken as from master to slave, not earned in fair wages, is the curse of India as of all eastern lands, where poor men will cringe like dogs and lie and flatter where they dare not bully."

"**Backshish**" is the curse of the Orient! But "tipping" is only a source of income—and a substantial portion of it, too—to the meanest and lowest coolie upto the highest officials in the occident. Nay, it is more; it is fashionable and aristocratic and the natives of the west outvice one another and take pride in excelling in the practice of this Oriental curse,

These books are meant to be taught in British schools. But I would not wonder if they were in circulation in Indian schools also.

British children learn and digest these facts given in the books and the teachers explain to them in glowing terms adding colours. The child is the father of the man. It is needless to explain what sort of ideas

and opinions these children will carry with them as they grow up.

When a full-fledged Barra Sahib in India, the British boy shows a wonderful memory in repeating and reproducing in practice what he has learnt during his school days.

A. DAS.

THE SACRAMENTAL MEAL

IN the "Modern Review" for July 1913, there is an account of the ceremony of purification as practised among the Oraons which seems to me of great interest as an example of primitive beliefs. I wish to illustrate it, so far as I can, by comparison with similar customs observed in other countries. First, to quote Mr. S.C. Roy's description :

"The ceremony in question consists in the sacrifice of a white goat or a white fowl to Dharmes or the Sun-god (for his colour is white) offered in the presence of the panch or assembled village elders, followed by the drinking of a little of the blood of the sacrificed goat or fowl by the ex-convict. Water into which a bit of gold has been dipped is sprinkled on all present, and a little of this water is also drunk by the ex-convict along with the blood of the sacrificed goat or fowl. Then follows a feast in which the ex-convict puts a handful of boiled rice on the plate of each guest, and finally sits down to dinner in company with his assembled tribesmen."

The ceremony is, in fact an Agape, preceded by a Eucharist.

The Agape (in three syllables with the e long) or love-feast is the name given to the common banquets of the early Christian communities. Both men and women attended these love-feasts and the love was not always of a purely spiritual character.* Among the Pagans there was a banquet similar to the *agape* known as the *charistia*.

"It was a solemn feast attended only by members of one class, at which those who had quarrelled were

at the sacrament of the table (*apud sacra mensae reconciled*)*"

The explanation of the common meal is given by Robertson Smith :

"In later times we find the conception current that any food which two men partake of together so that the same substance enters into their flesh and blood is enough to establish some sacred unity of life between them."

Robertson Smith goes on to point out that originally not any food but only the flesh of a sacrificial victim produced this unity, that is to say, originally the Agape was also a Eucharist :

"But in ancient times this significance seems to be always attached to participations in the flesh of a sacrosanct victim, and the solemn mystery of its death is justified by the consideration that only in this way can the sacred cement be procured which creates or keeps alive a living bond of union between the worshippers and their god. This cement is nothing else than the actual life of the sacred and kindred animal which is conceived as residing in its flesh, but specially in its blood, and so, in the sacred meal, is actually distributed among all the participants, each of whom incorporates a particle of it with his own individual life"

In the words of the fourth gospel "he that eateth my flesh and drinketh my blood abideth in me and I in him." By the bread which is "a communion of the body of Christ" his worshippers are, Saint Paul says, united with one another ; "we, who are many, are one bread, one body, for we all partake of the one bread."

The institution of the Eucharist in its Christian form is thus described by Saint Paul:—

* Conybeare, article *Agape*. *Encyclopaedia Britannica*, Vo I. p.364 (11th Edition)

* Conybeare, article *Agape* in *Encyclopaedia Britannica*.

"For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks he brake it, and said, This is my body which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of me."

When Saint Paul says, "I received of the Lord", he does not refer to any genuine tradition of the historical Jesus handed down by the companions, but to a vision of the risen Christ. As M. Loisy says:—

"The idea and form of the institution were suggested by Paul who had conceived them in a vision after the fashion of the Pagan mysteries."

It is in these mysteries we find the oldest examples of the sacramental meal. In the Eleusinian mysteries the initiate says:—

"I have fasted, I have drunk the barley-drink, I have taken from the sacred chest, having taken thereof I have placed them into the basket and again from the basket into the chest."

Again in the Samothracian mysteries the priest broke sacred bread and poured out drink for the mystae.*

In these mysteries, according to Dr. Farnell, there is no evidence that the divinity is supposed to be eaten by his worshippers, but this conception appears in the Dionysiac mysteries:

"A savage form of sacramental communion was in vogue, and the animal victim of whose flesh and blood the votaries partook was at times regarded as the incarnation of the divinity, so that the god himself might be supposed to die and rise again." "In the state-cult of Tenedos they dressed up a bull-calf and sacrificed it; those who partook of the flesh were partaking of what was temporarily the body of their god." †

In the Christian Eucharist, Christ is present in the blood and wine which is offered as a sacrifice, but Christ is also identical with the God to whom he is sacrificed. So too, a boar was sacrificed to Adonis but the boar was Adonis. Odin also was sacrificed to himself:

"I know that I hung on the windy tree
For nine whole nights
Wounded with the spear, dedicated to Odin
Myself to myself." ‡

Now in Mr. Roy's account of the ceremony practised by the Mundas, the goat sacrificed to Dharmes is white, because Dharmes himself is white. The thought

naturally arises that the goat is identified with Dharmes. A little of the blood of the sacrificed goat is drunk by the votary of Dharmes, as it was by the votary of Bacchus, and as the wine which is the blood of Christ is drunk by the Christian. Perhaps by this act the Oraon is united with Dharmes. In the Dionysiac mysteries, the initiate is so much one with his god that he calls himself by his name Bacchus. It would be interesting to know whether the Oraon is required to fast before the sacrament as the Greek was. Many Christians attach great importance to taking the communion fasting.

A very significant fact in Mr. Roy's account is that the Oraon ex-convict is not allowed to enter his house before the purificatory ceremony. If the Oraon keeps a family god in his house this is easy to understand. When my Kulu friend Rirku, built a new house, any one might enter it, even an Englishman or Musalman, till the god had been taken in, but afterwards only those of his own caste. Thus a man who is not in his caste, is not fit to be in the same house with the god. The Oraon has lived among men who do not worship the same god, or at any rate do not worship him in the same way and has become impure. If he has eaten food with them, he has become united with them and their god, and has excited the jealousy of his own god.

"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot partake of the table of the Lord, and of the table of devils. Or do we provoke the Lord to jealousy? Are we stronger than he?"

But apart from eating, merely to associate with the worshippers of another god, or to live in their country is polluting. The Jew on returning from a foreign country shook the dust off his feet, lest it should contaminate the soil of Palestine. He washed his hands before taking food, not for the sake of cleanliness, but lest he should have accidentally touched some person or thing impure according to the law. Naturally a man must be pure when he comes before his god. As the Oraon cannot enter the house in which his god is till purified, so the early Christian could not enter a church without first washing his hands.

Perhaps the chief interest in the customs of the Oraons is the light they throw on Hindu caste rules. Among many Hindu castes, a man is taken back into his caste after an Agape or common meal, but there is no Eucharist. It would be interesting to

* Farnell, article "Mystery" in the *Encyclopædia Britannica*.

† Farnell.

‡ Frazer, "Adonis, Aths and Osiris", p. 244.

ascertain whether there are traces in any caste of its former existence. Mr. Nesfield has given a good many instances of common caste worship,* and in the September number of the "Modern Review" Mr. Roy makes the important remark that "the manner of worship or rather of the offerings, or the colour of the animals or fowls to be sacrificed to the different gods sometimes differ in different tribes." In any case I am

* Brief View of the Caste System of the North Western Provinces and Oudh, p. 92, para. 161.

convinced that Mr. Roy is right when he says "most of our vaunted ideas about ceremonial purity have probably their roots deep down in primitive animistic belief." All attempts to explain caste by differences of race, and race prejudices against inter-marriage are a failure. Caste has nothing to do with any differences between Aryans and Dravidians, and for my own part I believe that it is older than the Aryan invasions.

HOMERSHAM COX.

THE MARQUESS WELLESLEY'S APPOINTMENT AS GOVERNOR GENERAL OF INDIA

A CHAPTER OF INDIAN HISTORY

CORNWALLIS, as we have shown in the two articles on him published in this Review, was the first British ruler to declare the territories then under the jurisdiction of the Company of Merchants independent of the Moghul Emperor. By his finally deciding not to pay the stipulated tribute to the legitimate Sovereign of Hindustan, he established the independence of British rule. Then he showed the way in which the legitimate rulers of the country could be disposed of, when he attacked Tippoo Sultan without any sufficient cause of provocation. He was the first Britisher to color red a portion of the map of India by conquest.

Sir John Shore, who succeeded Cornwallis and was afterwards raised to the peerage and known as Lord Teignmouth, possessed the reputation of being a man of Christian principles, since he was the first President of the Bible Society. It is also said that he advised Cornwallis regarding the Permanent Settlement of the territories then under the jurisdiction of the East India Company. When he became the Governor-General of India, he found the Treasury empty. This state of affairs naturally directed his attention to pursue those measures which would improve the finances

of the country. He was a civil ruler or administrator, rather than a diplomatist or a soldier. No portion of the map of India was dyed red by him during the period he was its Governor-General. But it should not be concluded that he had no desire of extending the influence of his countrymen in India or that he wished to upset the plan of Cornwallis of acquiring territories. He was not able to levy war upon any Indian ruler of the country, because the low state of the finances did not permit him to do so. His negotiations with Oudh show that he was bent on increasing British dominion. He did not exhibit any Christian spirit in his dealing with the Nawab Vazir of Oudh* or of the Nawab

* Regarding Sir John Shore's treatment of the Oudh Prince, Sir Henry Lawrence wrote in the Calcutta Review for January, 1845 :—

"What will perhaps most strike the English reader of Sir John Shore's treaty is, the entire omission of the slightest provision for the good government of Oudh. The people seemed as it were sold to the highest bidder. Vizier Ali was young, dissolute and needy; Saadut Ali was middle-aged, known to be prudent, and believed to be rich. Being of penurious habits, he had, even on his petty allowances as a younger son, amassed several lakhs of rupees; and, in short, was a more promising sponge to squeeze than his nephew. From the general tenor of Sir John Shore's life, we believe that his heart was in the right place, though

of Carnatic. His opposition to Lord Hobart, the Governor of Madras, in the latter's sincere desire of reform in the administration of the Carnatic, does not show that he was a peace-loving man. It was Sir John Shore's Government which issued to Lord Hobart, "their instructions dated the 28th of October, 1795, to endeavour to obtain the consent of Omdut-ul-Omrah (the Nawab of the Carnatic) to the cession of all his territories."

Again, it was during his tenure of office as Governor General of India, that all the Dutch possessions in India and the East were subdued, and that Ceylon and Cochin became British territories.

These facts conclusively prove that Sir John Shore was desirous of gaining territorial possessions in India for England.

The history of the British in India enters on a new stage when the Earl of Mornington, afterwards better known as the Marquess Wellesley, was sent out as Governor General of India. He colored red the map of a large part of India and to achieve this, he did not scruple to adopt means the nature of which he never stooped to question.

Before describing the Indian career of the Marquess Wellesley and the way in which he brought about the extinction of the independence of the different states of India, it will be necessary to refer to his nativity and private life. This Marquess was a native of Ireland and was born on June 20, 1760. His full name was Richard Colley Wellesley. In those days when Ireland possessed a separate Parliament of her own, he was a member of that Parliament and was known to be a great admirer and friend of the Irish patriot Grattan. When he came over to England, he entered the English House of Commons in 1784, and it is said that "his earlier political

this his last diplomatic transaction, might, if taken alone, lead us to a different conclusion. Wherever his heart was, his head at least must have been wool-gathering. He set a bad precedent. He made the musnud of Oudh a mere transferable property in the hands of the British Governor, and he left the people of Oudh at the mercy of a shackled and guaranteed ruler. This may have been liberality, but it was liberality of a very spurious sort. Much as we admire Lord Teignmouth's domestic character, we are obliged entirely to condemn the whole tenor of his Oudh negotiations. Historians have hitherto let him down slightly, but his Lordship may be judged by the same standard as other public officers; by the right or by the wrong that he committed, and not by his supposed motives, or his private character."

attachments were all of a liberal complexion; * * but with the progress of the French Revolution his division from the "Foxites" became marked. He was an enemy to Parliamentary Reform. * * His opinions were biassed by his fears of the Revolution."

Of his private life, it is only necessary to remark, that he did not particularly respect the seventh commandment, for "early in life he had formed a connexion with a brilliant French woman whom he afterwards made his wife. Their children were not legitimate."

If we remember these facts, namely, that he was a native of Ireland, and that he was of loose morals and that he kept a French woman as his concubine, and although he made her his wife, she did not care much for him, for she did not accompany him to India, and separated, if not legally divorced from him, on his return from India, we shall be able to understand the policy which dictated him to adopt the measures well known to all students of Indian history. The keynote of all his Indian measures is to be found in his intense hatred of the French. In all that he did in subverting the independence of the different States of India, he had the Frenchman in his brain. It is probable that he would not have suffered so much from Frankophobia, had he not been attached to a French woman, who did not respond to his love. For, on no other ground could his hatred of the French be satisfactorily accounted for. Had he been a patriot, that is to say, had he loved his native country of Ireland, he would not have hated the French so bitterly as he did. Every Irishman, if true to himself, and if he possesses any self-respect, ought to be grateful to the French, for that was the nation which tried its utmost to help the Irish in their troubles and sufferings.

Wellesley knew something of Indian affairs, for he was appointed a member of the Board of Control in 1793. He also read Indian history and it also appears that as far back as 1786, he took interest in Indian questions, for he wrote from Brighton to Grenville, July 30, 1786, telling him that he was reading Orme, and asking for 'some general account of the European Settlements in the East Indies.' From 1793 till he sailed out for India, that is during a space of four years, he studied Indian affairs very closely. Revd. Mr. Hutton

in his biographical sketch of the Marquess Wellesley, published in the Rulers of India series, writes that "he (Wellesley) had the advantage of an intimate acquaintance with Lord Cornwallis, whose Indian administration had been the most successful portion of his chequered career." Most successful, because Cornwallis showed, if not paved, the way of establishing the supremacy of England in India. It may be that Cornwallis tutored Wellesley to pursue those measures which brought about the subversion of the independence of the different states and principalities of India. Wellesley only followed in the footsteps of Cornwallis in extending the influence of the British over the natives of India.

The Governor of Madras, Lord Hobart, who had been promised the Governor-Generalship of India, was disappointed when he learnt that the Home Government were not inclined to bestow that high distinction on him. The true reason for this slight shown to him appears to be that he did not help Sir John Shore in the absorption of the State of the Carnatic. The measures of reform which he proposed, did not please the government of Sir John Shore, and the Court of Directors. So it was found necessary to search for some one else to fill the high post of Governor-General of India. At that time, Mr. Pitt was at the head of the Ministry. It is a well-known fact that Mr. Pitt was no "Little Englander." He wished to extend the influence of England beyond the seas. The creation of the Greater Britain owes its impulse to Pitt. Ireland had a Parliament of its own, and used to manage its own affairs locally. This did not please the Ministry of which Pitt was the leader. He wanted to bring about an union of Ireland with England. Mr. Stead has proved from historical documents, that the British Government provoked the Irish rebellion of 1798 in order to bring about the Union. He writes:—"Certainly if it had not been for the rebellion, which was, as we have seen, the handiwork of the Government, there would have been no chance of carrying the Union."

On the retirement of Sir John Shore, Pitt's choice naturally fell on Cornwallis. For the second time, he was offered the Governor-Generalship of India. Pitt knew that Cornwallis would carry on his policy of acquiring territories in India for England.

Cornwallis accepted the offer and was about to sail out for India. But the hell which Pitt had let loose in Ireland, required the strong hand of a tried soldier and administrator to manage. Cornwallis was just the man to fit the situation. So Pitt found that Cornwallis could be better employed nearer home to effect the Union of Ireland with Great Britain. Consequently Cornwallis was made the Viceroy of Ireland and he pleased Pitt immensely by his success in effecting the Union.

Lord Mornington had been previously offered the Governorship of Madras. But now when Cornwallis was appointed as Viceroy of Ireland, Pitt could not choose a more proper tool to carry out his designs in India than Lord Mornington. Accordingly he was nominated Governor-General of India. Revd. Mr. Hutton writes:—

"After a week at Holwood with Pitt, spent in anxious discussions of the needs and prospects of our Indian possessions, Mornington was definitely appointed Governor-General of India."

It is conjectured by some that during this time, Pitt instructed Lord Mornington to found an empire in India to compensate for the loss of America. This appears quite reasonable, when we remember that Pitt was no "little Englander," that he provoked the Irish to revolt, in order to bring about the Union and that he supported Lord Mornington in all his Indian measures.*

So the Earl of Mornington after receiving his instructions from Pitt, left England on 7th November, 1797. His brother, Arthur, the future Duke of Wellington, had already preceded him to India. He brought out his youngest brother, Henry, as his political secretary. Thus a Cabal of three brothers, was formed in India, with the object of carrying out the instructions of Mr. Pitt as to the founding of an empire for England in India. Singularly enough, his wife did not accompany him. It has been already mentioned above, that she was a

* Mr. Pitt's Act of 1784 in which it was stated that the East India Company did not desire to make conquests or add to their territories was merely a blind to lull suspicions. It was during Mr. Pitt's *regime* that Cornwallis attacked Tipoo without provocation. It was he who induced Cornwallis to accept the Governor-Generalship of India for the second time in succession to Sir John Shore. When he could not spare Cornwallis because the Irish affairs demanded his presence in that country, he appointed Lord Mornington to the high office of the Governor-General of India, but not till he had kept him as his guest for a week, during which time he instructed him about Indian affairs.



TIPPOO SULTAN. (From an old print.)

French woman and had been in his keep before she was legally married to him. The children whom she gave birth to were all illegitimate. It is probable that had she not been on bad terms with him, he would not have been so much a victim to Franko-phobia, the symptoms of which he so markedly exhibited in India. Her presence in India would have in all likelihood, averted many a war and bloody contests.

At the period of Lord Mornington's departure from England, India was in a state of profound peace; and the noble lord made others believe that he would do nothing to disturb that profound peace. But he was thus acting the part of a consummate hy-

pocrite; he was thus trying to lull others into a false confidence regarding his pacific intentions to enable him to carry out his designs without let or hindrance.

That his intentions were anything but pacific will be evident to all from the extracts given below. Those historians who consider the Irish Governor-General as a man who was obliged to levy war on the several independent states of India, are either ignorant of Lord Mornington's views or else deliberately misrepresent facts. This Irish Lord was the aggressor in all the wars with the princes of India. He did not conceal his sentiments when he wrote to Lady Anne Barnard, wife of the Governor of the Cape, with whom he spent 'a couple of easy pleasant months' at the Cape on his way out to India. In his letter dated Fort William, October 2nd 1800, the Marquess Wellesley wrote to her:—

"On what honors you compliment me I know not, I am persuaded you have too much good sense and good taste to esteem an Irish peerage a complimentary, or complimentable honor in my case. **** with respect to rewards of another description, I have received none—I expect none—and (be not surprised) perhaps you

may hear that I will accept none. This brief exclamation will admit you to the secret agonies of my poor dear heart, or soul, and give you some light to discover the causes of my ill-health, ** But do not suppose me to be so weak as to meditate hasty resignations, or passionate returns to Europe, or fury, or violence of any kind. No; *I will shame their injustice by aggravating the burthen of their obligations to me; I will heap kingdoms upon kingdoms, victory upon victory, revenue upon revenue; I will accumulate glory and wealth and power, until the ambition and avarice even of my masters shall cry mercy: and then I will show them what dust in the balance their tardy gratitude is, in the estimation of injured, neglected, disdainful merit.*"

The italicized sentences in the above extract clearly prove that the Marquess was not a peace-loving man, but on the contrary bent on wars and adoption of other

questionable means having for their object the increase of the power and wealth of the British in India.

Lord Mornington did not come out direct to India, but stayed a few days at the Cape of Good Hope. He utilized the few days' stay by maturing those plans which helped him in destroying the liberties of the peoples of India. Luckily for him, he met here two men who were thirsting for revenge on Tippoo. These two men had resided for a long time in India. Their names were David Baird and Major Kirkpatrick. David Baird was a prisoner in Tippoo's camp. Perhaps he was ill-treated by Tippoo. It is related that Tippoo took pleasure in making Baird play the monkey before him. For this purpose, Baird was clothed like a monkey and made to go up and down a tall bamboo pole. Having been made to suffer these humiliations, it was not strange that he should have been anxious to see the downfall of Tippoo. Of Tippoo's cruelties and atrocities, the only witnesses are the Christian prisoners, and their statements should never be relied on, because it was their interest to paint Tippoo in the blackest color possible. For whatever be the teachings of the Bible, they believed in and acted up to the proverb which says "Vengeance sleeps long, but never dies."

The other man named Major Kirkpatrick, had been Resident at the Court of Hyderabad and had gone in 1797 to the Cape of Good Hope for the benefit of his health.

Major Kirkpatrick was an old diplomatist. He had been trained in the school of Warren Hastings and also of Cornwallis. At one time he was Resident at the Court of Madhoji Scindhia. It is not unreasonable to suppose that he was the chief adviser to the bastard Mahratta Chief regarding those measures which estranged Madhava Rao from Nana Farnavis, and ultimately brought on disasters on the Mahratta Empire. However, it appears that after some time Madhoji and Captain Kirkpatrick did not pull on well. In a Secret Despatch, dated Fort William, March 4, 1787, Lord Cornwallis wrote to the Secret Committee :—

"From my letter to Captain Kirkpatrick, dated the 1st instant, you will observe that of late he has met with some slights and inattentions from Sindhia, to which, as appearing to him to be an intended disrespect to the Government, he thought it improper

to submit without some remonstrance; but I am in hopes that those grounds of complaint will soon be removed; and as I am determined on our side to act with fairness and moderation by Sindhia, as well as all the rest of the neighbouring States, I see no reason to apprehend that such altercation will essentially disturb our present tranquility in that quarter."

Lord Cornwallis' letter to Captain Kirkpatrick dated the 1st March 1787, is nowhere published. Kirkpatrick's despatches to Cornwallis also have not seen the light of day. So it is impossible to judge of the grounds of complaint which the British Resident preferred against the Mahratta Chief. But Cornwallis removed him from the Court of Sindhia and employed him on an Embassy to Nepal. He was instructed to spy out the country and to note the military strength and strategical positions of Nepal, for such information would be of great use in a war with Nepal. After his return from Nepal, he was appointed Resident at the Court of Hyderabad. As Resident, he was not content with his duty of reporting to the Supreme Government at Calcutta of what transpired at Hyderabad, but he meddled in the internal affairs of that State. He succeeded in introducing American and British Christian adventurers in the Nizam's service so that they might act as counterpoise to the French officers in that State, and thus create disorder and confusion. In answering one of the questions put him by Lord Mornington during his detention at the Cape of Good Hope, Major Kirkpatrick did not conceal the fact that he had done all he could to poison the minds of the Nizam and his ministers against the French. To quote his own words, he said :—

"It may be thought that the abominable tendency of French principles (in whatever view considered), and the evil consequences which resulted to almost every power that that nation has drawn into its alliance, if properly exposed and illustrated, ought to have the effect of exciting, at the different Courts of India such a detestation of the one, and dread of the other, as to render any connexion between them next to impossible. But though *these are topics which have not been neglected*, and though they doubtlessly seem well calculated to produce the sort of impressions to be wished for, yet it would be wrong to place any great reliance in considerations which unfortunately have not always had the weight they were entitled to with European powers better qualified, in general, to appreciate their force (as being more conversant in systematic and prospective politics), more immediately liable to suffer from a coalition with the new republic; and finally, more interested to oppose its aggrandizement, than any of the princes or States of India can be."

From the words italicized in the above

extract it is clear that attempts had been made by the British residents at the Courts of the Indian Princes to blacken the character of the French people. It is quite foreign to our purpose to say anything regarding the French Revolution. We may differ from Burke in his condemnation of the Revolution, and may not subscribe to the sentiments of Thomas Paine contained in his Rights of Man, but no reasonable man will be found who will not agree with the following remarkable utterance of the Great Italian Patriot, Joseph Mazzini, who wrote :—

"Five-and-twenty millions of men do not rise up as one man, nor rouse one half of Europe at their call, for a mere word, an empty formula, a shadow. The Revolution,—that is to say, the tumult and fury of the Revolution—perished; the form perished, as all forms perish when their task is accomplished, but the *idea* of the Revolution survived. That idea, freed from every temporary envelop or disguise, now reigns for ever, a fixed star in the intellectual firmament; it is numbered among the conquests of Humanity.

"Every great idea is immortal: the French Revolution rekindled the sense of *Right*, of liberty, and of equality in the human soul, never henceforth to be extinguished; it awakened France to the consciousness of the inviolability of her national life; and awakened in every people a perception of the powers of collective will, and a conviction of ultimate victory, of which none can deprive them. It summed up and concluded (in the political sphere) one epoch of Humanity, and led us to the confines of the next.

"These are results which will not pass away; they defy every protocol, constitutional theory, or *veto* of despotic power."

While the French people were proclaiming Liberty, Fraternity and Equality all over the world, their neighbours of England were doing everything in their power against the spread of those principles.

Lord Mornington's meeting with Major Kirkpatrick at the Cape was of great help to him in his plan of establishing the supremacy of the British in India. The idea of bringing the states of India under subsidiary alliance was that of Major Kirkpatrick. The letters which Lord Mornington wrote from the Cape to the Right Hon. Henry Dundas, show that the Ministers (especially the Prime Minister, Mr. Pitt) had instructed him to see if England could obtain the supremacy in India by some means or other.

His first letter to Mr. Dundas, dated the Cape of Good Hope, 23rd February 1798, begins with these remarkable words :—

"Among the subjects which you recommended to my early consideration upon my arrival in India, you particularly urged the necessity of my attending with the utmost degree of vigilance to the system, now pursued almost universally by the native princes, of retaining in their service numbers of European or American officers, under whom the native troops are trained and disciplined in imitation of the corps of Sepoys in the British Service."

It was Mr. Pitt who, in 1784, proposed and carried a Bill through both Houses of Parliament, which made every one believe, that the Christian merchants constituting the East India Company had no desire to make conquests, or add to their territories, in India. Moreover, by this Bill, as the Court of Directors wrote in 1805,

"The control and direction of Indian affairs is not with the Company. * * * All the great wheels of the machine are moved by Government at home, who direct and control the Company in all their principal operations in India."

So the hypocrisy and insincerity of Mr. Pitt are quite apparent from his instructions to Lord Mornington "to attend with the utmost degree of vigilance" to the military strength of the different princes of India. If he was sincerely desirous of not founding an empire in India, why should he have concerned himself with the military resources of the Indian Princes ?

From the perusal of the letters which Lord Mornington wrote to the Right Hon'ble Henry Dundas, from the Cape of Good Hope, it becomes quite evident that he meant to pursue a spirited foreign policy during his tenure of office as Governor-General of India. He intended to carry into execution the suggestion of Major Kirkpatrick, regarding the subsidiary alliances with the Indian Princes. He was also determined to annihilate the already humbled Tippoo. We shall adduce evidence further on to prove that he contemplated a war with Tippoo during his detention at the Cape. It is probable that Cornwallis had impressed him with the ease and facility with which Tippoo could be crushed.

HISTORICUS.

SUKRANITI AS A DOCUMENT OF HINDU CULTURE

BY PROF. BENOY KUMAR SARKAR.

SECTION 1.

SUKRANITI AS THE 'ARCHITECTONIC' SCIENCE.

WRITING about Montesquieu, the French philosophical historian of the eighteenth century, in his *History of French Literature*, Dr. Edward Dowden says :

"The scientific researches of his day attracted him ; investigating anatomy, botany, natural philosophy, the history of the earth, he came to see man as a portion of nature, or at least as a creature whose life is largely determined by natural laws. With a temper of happy serenity and an admirable balance of faculties he was possessed by an eager intellectual curiosity. 'I spend my life,' he said, 'in examining ; everything interests, everything surprises me. Nothing, however, interested him so much as the phenomena of human society ; he had no aptitude for metaphysical speculations ; his feeling for literature and art was defective."

Exactly the same character-sketch would apply to the Hindu sociologist Sukracharyya, if we were to construct his biography out of the internal evidences culled from the literary production that is connected with his name. The same non-metaphysical and pre-eminently human outlook, the same positive and scientific standpoint, the same comprehensive and encyclopædic conception, the same aversion to literary and artistic flourish mark the intellectual frame-work of the authors of the Sukra cycle.

The merits and shortcomings of *Sukraniti* are identical with the merits and defects of the *Esprit des Lois*,* which has been characterised by Janet in his *Historie de la Politique* as "undoubtedly the greatest work of the eighteenth century" and classed with Rousseau's *Contrat Social* as forming together the literary source † and spring-head of the revolutionary movement. The following are the words of Dowden about *The Spirit of Laws*.

*Published in 1748.

† Sidgwick's *Development of European Polity* (1903) Lect. XXV.

"The whole of his mind, almost the whole of his existence—is embodied in the *Esprit des Lois*. It lacks the unity of a ruling idea ; it is deficient in construction, in continuity and cohesion. *** It lacks unity because its author's mind was many-sided. *** He would warn and he would exhort ; he would help, if possible, to create intelligent and patriotic citizens. *** Its ideas often succeed each other without logical sequence. *** But he brought the study of jurisprudence and politics, in the widest sense, into literature, laicising and popularising the whole subject ; he led men to feel the greatness of the social institution."

The same may be said of *Sukraniti*, also, which has proposed for itself the function of prescribing rules for the promotion of human* welfare, and the furtherance of the interests of both peoples and kings. One finds in it the same copiousness of illustrations and multiplicity of details, the same occasional defects in arrangement and incoherency of treatment.

The explanation of this strength as well as weakness of the work is to be sought in its very scope and province, which are those of the 'science of all sciences,' the "architectonic" or the dominant science as Aristotle would call it. *Sukraniti*, as such a master-science, in order to fulfil its mission as a guide, philosopher and friend to every class of human beings, must survey the whole universe from the planet to the sea-gull, and the daffodil to the star.

SECTION 2.

THE SYNTHETIC PHILOSOPHY OF SUKRACHARYYA.

All the facts and phenomena of the mineral, vegetable and animal worlds have bearings on human life and social progress. Professors of the "architectonic" science, therefore, have need of them. According to Comte, † social science is subordinate to Biology and is "related to the whole system

* Sukra I, 4—24.

† Carver's *Sociology and Social Progress* (1906), pp. 65—87.

of Inorganic Philosophy, because Biology is so."

"The whole social evolution of the race must proceed in entire accordance with Biological laws..... It is only by the inorganic philosophy that we can duly analyse the entire system of exterior conditions—chemical, physical, and astronomical—amidst which the social evolution proceeds, and by which its rate of progress is determined."

John Stuart Mill also believes that the scope of any profitable study of man's action in society must be co-extensive with the whole of social science. According to him "a person is not likely to be a good economist who is nothing else. Social phenomena * acting and re-acting on one another, they cannot rightly be understood apart." Dr. Ingram† gives prominence to this encyclopædic character of Social Studies in his article on Political Economy in the *Encyclopædia Britannica* (ninth Edition). His conclusion is that Political Economy cannot any longer command attention as a fruitful branch of speculation unless it is subsumed under and absorbed into general sociology. Not only economics, but politics also, "can only be scientifically studied as one part or application of the Philosophy of History." Says Professor Sidgwick :

"I agree with Mill in holding that the scientific study of the different kinds of governments that have actually existed in human society ought to be pursued in close connexion with the scientific study of other important elements of the societies in question *** The division of intellectual labour ought not to be carried so far as to make us forget the influence exercised on government by other social changes,‡ for instance, by the development of thought, of knowledge, of morals, of industry."

The science of Public Finance, also, which is closely related to Economics, Politics and History, is, as such a study of man's social activities, and hence only one of the aspects of the Architectonic Science, Sociology.

The differentiation and specialisation of the sciences according to the principles of the division of labour have undoubtedly rendered immense service to the world of speculation. The physical sciences have been rendered more and more precise, mathematical and exact. The human sciences also have tended in the same direction. But this 'progress' of the sciences in the acquisition of mathematical accuracy

* Marshall's *Principles of Economics*.

† Keynes's *Scope and Method of Political Economy*, Third Edition (1904), pp. 112—141.

‡ Sidgwick's *Elements of Politics* (1891), pp. 5—6.

has necessarily deprived them of their realistic and concrete character. The growth in 'exactness' and necessary abstraction has militated against the efficacy and utility of each alone as a manual of guidance to human beings. Modern philosophical thought is fully conscious of this 'other side' of specialisation and recognises the limitations of the specialised sciences in the matter of framing practical rules or duties of life. Thus Dr. Keynes observes :

"Few practical problems admit of complete solution on economic grounds alone. *** More usually when we pass to problems of taxation, or to problems that concern the relations of the state with trade and industry, or to the general discussion of communistic and socialistic schemes—it is far from being the case that economic considerations hold the field exclusively. Account must also be taken of ethical, social, and political considerations that lie outside the sphere of Political Economy regarded as a science. *** If the Art attempts a complete solution of practical problems, it must of necessity be to a large extent non-economic in character."

This defect is inherent in all specialised sciences. The science, therefore, that would lay down absolute rules for the regulation of human conduct, cannot with advantage be separated from general political and social philosophy. *

Sukraniti is such a science or art of social philosophy and legislation. The authors of the Sukra cycle without caring to expound their methods of investigation and explain the 'logic' of their science have unconsciously followed the method of the most synthetic and comprehensive art that would turn to account all the physical and human sciences in order to prescribe the 'whole duty of man.' The countrymen of Sukracharyya were not, however, poor in methodology. The ancient scientific machinery of the Hindus has found an able exponent in Dr. Brajendranath Seal, † whose short but erudite monographs have furnished the sound philosophic basis of the modern Indian school of historico-sociological research.

SECTION 3.

THE SECULAR SCIENCES OF THE HINDUS.

In trying to estimate the knowledge of the Sukra authors regarding the physical and objective world we have incidentally noticed

* Keynes's *Scope and Method of Political Economy*, Third Edition (1904), pp. 55—58.

† For Seal's *Mechanical, Physical, and Chemical Theories of the Ancient Hindus*, see Dr. Ray's *Hindu Chemistry*, Vol. II., pp. 59—290.

in the two preceding chapters several important facts in the history of Indian culture.

I. The mineralogical, medical, chemical, and botanical sciences, industries, and arts were wide and deep enough to be drawn upon with advantage by writers of general sociological treatises like *Sukraniti*.

II. In these physical or "nature studies" lay the *forte* of special schools of Hindu thinkers, who as masters or commentators*, were the authors of specialised branches of scientific literature.

III. These schools of Hindu physical science, whether embodied in individual 'masters' or collective organisations like the Parishats (*i.e.*, Academies), stood up not simply for the conservation of the static products of a bygone age but represented in and through them the dynamical processes of the march of human knowledge. They thus kept moving (i) from epoch to epoch and (ii) from province to province according to the progress of the scientific spirit and general culture in Hindustan; and hence more or less resembled, both in diversity of administration and uniformity of language and literature, the so many scattered centres of culture and learning called the Universities which sprang up into existence in the German-speaking world during the period from the 14th to the 18th century. †

* The importance of these commentators in Indian Literature who were not servile copyists or imitators but enriched the text commented upon by the addition of their own original investigations as well as the culture of ages has been critically vindicated by Goldstucker in his *Panini*. A reprint of this famous work is shortly to be issued by the Panini Office of Allahabad.

† See the account of the development of the German Universities in Merz's *History of European Thought in the 19th century*, Vol. I, pp. 159-163; also the Footnotes. The great cultural uniformity of Hindustan and the fundamental unity of the Indian Soul as attested by the existence of Sanskrit as the common language for educated and spiritual India and the predominance and emphasis of the same sets of morals, manners, sentiments and traditions in the everyday life and institutions of the people through the length and breadth of the country in spite of the thousand and one barriers presented by the kaleidoscopic political revolutions and boundary settlement may be compared with the unifying condition of German culture, learning and civilisation in spite of the diversity and disunion of political life that characterises the history of the German peoples till the formation of a nationality and an empire in 1870. The following facts about the history of German culture have a close parallel in the history of Indian civilisation: "It is not a stationary power, but is continually on the move from south to north,

The Indian sciences should not, therefore, be regarded as the finished creations of certain golden eras in Indian history or the characteristic products of one or other of the various races that have peopled India, but are the results (i) of a continuous evolution incorporating the cumulative experience of ages, and (ii) of the conscious or unconscious collaboration of master-minds, systematisers, compilers and commentators belonging to the north, south, east, west and middle of India.

IV. A rigid and unbiassed comparison of the achievements of the Hindus in physical sciences, whether as academic and abstract branches of learning or as aids to practical and utilitarian aspects of life with the contributions of the western thinkers to the same would show that in Europe it is really during the French Revolutionary period (1789-1815) or more strictly speaking since 1815* that the epoch of the Industrial Revolution and the pre-eminently scientific era which characterise the modern age really begins. And that previous to that, *i.e.*, up to about the beginning of the 19th century the Hindu as well as the European thinkers were almost on a par. The inductive sciences of the west had not till then displayed the magnificent results which we have been accustomed to associate with them during the latter half of the 19th century. So that it is only the last century's work by which the people of Hindustan are behind their colleagues in the west.

from west to east, to and fro, exchanging and recruiting its forces, bringing heterogeneous elements into close contact, spreading everywhere the seed of new ideas and discoveries, and preparing new land for still more extended cultivation." "The migration of students as well as eminent professors from one University to another is one of the most important features of German Academic life." "There is scarcely a stronger bond of union between the various parts of Germany than that supplied by the Universities, and in no other respect have the barriers that separated state from state been so long broken down." See in this connexion Prof. Radhakumud Mookerji's "*The Fundamental Unity of India—From Hindu Sources*" (Longmans, Green & Co.)

* For an account of the comparatively recent origins of the 'modern' sciences see Weir's *Historical Basis of Modern Europe* (Swan Sonnenschein & Co., London, 1886), pp. 315-469; Mackenzie's *19th century* (Nelson & Sons, 1823), pp. 181-206, 309-315, 338, 372-73, 429-432; Price's *Political Economy in England* (Methuen & Co., London, 1900), pp. 5-7; Merz's *History of European Thought in the 19th Century* in two Volumes (Blackwood and Sons, London, 1904); Marshall's *Principles of Economics*.

SECTION 4.

THE ALLEGED DECLINE OF THE HINDU
INTELLECT.

This aspect of the question requires a little elaborate treatment since even one of the greatest scientists of our country seems to have been carried away and have supplied the cue for a lament over the "decline of scientific spirit" among the Hindus, and "over this land of intellectual torpor and stagnation."

Dr. P. C. Ray concludes his celebrated History of Hindu Chemistry thus:

"The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulation was no doubt secured, but this was done at a terrible cost. The intellectual portion of the community being thus withdrawn from active participation in the art, the *how* and *why* of phenomena—the co-ordination of cause and effect were lost sight of—the spirit of inquiry gradually died out among a nation *naturally prone to speculation and metaphysical subtleties* (Italics are ours), and India for once bade adieu to the experimental and inductive sciences. Among a people ridden by caste and hide-bound by the authorities and injunctions of the Vedas, the Puranas and Smritis, and having their intellect thus cramped and paralysed, no Boyle could arise. Her soil was rendered morally unfit for the birth of a Boyle, a Descartes or a Newton, and her very name was all but expunged from the map of the scientific world."

Far be it from our object to detract from the absolute contributions of these western thinkers to the World of Science. It must not be forgotten, however, that the greatest duty the Hindu thinkers were called upon to perform during the period of the so-called torpor and decline of the Hindu intellect was the preservation of national existence and the conservation (with necessary adaptation or modification) of the culture of their race against the inroads of aggressive Islam. The greatest achievement of the Hindus and the most marvellous feat of their genius consisted in this that while other races, had to succumb to the steam-roller of "the Koran, the sword or the tribute" and extinguish all vestiges of their national traditions and institutions, the Hindus alone not only succeeded in withstanding this levelling influence and maintaining their individuality and original race-consciousness, but also in assimilating and utilising the new world-forces in the interest of their own expansion, development and progress. But for this assimilative capacity, this extraordinary power of dis-

playing and distributing their energies in a *latent* form in the work of social reconstruction and synthetic readjustment, the whole civilisation of the Hindus would have been swept off the face of the earth and have been driven underground. And instead of a living, moving, growing, and expanding people of to-day the Hindus would perchance have to be excavated and unearthed anew like the fossils of Egyptian, Babylonian and Hellenic culture by future archaeologists as merely interesting curios through which can be dimly deciphered the hieroglyphics of a by-gone age.

The "Doctrine of Substitution" applied by modern economists to the interpretation of the motives and tendencies that underlie human activity in the choice of lines of least resistance and in the investment of resources along various channels in such a way as to derive from each the greatest 'return' with the smallest expenditure is nothing but a sociological equivalent of or at any rate, a corollary to the great Biological Doctrine of the display of vital energy under diverse forms and in varied directions under the impulse of the struggle for existence and the instinct of self-preservation. The problem before the Hindus during the period referred to by Dr. Ray was pre-eminently and essentially one of social self-preservation, stock-taking and assimilation, re-synthetising of old and new conditions. The struggle was between one socio-religious ideal and another socio-religious ideal, for the Musalmans did not bring with them any other instruments of culture, ostensibly or as a matter of course. That being the conflict, competition and instinct of self-preservation induced the people of Hindustan to present not greater and greater original discoveries and inventions in science, industry and philosophy, and an extension of the bounds of human knowledge. For what the Hindus had inherited from their ancestors and developed up till then were already more than equal to what their opponents could possibly display from their armouries and arsenals of cultural equipment, or even for what the whole encyclopædia of the Saracenic, Græko-Roman and Teutonic-European learning could exhibit. The crying need of Hindus then was mainly a more liberal and elastic interpretation of their socio-religious ideals and institutions, a more philosophic re-laying of the foundations of

the social and domestic system necessitated by the changes in the circumstances of their age.

A really scientific reading of the conditions of life produced in India by the advent of Islam would show not that the Hindu national mind was totally slain during this period but that it addressed itself to the more pressing needs of the time; not that the Hindu intellect became 'unscientific,' uncritical, totally abstruse and metaphysical, but that it was solving the most practical and secular problems of the age; not that the Hindu race produced only second-rate, third-rate and eighth-rate intellectuals, only commentators, annotators and copyists, but that it gave rise to some of the most original-brained synthetic philosophers, scientists and sociologists who were the Newtons, Leibnizes and Descarteses of the Hindu national life in reorganising the old and thereby creating the new. Universal History, if philosophically and biologically interpreted, yields only one fundamental lesson about human progress, viz., that the culture of a race is relative to the conditions of the age. According to this Doctrine of the Relativity of Culture, which again is really a corollary to the great Biologico-sociological Doctrine enunciated above, it is at once manifest that the epoch from Bacon to Linnæus, Humboldt, Whitney and Herbert Spencer has done for humanity not an *iota* of work in any way nobler or greater than what has been achieved in Hindustan by the band of master-minds from Chaitanya, Tukaram, Nanak, Kavir, and other givers of social laws and morals to the days of Ramprasad, Rammohan, Vidya-sagar and Ramkrishna Paramhansa.

There is another side of the self-humiliation contained in the assertion of Dr. Ray. It does not look upon the so-called achievements of modern Europe with a historic and critical eye, and is hence necessarily partial, one-sided and erroneous.

Even supposing that about, say, the middle of the 17th century, the age of Newton, Europe began its career of conquest over the powers of Nature and marvellous achievements in physical or secular sciences and industries, we cannot too often remember

(1) That all these achievements were not altogether of a higher order or greater brilliancy than what the Hindus had achieved and maintained in the same field

even up to the end of the 18th century or beginning of the 19th century, so far as ministration to the 'necessaries, comforts, and decencies' of life is concerned.

(2) That it is only since the epoch of "Industrial Revolution" in the second decade of the 19th century that the west has really been distancing and eclipsing the people of India in the marvels of theoretical science as well as practical arts.

(3) So that, strictly speaking, the modern spirit, the thought that Europe has actually contributed to the culture of universal humanity is not more than a century old.

That these sciences and industries which have marked a complete cleavage between the past and the present, for not having contributed to the making of which the Hindus are fallaciously and unnecessarily condemned as non-practical, un-secular, other-worldly, are only the achievements of yesterday does not require any laborious historical investigation to be substantiated. In the 13th Edition (revised and partly re-written with additions) of *Discoveries and Inventions* by Routledge, the author says:

"The enormous material advantage which this age possesses, the cheapness of production * * * are traceable to the division of labour; to the steam-engine; to increased knowledge of the properties of metals; to the use of power tools * * * Little more than a century ago everything was slowly but imperfectly made by the tedious toil of the working man's hand. * * * Let the young reader who wishes to understand why the present epoch is worthy of admiration as a stage in the progress of mankind, address himself to some intelligent person old enough to remember the century in its teens; let him inquire what wonderful changes in the aspect of things have been comprised within the experience of a single life-time."

It would thus be clear that it is only a single "life-time's work" taking a very narrow and practical and rather non-scientific and non-historical view, by which modern Europe is in advance of mediæval Europe, or, what is the same thing, by which India is behind the western world. A rational interpretation of history would thus be a powerful corrective of the superficial interpretation of India's past which is inclined to explain one and all of the so-called failures of the Hindus by two catch-words describing their national life and character, viz., caste and religiosity. Dr. Ray's *History of Hindu Chemistry* is itself one such corrective. Ram Raz's fragmentary *Essay on the Architecture of the*

Hindus published in the earlier years of the 19th century is perhaps the first work on the subject of Hindu achievements of a secular character. Another eye-opener in our own times is Prof. Mookerji's *History of Indian Shipping*. And that monument of Dr. Seal's massive intellect, the *Mechanical, Chemical, and Physical Theories of the Hindus* is also most emphatically calculated to disprove the alleged inferiority of the Hindu race in secular achievements. Recently, Mr. K. P. Jayaswal in reviewing Mr. Schoff's *Periplus of the Erythraean Sea* for the *Modern Review* has entered another protest, thus:—

"Mr. Schoff, has quoted at p. 187 the oft-quoted lines of Matthew Arnold that India let the legions

thunder past and she plunged in thought again. The lines have really converted history into a vast 'Mississippi of falsehood.' They ought not to find room in any serious treatise. Hindu history at every step gives a lie to the allegation. The very fact of the Greek invasion, on which Mr. Schoff has quoted the lines, instead of being forgotten was remembered as late as the 5th century A. C. when the defeat of Seleucus was repeated on the stage at Pataliputra. The poet wanted the history of Chandragupta the Maurya to be re-enacted by Chandragupta the Gupta. Mr. Schoff must be aware of the inscription of the so-called Andhras and the Guptas which proudly celebrate conquest over 'the legions.' Medhatithi writing after the defeat of the Huns defined India as a country where 'the legions' could not get a footing even after repeated attempts. The victory of Satakarni II over Nahapana is still remembered by hundreds of millions of Hindus who hear and repeat the historical romance of the Vikramaditya the Destroyer of the Sakas."

HYBRIDIZATION METHODS IN MAIZE

BY SATYASARAN SINHA, B.S.A., (ILLINOIS) M.A.S.A.

IN Burbank's methods selection plays the most important part; to attain this end the largest number of variations is pre-requisite. But this is not necessary in corn, as the tendency to variation is already great. But when it is necessary to combine the desirable qualities of two variations in one plant, then comes the question of crossing or hybridization. By crossing we will not only get all kinds of combinations but a chance to pick out the most desirable ideal type, discarding thousands of undesirable and imperfect plants.

SELECTING FOR HYBRIDS.

Crosses or hybrids may be made by artificial or hand pollinating, (1) selecting superior plants in two separate stocks in carefully planted nurseries; (2) selecting plants in a nursery where the two varieties are planted in alternate rows; (3) selecting plants in two ordinary fields, either near together or far apart from each other. In all such cases selection should be made in order to combine in the new cross or hybrid certain valuable characters of different races.

STEPS BEFORE HYBRIDIZATION.

During the season of 1910, the writer crossed several varieties of corn. From the study of this work the following directions were compiled:—

Go over the field, select the desirable corn plants wherein the tassels have come out and are not shedding pollen, bag the first young shoot (i. e. the undeveloped ear) which is just coming out of the axis of the leaf in which the silks have not yet appeared. In this case a tough paper bag (8 or 10 pound grocer's sack) may be drawn over the shoot and pinned closely around the stalk. Pin carefully so as not to pass through the ear but just outside of the shoot. Examine the work from time to time. On hot days the shoots grow so rapidly that the paper bag may burst, so it is advisable to adjust and repin them in allowing their growth. Care should be taken not to keep the bags loose otherwise insects may get in under their edges and carry pollen to the silks and thus make them fertilized. In the same way another bag is placed over the tassel of the other

variety from which we desire to obtain pollen. Then fold the bottom of the bag around the stalk and pin it tightly. If possible leave a fold of the bag in such a way as to make a small pouch below which will collect the pollen as it is shed from the anthers.

When the silk reaches a length of two or three inches, the ear is ready for pollination. The bag of the ear is removed, temporarily protecting the ear from other pollen by the apparatus as shown in Fig. 1. This apparatus is made of five



Fig. 1.

The pollinating apparatus. The author is ready to remove the bag of the ear and dust pollen over the silk. The method of attaching shoot and labelling is also shown.

square wooden pieces in the form of a box, the open end being down and encircled with cloth hanging loose; the whole thing is supported by an iron rod to which it can be adjusted to any height of the ear by means of a thumb screw. Arrangement has been made so that at the time of performance light would be secured through two pieces of window glass, one in the top and another in the front side.

The pollen from the bag containing the tassel is dusted over the silks of the ear from which the bag is just removed. Care should be taken that every silk receives, at least one pollen grain; if any particular silk receives no pollen, or infertile pollen, no kernel will be found to have developed at the base of that silk, and consequently a poorly filled ear will result. We find very often such ears in artificially pollinated corn after removing the husk, and this is one of the ways in which this can be accounted for. Further care should be taken not to dust too much pollen and also that the cloth of the apparatus, which might have been contaminated with other pollen, does not touch the ear. Shake the shoot right after the application of pollen. In many cases one application of pollen will be sufficient, some recommend two or three such applications in order to have the ear pollinated perfectly. It depends greatly on care of manipulation as well as upon weather conditions.

When this is done the bag should again be drawn over the shoot and tightly pinned in order to prevent contamination from foreign pollen. The pollinated ear should then be carefully labelled with a tag made of moderately heavy paper in which the records of performance would be written as shown below :—

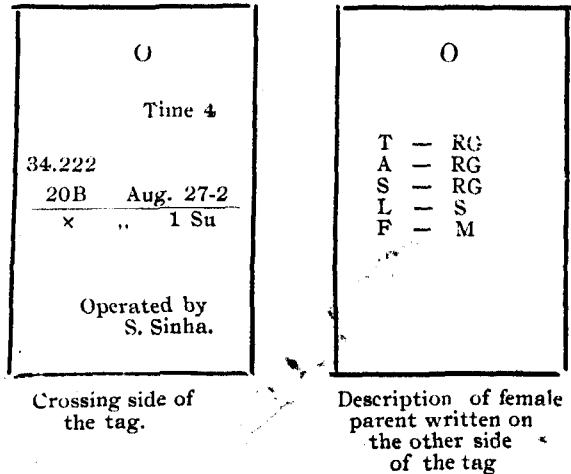


Fig. 2

(Note. "T" stands for tassel, "A" for anther, "S" for silk, "L" for laminæ, "F" for foliage or leaf.)

The bag should remain over the pollinated shoot until the silks are completely withered and all danger from further pollination from foreign pollen is passed.

This will be about two to three weeks. In case it rains hard before the withering of the silk or just after the pollination, and if the bags be torn by storm, it is better to clip the silk just a little and then draw on a fresh bag. Great care should be taken to protect from contamination.

INFLUENCE OF WEATHER ON POLLINATION.

Weather condition has much to do with the fertilization of flowers. Warm, sunny weather, with a slight breeze is ideal. A heavy dew and misty atmosphere will withhold the progress for several hours but as soon as the sun shines it will return to a good condition. With the exception of early evening about five o' clock, the period of greatest activity of pollination is usually in the early morning from sunrise until ten o' clock.

With adverse weather conditions the fertilization of flowers may be delayed, and if such weather lasts for a long time, the sex germs may lose their strength and finally result in very poor fertilization. During the past season the writer examined some of the crossed ears at husking time. Because of not getting the pollen on at the right time, or other causes, some of these ears produced partially filled kernels. The complete fertilization of the flowers greatly depends upon the continuance of good weather and a careful pollination.

The classes of corn, as dent, flint, flour, pod, pop and sweet corn, can be intercrossed with perfect freedom. The ear of the corn may be crossed readily by pollen from its own stalk and sucker, as by pollen from another stalk. Hartley says: "It makes no difference whether the pollen be taken from the main stalk or its sucker of a particular plant for breeding."*

VALUE OF HYBRIDS.

In many cases crossing distinct sorts increases the size and vigor of the offspring, and the good qualities of the two varieties are found in the hybrid, as we know that the seed of a hybrid inherits characteristics not only from the ovule-bearing parent, but from the pollen-bearing as well. Mc Clure† reports that the corn grown from hybrid seed was in nearly all cases clearly increased in size. As to the yield he adds further: "It seems that cross-bred corn gives larger

yields at least for the first and second years after crossing than an average of the parent varieties, but how long this greater fruitfulness will last is undetermined."

East* in his crosses on well fertilized land found very striking results. He crossed a white dent No. 8 yielding one hundred twenty-one bushels per acre (at 70 pounds per bushel) with a yellow dent No. 7 which had been in-bred artificially for three years, yielding sixty-two bushels per acre. The cross or the hybrid yielded one hundred forty-two bushels per acre. He crossed again a Longfellow No. 34, an eight-rowed yellow flint yielding seventy-two bushels per acre, with the same No. 8 white dent, yielding one hundred twenty-one bushels per acre. In this case the hybrid yielded one hundred twenty-four bushels per acre. He crossed another Sturge's hybrid (a twelve-rowed, yellow flint X, a tall, low-branching stalk partaking of the character of dent varieties) with the said No. 8 white dent. The flint parent yielded forty-eight bushels per acre, while the new cross yielded one hundred thirty bushels per acre. It is true that the land was well-fertilized, and this had its effect in making a striking yield but it must be admitted that the increase in vigor over the parents in all these cases was greatly due to intelligent crossing.

Beale‡ in his investigation along this line reported that the pure seed yielded 57½ pounds in the ear; the crossed seed yielded 69½ pounds in the ear. In other words, the crossed stock exceeded the pure stock as 121 exceeds 100 nearly. Five cases reported by Morrow and Gardner,‡ gave increase over the average of the parents running from 1.9 per cent. to 28 per cent. with an increased average of 14 per cent. Shull§ by first inbreeding and then by crossing got an increase over the original mixed stock of 2 per cent. Collins|| crossed primitive types with one another and with United States varieties. He reports increased yields in 14 out of 16 cases, the average increase being 53 per cent.

The fact that increased yield can be obtained by crossing two varieties has been certainly established, yet the practice has not been applied on a commercial scale

* Proc. A. B. A. Vol. II p. 144.

† Illinois Bulletin 31.

* American Naturalist Vol. XLIII, No. 507.

† Report Mich. Bd. of Agri, 1881-2, p. 136.

‡ Illinois Bulletin 25.

§ Proc. Amer. Br. Assoc. Vol. V, 1909, p. 54.

|| Plant Industry Bulletin 191.

in India, as it ought to be. Because the increase in vigor and yield is the main point for breeding corn we should improve our seed corn by intelligent crossing or hybridization. By selecting varieties which

give increased yields uniformly when crossed and crossing these for seed corn it seems that the average yield can be greatly increased.

CLASS-PSYCHOLOGY AND PUBLIC MOVEMENTS

AMID all the doubts and difficulties of Sociology and Philosophy, one truth stands out clear and certain, and it is this: that there are classes in the world. He who would work for the good of his fellow-men without understanding this truth is like an astronomer who is ignorant of the law of gravitation. Even the blind and deaf-mute know that the world is divided into rich and poor. Every society has phrases to indicate the contrasts and antagonisms created by the unequal distribution of wealth. The "Haves" and "Have-nots," land-lords and tenants, governors and governed, capitalists and labourers,—such terms tell the story of class-division, which everywhere mutilates the unity of human society.

Society is everywhere divided into many economic groups. But a broad line of demarcation separates the two social strata: those who work with their hands and those who don't. Manual labour in field, factory or mine marks a man as belonging to one caste; while the absence of this condition of earning a living places a man in the other caste. There are really only these two castes in the world: other divisions are not fundamental. Those who live by manual labor are generally poorer than those who do not. Hence we find that a labourer wishes his children to 'rise' into the more prosperous class. Everywhere, almost without exception, the carpenter, the blacksmith, the farm-hand, or the cultivator earns less than the prince, the minister, the judge, the lawyer, the professor, the landowner, the preacher or the banker. No force in society can bridge the gulf between these two classes. The Hindustani word "*safed posh*" covers all these "well dressed" gentlemen with a mantle of "respectability."

Along with a larger share of wealth go all the things that make life worth living—leisure, education, art, cleanliness, health, longevity. The poor man is everywhere condemned to a life of squalor and disease. He never gets a chance of educating himself. He works long hours for a mere pittance, while the educated, wealthy folk enjoy good meals, drive in carriages, rub their lazy bodies with oils, wear silk and satin and 'have a good time' all round.

It may be asked how this strange condition of things came to exist. How is it that a man, who weaves, or sews, or tills the soil, or cleans the drains, or grinds flour earns less than the man who delivers lectures, or argues a case, or administers justice, or governs, or repeats prayers, or simply does nothing at all. Is "law" or "religion" or "government" or "banking" or "landowning" more important for society than agriculture, handicraft, or manufacture? And why should a person be paid more for sitting in court a few hours a day and sending a few men to prison than for raising corn or mending shoes? And what useful function does a prince, or a magistrate or a banker fulfil? How is it that some people can live in luxury without hard work, while others can hardly get the necessaries of life after toiling a whole day? How is it that one man pulls the punkha, while another man, Hindu, Mohamedan or English, snores in the cool room inside? *Why should the other fellow not pull the punkha?*

Those who consume grain, milk, fruits and vegetables without producing them must get them out of the labour of those who produce these things. It requires no great philosophy to understand this simple truth. Those who wear clothes without having done anything to grow cotton and

spin and weave it must receive their share out of the labour of those who produce the raw material and then manufacture it. And if we find that those who never cultivate the soil in fact get better food to eat than those who actually produce the grains and vegetables, we must surely surmise that there must be something wrong somewhere. This riddle cannot be solved by the study of any of the sixteen systems of philosophy mentioned in the Sarva-darshana-sangraha. Instead of the old questions about life and death, let us now ask this tremendous question: "Why are there these two castes—the rich, the educated, the lazy, the parasitic on the one hand, and the poor, the ignorant, the manual labourers, the producers of wealth on the other?" *All movements, that do not recognise this problem, are shallow and pernicious, whether they are religious or political, national or international.*

There is no such thing as "the human race" or "a nation" or "a church" if we mix up these two classes. *For, sometimes consciously, sometimes unconsciously, the rich are the enemies of the poor.* The rich get their money out of the poor; they do not receive it as a gift from heaven, nor do they practise alchemy. The prince and his ministers and judges live comfortably without doing hard work, because the peasants pay taxes: the landlord can spend his time in indolence and vice, because the tenants pay rent: the banker can sit at ease and grow rich all the time, because the debtors pay interest: the capitalist can buy shares in a factory and receive dividends because the labourers are paid low wages: the lawyer can earn several hundred rupees a month for sitting about the Bar-room and making a speech now and then, because he helps the rich in their quarrels over property, or abets them in plundering the poor. And so on. Wherever you find a man living in comfort without doing hard work, be sure there is some swindling somewhere. *It follows that the parasitic classes can never desire to raise the labouring classes, for the process of the gradual enlightenment of the latter would sound the death-knell of parasitism for ever.* How could the princes, members of parliament, judges and lawyers live, if no one paid taxes? And how could managers of factories become millionaires, if labourers were not

robbed? A Sanskrit verse declares that love between the eater and the eaten (Bhakshaka and bhakshya) is unnatural and impossible. Referring to the well-known sentiment that the lion and the lamb should lie down together, a humourist remarked: "Yes, but the lamb will be inside the lion."

No considerations of religion or patriotism mitigate the horrors of this class-parasitism in any appreciable degree. Is a Mohamedan landlord willing to forego rent because the tenants are Mohamedans? Will a Hindu banker not exact the full pound of flesh from a co-religionist? Do Sikh princes or ministers feel any qualms of conscience in squandering money wrung out of Sikh peasants? Do the English capitalists raise the wages of English labourers without a bitter conflict? Do Scotch landlords throw open their parks to the Scotch people to prevent them from emigrating to America? If there is one truth that history teaches more forcibly than others, it is this: *the rich classes love wealth more than anything else.* The instinct of self-preservation is stronger than religious faith or political opinion or national sentiment. Religion or patriotism are good in their way, but they cannot induce the rich classes to forget their Property. So it has been, so it will be, in the history of humanity till there are no rich and poor in the world.

A few great men like Tolstoi, Buddha or Kropotkin may renounce the parasitic life, but one swallow does not make a summer. As a class the rich maintain and defend their position by force, fraud or any other available means.

The parasitic classes *instinctively and almost unconsciously* work for their own interests. They cannot enter into the feelings and aspirations of the other classes. There are really two nations—the rich and the poor, and there is little mutual sympathy or knowledge between them. Most men are not gifted with a keen imagination. They cannot realize the habits of thought prevailing in a different social environment. Class-separation prevents men from learning the needs and ideas of the other class. Thus, besides self-interest, there are other potent forces that make the rich classes oblivious of the poor. Men depend on experience for their ideas, and the rich have no experience of the life of the poor. Their intellectual

horizon is bounded by their class-activities. Beyond these, society is an unknown land to them. Class-separation is one of the most powerful factors in determining men's psychology with regard to social principles. The rich generally initiate movements which benefit only their class, even though they may desire to do good to the whole of society. By a strange fatality, the majority of the parasitic classes are condemned to move in the narrow circle of class-ideals in spite of lofty visions of social service and universal happiness. There are few things more pathetic in the history of mankind than the waste of moral energy due to this cause. The idealist sets out to help the weak, raise the fallen and succour the poor: but he finds in the end that he has only served the rich and powerful in some way or other. Then his joy is turned to grief. But many noble enthusiasts never discover their mistake, and die in the assurance that they have worked for "the human race" and for the poor.

Such sad reflections come to one who surveys the entire field of public activity in modern India. Except for a few half-hearted efforts by isolated individuals, the public life of India in the world of political and social reform revolves round the middle class, the educated parasites who live in cities and follow what are called "the liberal professions." I propose to show that *the people* of our country have gained very little from the social, educational and political movements that have absorbed the attention of the educated classes for three decades. And this result is quite natural. Every movement represents those who join it and control its operations. Most middle-class reformers cannot enter into the life of the peasant and the workingman. They know the needs and grievances, the opportunities and aspirations of their own class. Their mental outlook is limited and conditioned by their experience. They cannot leap over the wall that separates the classes. Peasant-agitators would have had other ideals and other remedies for the evils that afflict the country. *Large masses of men always think and act according to class-ideas*; they are even unconscious of the source of their opinions and ambitions. They may imagine that they are doing good to all the people, to the country, to the human race. But this illusion is produced by the mirage of class-psychology,

which is one of the most subtle and elusive forces in social history. In history things are not always what they seem. The philosophical sociologist often sees more of the game than the players and is therefore a better interpreter of causes and tendencies.

I write this essay because I believe that the only people who deserve our love and respect are the workingmen and the peasants. Carlyle's famous sentence, beginning with the words, "Two men I honor and no third," is known to students of English literature. I would go further and say, "One man I honor and no second", and that man is the labourer, the producer of wealth.

The various movements that have convulsed India for more than thirty years may be roughly divided into the following groups:—

- (1) POLITICAL. (2) EDUCATIONAL.
- (3) SOCIO-RELIGIOUS.

I propose to point out that these movements have chiefly represented and benefited the middle class and have done very little for the uplift of the *people* of India, who live in the villages or in the poorer quarters of the towns.

(1) The political movement has assumed several forms. It has had its left and right wings. It has also produced terrorists and passive resisters. Amid all this turmoil, one fact stands out clear: the results achieved have conferred no solid benefits on *the people*. The Indian National Congress is a typical middle-class institution in its purpose and scope. Its *chief* demands are such as could occur only to an assembly composed of middle-class reformers. The Congress could not think and act as if it were a body of peasants and workingmen. It was composed of graduates, lawyers, professors and merchants, and its programme *inevitably* reflected the aspirations of this class. *No movement can stand both for the rich and the poor at the same time.* This is a feat as impossible in social history as the squaring of the circle would be in mathematics or the discovery of perpetual motion in physics. The Congress has demanded a larger share in the administration of the country. Who gets this share? Who obtains the posts that are coveted by the Congress patriots? Who will profit by the increased employment of Indians in the administration? Certainly not the peasants. No peasant or workingman will be

better fed, clothed, housed and educated because more Indians are admitted to the Civil Service. To the peasants, who pay taxes and support the entire government on their shoulders, it is immaterial how many Indians enjoy the emoluments of office in the bureaucratic system that prevails in the country. It is little consolation to them to know that their money goes into the pockets of Ramaswamy or Mohamadullah who are 'fellow-countrymen.' Besides, the Congress has never declared that the Indian members of the Civil Service should be given smaller salaries than their English colleagues, so that the burden of the taxpayer may be lightened. A general reduction of salaries for the officials here, whether Indian or European, has never been a plank in the Congress platform. It is clear that the admission of more Indians into the bureaucracy could be justified even by the Congress only on the ground that it would make for a less expensive administration. But no such idea can be found among the deliberations of that body.

To me it appears that such an agitation could suggest itself only to a middle-class association. The middle-class wants more lucrative jobs for its sons. The lawyers cast longing eyes on the Bench of the High Court. The brilliant graduates are hungry for places in the Provincial and Civil Services, in any department, meteorological, archaeological or other-adjectival. The notion that the acquisition of such advantages by a few educated parasites would make for the progress of *the country*, could occur only to those who confound the "country" with the middle-class.

Again, the expansion of the Legislative Councils has been a favorite reform with the Congress. Now we should reflect how this nostrum benefits *the People* in any way. Who are elected to the Councils? Do they not receive money for their services? Are they not supposed to win "honor" and social distinction in the process of getting elected? Is the word "Honourable" a title of eminence or a badge of martyrdom? Does election to the Councils entail a life of hardship and sacrifice? Or is it quite the contrary? These questions must be asked and answered.

Apart from the old controversy about the merits of the Councils as representative constitutions, it is worth noting that such a programme could originate only

with a class, whose members can profit by the expansion of the Councils. How does the election of a number of lawyers, merchants and bankers to a Legislative Council affect the lot of the millions who toil and starve and perish in the villages? Will it reduce the land-tax, or raise wages, or secure a supply of pure water for the villagers, or relieve their minds of the ever present fear of famine, plague, *begar*, the tehsildar and the police-man? Will it result in the establishment of village schools and libraries? None of these results would follow the admission of more Indians to the Councils. The only consequence has been that a few ambitious and noisy educated parasites can gain money and social influence, and strut about with pride in the midst of a community which is already terribly demoralized. All thinking public men feel that this is not the path of progress. But they do not know *why* and *how* such movements arise and grow. They would understand the situation if they once realized that all these movements are expressions of middle class ideas, which can never be related to the well-being of the peasants and workingmen.

We thus see that the reform policy of the political parties can only increase the wealth and importance of the middle class. It has seldom concerned itself with such questions as the *begar*, the plague, the land-tax, the salt tax, the canal rates and the education of the peasantry. Yet it is these latter questions that interest the peasant. He cannot gain anything through the Civil Service and the Legislative Councils. He does not want honor and rank: he asks for *bread* and *health* and *freedom*. It is true that Congress has often mentioned these matters in its Resolutions, but it has not attached much importance to them. They have not been the burden of its complaints; they have been referred to in a passing way as minor subjects. The Government knows what is uppermost in the minds of the middle-class. The middle-class wants political reforms that associate it with the administration, but it does not care very much for the grievances of the village population. Hence the Government offers it seats on the Secretary of State's Council, places in the Civil Service, and on the Legislative Councils in order to pacify "public" opinion. Thus the heroism and self-sacrifice of earnest men and women have ended

in this paltry farce, while the peasant has not obtained any concessions at all. "Public" opinion in India seems to be only middle-class opinion.

It is instructive to study the trend of "public" opinion in India on the question of tenant-right. The political parties have not stood for the rights of the tenants against the landlords. Yet there are thousands of our countrymen, who are rackrented by greedy taluqdars and zemindars in Bengal and the United Provinces. A movement that does not put this question in the forefront of its programme cannot claim to represent the People, viz., the peasantry of India.

The Congress is not to blame for this defect in its make-up. It cannot attend to matters that do not vitally concern its members. Only the wearer knows where the shoe pinches. And the land-tax or *begar* does *not* pinch the educated middle class of India. A Peasants' Congress would pass different Resolutions and ventilate other grievances.)

(2) Educational Movements. The political movement has cost us no little sacrifice. Precious lives have been worn out in its service. But the educational movement has absorbed a far larger portion of the time of our public-spirited sons and daughters. And here too the results have been disappointing, because the aims of the middle-class alone have been served. Our noblest men have established Colleges and High Schools in the cities in connection with the various samajes and educational societies. One may ask why the plan of founding colleges suggested itself to the patriots? Why did they not start with village schools, which would have been cheaper and more popular? Why did they choose to devote themselves to the manufacture of lawyers and second rate teachers? Why did the educational movement take this direction? And why do the Hindus and Mohammadans go mad over the schemes of endowing universities? The explanation of this social phenomenon lies in the domain of class-psychology. To take one example, the zealous Arya Samajists of the Punjab hit upon the strange device of commemorating Swami Dayanand's work by founding a college affiliated to the Punjab University. Never was the connection between two ideas less apparent—Swami Dayanand's mission and a Government University college! Why did this happen? Because

the disciples were themselves graduates belonging to the middle-class. If the task of establishing a memorial to Swami Dayanand had devolved on pundits versed in Sanscrit lore, they would have thought of something else. If the first converts to the Arya Samaj had been peasants, they would certainly not have established a college for the samaj; they would have devised something different. The educational institutions of the samajes are designed to meet the needs of the sons of the middle class and to assist them in the search for a livelihood. The samajes are composed of members of the middle-class, and their institutions reflect its life and ideals. This law applies to all such movements.

The patriots of the Deccan have renounced much for the sake of education—but whose education? The Fergusson College has enabled hundreds of middle-class boys to earn a living and imbibe progressive ideas; but what has it done for the peasantry? The lawyers and professors that it turns out live on the labour of the People; they belong to the parasitic class. The People do not get light or moral inspiration from the genius and devotion of the self-denying patriots. Would it not have been more fortunate if they had gone straight to the peasantry like the saints of old instead of wasting their gifts on the middle-class? This is a pertinent question that every young idealist should never forget. Let not the middle-class intercept your love and service. GO TO THE PEOPLE. We all come from the middle-class; we are therefore liable to fall into the error of serving our class and fancying that we do good to the country at large. Let us be on our guard against this danger.

The problem of Women's Education is also a middle-class affair. There are no peasant-girls in our girls' schools. Indeed there is no such question for the villages, where even the men are illiterate. The need of literate wives for educated men has brought this movement into existence. The result is increased happiness and efficiency for the middle-class; but the refined homes of this class do not diminish the misery and squalor of the peasants' hovels and the workingmen's dens of dirt and darkness in the cities. Whatever light and warmth may be diffused over the life of the middle-class does not directly affect the gloom and torpor in which the labouring

classes continue to vegetate. The latter gain a little, but the movement as a whole leaves them out in the cold.

If the educational movement were run for the benefit of the peasants, it would establish elementary village schools to mitigate illiteracy. *No real public life can develop in the country without a large population of literate peasants.* This foundation must be created before we can advance further.

(3) Socio-Religious Movements. The social and religious problems that have divided the country into sects and samajes also radiate from this active and noisy middle-class. For instance, the question of idol-worship does not trouble the peasant's conscience very much, because his mind has not arrived at the proper stage of enlightenment. But it has been a vital issue with the middle-class. It has divided brothers from sisters and sons from parents. It has given us admirable examples of moral courage. Again, the old question of Reform or Revival, of which we used to hear so much, arose out of the intellectual and social needs of the middle-class. The abolition of purdah in Northern India is purely a middle-class theme; it bears no relation to village life. I could run through the whole programme of the social and religious movements of the day, and show

that they reflect only middle-class ideas and ideals. The labouring classes in town and country have other problems of their own. Thus class-divisions give entirely different directions to movements in the same country.

In conclusion, I wish to ask earnest young men and women to study social and political questions from the stand-point of the peasants and the workingmen, *who really constitute the people of India.* I have tried to explain certain phases of contemporary activity in India without sitting in judgment on worthy and sincere workers in the vineyards of humanity. The ways of history are dark and devious: no thinker can boast of having the compass and the true chart in his possession. All good service bears fruit. Errors pave the way for better things. I only strive to warn my countrymen against the great danger of the misdirection of idealism, which besets all lovers of mankind. During a period of awakening all roads do not lead to Rome. We have to pause and think at each step, so that our sacrifice may really add to the happiness of those whom we love. Let us remember Goethe's great maxim: "Nothing is more dangerous than Ignorance in action."

X. Y. Z.

SYNDICALISM

A NEW PHASE OF THE LABOUR PROBLEM IN THE WEST.

CONSTANT struggle is a sign of life in society. There is no standstill, there is no permanent adjustment of parts. Peace is another name for the cessation of conflict or, in other words, the surrender of the will-to-live of the several parts. Poets have sung of harmony, prophets have announced the coming of a millenium. But facts, hard facts, do not warrant us to hold that bright view. If one casts his look backward through the pages of history he will rise

with a heavy heart and most probably he will conclude, perhaps struggle was a necessity, perhaps it was in the ordering of nature.

In ancient Greece the Hellenes considered the helots as tools in their hands. The distinction was kept up as a necessity. The Hellenes were the citizens, they formed the state. The helots were slaves, without any hope of participating in the privileges of citizens. In Rome the Patricians withheld from the Plebs their much-prized rights.

Hard pressed by Patrician avarice and cruelty the Plebs appealed to arms. By means of resistance, both active and passive, they won their way. In the middle ages the barons, the aristocracy and the rich merchants formed a distinct class from the common people. They enjoyed the fruits of labour of their poor brethren, but they did not allow them to taste what they had wrested from the monarchs with their help.

The next phase in the evolution of society has passed through revolution. In the latter half of the eighteenth century the poor and the non-privileged expressed their rights in terms explicit and unequivocal. The formidable crusade—for it was really a war for divine rights—proved successful. The ultimate result has been the democratization of the political structure of society.

A desire to participate in the government of the country, in the endeavour to improve society through legislation, and thereby to emancipate man from his perpetual thralldom has been engendered in the hearts of people. The masses or the "have-nots" have acquired the consciousness of equality with the classes or the "haves." The Proletariat is seething with life, and is devising plans to remove the high wall of difference between itself and the bourgeoisie. The movement has taken various shapes. Throughout the civilised parts of Europe the new spirit has caught the masses. One phase of the movement is the organization of the trade-unions, consequent upon the consciousness of strength through combination. The programme of the trade-unions includes the improvement of the lot of the labourers by securing higher wages, and reducing the hours of work. Their method is arbitration, and if that fails, passive resistance strike.

They have emergency funds to help the labourers in times of difficulty. The trade-unions have gradually come to occupy an important place in the politics of Great Britain. Their accredited representatives, the labour party in Parliament, wield a no mean influence in shaping the policy of the nation. They hope to remove the evils of capitalism through legislation. They want to transfer the ownership of land and industries to the hands of the State or nation. The recent social legislations owe a great deal to their efforts. Their achievements are not sufficient, but they have not lost their faith in the principle of their policy.

The Social Democratic Party in the

German Empire corresponds to a great extent to the labour party in Great Britain. Both of them want to proceed through political action. The slow movement of the trade-union machinery has created despair in the hearts of a class of labourers. They aim at the ending of the present capitalist system by "direct action." They have got their inspiration from the revolutionary party of the Syndicalists in France. They have a philosophy and a programme of work which ought to be studied carefully by the students of social philosophy. Mr. J. Ramsay Macdonald, the well-known leader of the Labour party in England, contributed a few articles on Syndicalism last year to the columns of the *Daily Chronicle* and those articles have been reprinted in book form. During the great strike of the miners and the Railway men last year Syndicalism was much talked of. Mr. Macdonald is a socialist and a believer in trade-unionism. His philosophy is in direct contrast to the philosophy of M. Georges Sorel, the philosopher-poet of the new movement. The ideal of the socialist is almost the same as that of the Syndicalist. Both aim at the establishment of a Utopia. The socialist wants to establish an empire with no class privileges, with equal opportunities for all, and under the control of the community. The Syndicalist does not conceive of any other ideal than economic freedom. His analysis of the structure of modern society is identical with the socialist analysis, with this difference that the one is led by despair while the other is inspired with hope. Society is divided into two classes, the exploiter and the exploited, the capitalist and the labourer. The workman is under the thumb of the employer, and his position is essentially the same as that of the slave in olden times. The producers cannot enjoy freedom until they have got the control of the means of production. In order to remove the economic tyranny the economic power must be democratized as political power has been.

But while socialism wants to introduce communal control and state ownership of property, Syndicalism asks that each industrial group of workers should control the instruments of production which it uses, and the organised workers should own the property. The syndicalist has no faith in State control or State ownership, for the State authorities are still capitalist. In

method the socialist believes more or less in gradual evolution, in the combination of political and trade-union action, in the influence of public opinion and legislative machinery. But the Syndicalist is revolutionary. He believes in trade-union action alone, and in force, either the passive force of social paralysis or the active force of riots. He dreams of a sudden transformation of society through the combined direct action of the labourers. On the ashes of the monster of the present society, he believes, will rise a new society with a new ideal and new hopes.

In the philosophy of M. G. Sorel there is very little room for calculation, experience and forethought. In his opinion, "Institutions are not the results of the decisions of statesmen or the calculations of savants; they embrace and focus all the elements of life." Those who have a vision are restive and live in this world, but those without a vision perish. Ideals enable people to recreate the world, and a burning enthusiasm and not reflection leads man to action. "Action is the word of command of the Syndicalist; useful action is that of the socialist trade-unionist," says a critic. The following words of Mr. Balfour might be cited by M. G. Sorel in defence of Syndicalist action:

"In rare moments of tension, when man's whole being is warmed up for action, when memory seems fused with will and desire into a single impulse to do—*then* he knows freedom, *then* he touches reality, *then* he consciously sweeps along with the advancing waves of Time, which as it moves creates."

In order to keep the working men in the full tension of activity an inspiring ideal is necessary and the way to keep up the feeling from which inspired action comes Sorel finds in the general strike. The general strike is the "myth" of the working class movement. In Sorel's own words: "The myths are the mixture of fact and art for the purpose of giving an aspect of reality to the hopes upon which present conduct depends." The myth of the general strike intoxicates the working men to action.

Then in keeping with the trend of his whole thought, following the lead of Henry Bergson, he suggests that an active moral minority is to be organised, that will control the passive majority, for it is always a minority which creates important changes. An audacious minority dragging the mass behind will liberate the worker, and he will

be a traitor who will disregard the command of this active minority.

I have tried to indicate the principle and policy of the Syndicalist. Now it is necessary to examine how far it will succeed in bringing about an evolution in society. The Syndicalist conception of society, as a tissue of two antagonistic forces, will not bear the scrutiny of science. There is no doubt there is conflict, there is opposition of interests. But "the conflict is like the pattern on a web of cloth; it is not the stuff itself, it is the manipulation of the stuff. Society is the web—the stuff itself," says Mr. Macdonald. The two interests are joined in a unity of social interdependence. Secondly, the capitalist system is a product of economic evolution; and the living force in society which has produced it will bring about its destruction. The old order will be supplanted by the new. Slavery has been substituted by free labour, feudalism has been driven away by competition and free enterprise. The same force, in time, will enfranchise the wage-earner. Belief in the ultimate success of the popular cause does not ignore the necessity of agitation, but it condemns the propaganda of mutual destruction. Legislation does not hamper progress, but it ensures progress. One achievement leads on to further struggle. Parliament helps to preserve the continuity in industrial policy. But Syndicalist activity is spasmodic. The Syndicalist State is one of free producers, and not of citizens consisting of various groups of workmen owning collectively the instruments with which they work.

Naturally therefore it will be the very worst form of exploiting State. Each group will look to its own interests without reference to the interests of other groups or the consumers. Lastly the general strike is next to impossible. It will hit the poor people heaviest and the rich the least. A sectional strike may be justified on account of a wrong to a certain group of workmen, but there will be very little sympathy for the poor sufferers in a general strike, if they have joined the insane movement in an enthusiasm to establish Utopia. Social force will work against Syndicalism and when the men will get back their soberness the whole organisation will be split into parts.

The very little influence which Syndicalism has been able to acquire is due to oppression. The general strike is a danger-

ous thing and the Government tries to avert it by repressive measures. But repression, as in all countries, acts in a contrary way.

However defective might be the policy of the Syndicalist he may receive some sympathy for his noble passion to enfranchise the wage-earner. He has not the patience to wait, he thinks he has discovered the key to heaven and he does not care for anybody. The new movement reveals a state of affairs which is merely a passing phase in the great plot of the development

of man. It will open the eyes of those who have eyes to see to a new solution of the social problem. The unsophisticated labourer will hear with enthusiasm the message of hope, the message of a bright future in which he will be the sovereign. He has been oppressed for ages, he has hoped too long and it is no fault of his if he believes in quackery. He will be the true savior who will tell him the right path.

UPENDRANATH BALL.

THE ORAONS OF CHOTA NAGPUR

V.

AGRICULTURE.

THE cultivated lands of an Oraon village are broadly divided into lowlands (*don*) in which winter-rice* is grown, and up-lands in which varieties of coarse autumn-rice (*gora*), millets, pulses, oil-seeds, and a few varieties of fibre-crops,† and some vegetables are grown.

PROCESSES OF CULTIVATION, &c.

The two processes of growing low-land rice are known respectively as the *buna* process or broad-cast sowing, and the *ropa* process or transplantation. The sowing may be either made in dust (*dhuri-buna*) or in mud (*lewa*). The successive operations in these simple methods of cultivation of low-land rice are detailed below.

MANURING.

As we have said above, an upland generally requires manuring every year it is

* Winter-rice is broadly divided by the Oraon into two classes (each with numerous sub-classes)—the *Garuhan* or *Barka dhan* which is grown on the lowest *don* lands, and the *Lauban* or light paddy grown on the upper terraces.

† These are cotton (*Gossypium herbaceum*) and *Kudrum* (*Hibiscus Cannabinus*), and, to a very small extent, *sunn* (*Crotalaria juncea*). A few rope-fibres, such as the *chop* (*Bauhinia vahlu*) are obtained from jungle creepers or barks of jungle-trees.

cultivated, and low-lands generally at an interval of two or three years. The rice-fields are generally manured in March or April. Lumps of decomposed or burnt cow-dung are first distributed over the field and then spread out by the spade or lightly covered over with earth by ploughing the land.

PLOUGHING.

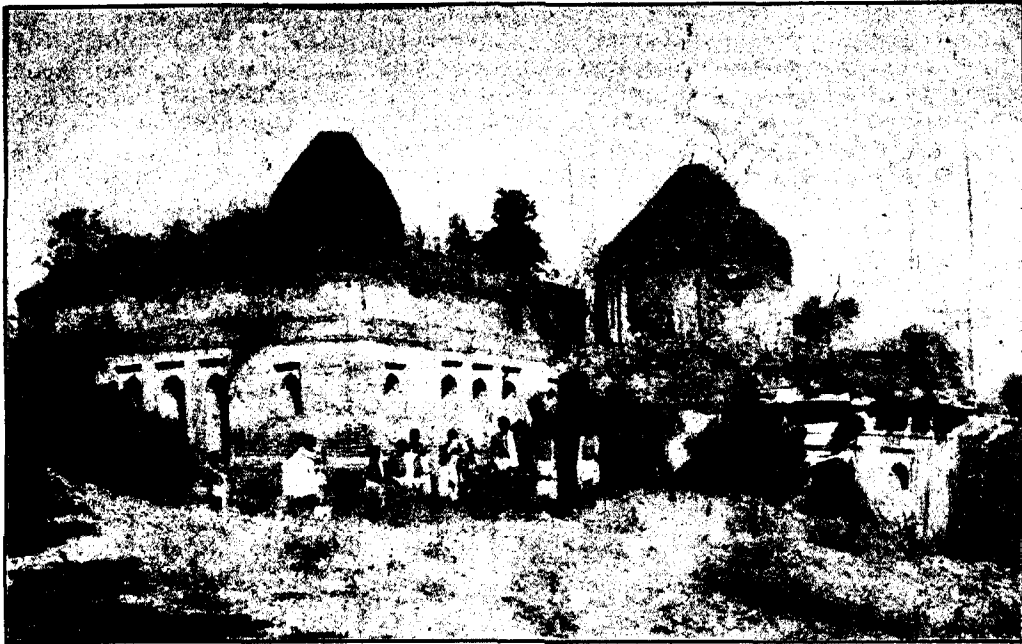
Before either sowing or transplantation, the rice-fields are generally ploughed at least three or four times; once immediately after the first heavy showers of rain in January or February; and two or three times within a month or two of the first ploughing. The soil is thus exposed to the heat of the sun. The land is again ploughed just before sowing. Some time after sowing, the weeds that have grown up in the meanwhile are destroyed by a further ploughing.

REPAIRING RIDGES.

Between the first ploughing and the sowing, the Oraon cultivator has to repair breaches, if any, in the ridges that separate one terrace from another. The ridges are also strengthened by adding earth to its sides and top. The object of this is to prevent rain-water from the adjoining terraces suddenly running over the low ridges, or flowing through any breaches into the field.

REGULATING WATER.

From after the sowing down to the close of the rains, the Oraon cultivator



The ruins of the palace of the ancient king of the Oraons.

has to be on the alert to prevent the accumulation in any plot of more water than is needed, or the flowing out of water when water should be retained. When excessive rain-water has accumulated, he cuts a narrow opening in the ridge to let off surplus water in the direction of the lower terraces, and closes the opening again when just sufficient water has been left. The Oraon calls the two operations respectively 'cutting out water,' and 'confining (enclosing) water.' Towards the close of the rainy season by about the middle of September, the ridges are further strengthened by the addition of the earth, so that no water may flow out any more.

SOWING BROADCAST.

Between April and June, as soon as a few heavy showers of rain have fallen, the land is prepared for sowing by ploughing it up again, breaking clods of earth by means of the mallet, and by pulverizing the soil with the harrow. Then one man takes up the bamboo-basket in which seeds have been brought to the field, and sows the seeds broadcast. The soil is then lightly turned up with one or more ploughs. Finally

the earth is again pressed down with the harrow and the seeds are thus buried in.

WEEDING.

Rice-fields are usually weeded of grass and other noxious vegetation three times,—once before the sowing, a second time about a month after the sowing and finally after yet another month or more. The plough and the harrow are used on the first two occasions. And at the last weeding, such of the grass or other vegetation as escaped the previous weeding, are carefully picked up with the hand.

SOWING IN MUD.

The field in which *lewa* or sowing in mud has to be made, is ploughed at least twice in January-February; and after a heavy shower of rain in July it is thoroughly ploughed up again and harrowed so as to reduce the soil to a state of liquid mud. A day or two after this, when the mud has quite settled down, the water which has come to the surface is drained off, and paddy-seeds are scattered on the mud. Before they are sown, the seeds are made to germinate by being soaked in water for almost twenty-four hours, and placed in a covered basket.

TRANSPLANTING.

In August, paddy seedlings grown on nurseries (*bira-baris*) are taken in bundles to fields reserved for transplantation. The field which has been ploughed up twice in Asar (June-July) is once more ploughed and harrowed with the *karha*, a couple of days or so before transplantation in Sawan (July-August), and, if necessary, levelled with the *chowk*. On the day of transplantation the field is again ploughed up, and soil and water are mixed up into an uniform consistence.

HARVESTING.

A threshing-floor (*Khalihan*) is prepared beforehand as close to the fields as possible. Rocky places or *Chatans* are the most suitable for the purpose. If a *Chatan* is not available, a plot of fallow up-land is selected. The same place serves as the threshing-floor of a particular cultivator year after year. This threshing-floor is made clean and tidy (with a cowdung coating unless it is a *Chatan*) beforehand and the paddy-stalks as they are reaped, are made into bundles and carried to the threshing-



An Oraon irrigating a *bari*-land.

Oraon women now transplant the seedlings by each making small holes in the mud with her fingers at intervals of 6 to 9 inches and planting a few seedlings at each hole.

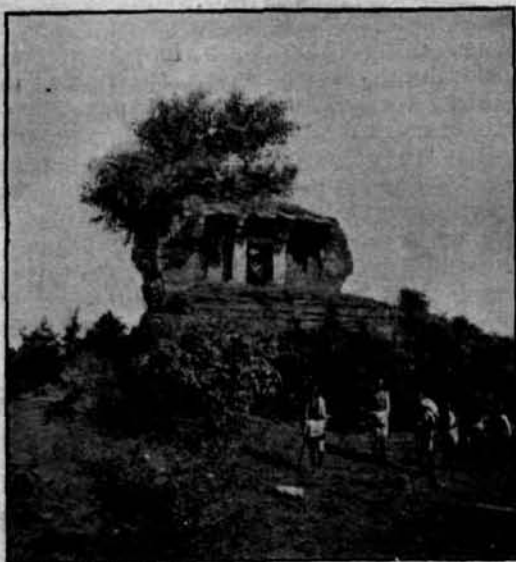
WATCHING.

When the paddy crops begin to be ripe, and particularly when they are being reaped or threshed, they require to be carefully watched against thieves (generally non-Oraons) and thievish birds and cattle. In the day-time, women and children generally do the watching, but at night the men keep watch by stopping in small triangular straw-sheds called *Kumbas*.

floor. There the paddy-stalks are left to dry in the sun for two or three days, and then arranged in circular heaps (*Chakars*), with ears to the centre.

THRESHING AND WINNOWING.

The threshing is managed with a few bullocks tied in a line. The paddy-stalks are spread out on the ground, and two men drive the bullocks round and round over them. As the paddy is being threshed in this way, two other men go on sifting the straw with a pitchfork. Then the straw is thoroughly sifted with the hand and the grains let fall on the ground. Finally, the chaff is removed from the



The ruins of an ancient temple in village Doesa—a former capital of the Nagvansi Kings of the Oraon country.

grains, by a man taking the paddy-grains, in a winnowing-fan (*sup*) holding it as high up as his own head, and shaking it backwards and forwards so as to let the grains gradually fall on the ground. The chaff, being much lighter than the paddy-grains, is blown away by the process to some distance, while the grains fall near the man's feet. The paddy-grains thus cleaned are weighed and carried home.

STORING RICE.

When the Oraon has taken his paddy home, his first business is to repay with interest (generally at 50 per cent) to the *Sahu Mahajan*—the rural Shylock,—the grains he may have borrowed from him during the months of stress.* He then

* Besides paddy-loans thus repaid, an Oraon may have an old interminable account to settle with the *Mahajan*, or money-lender. Once a debt is incurred, although the Oraon goes on paying every year whatever money he can secure by the sale of a portion of his paddy, the debt in many cases seems never to be capable of being altogether cleared off; for the crafty Shylock always manages to make it appear to the illiterate Oraon that most of the money he has been paying from year to year has gone towards the payment of interest and but a small portion of the principal has been yet paid off. The debtor though not convinced has to submit. There are of course a few honourable exceptions even amongst the Chota Nagpur Sahus.

doles out to the different village-servants, such as the black-smith, the Gorait, &c., the customary measures of paddy payable to them for their services during the year.

A quantity of paddy is then kept apart in bamboo-baskets for the consumption of the family for a couple of months or so. The balance left, is stored away in *moras* or circular bags made of plaited straw-ropes.

HUSKING.

The paddy is husked either with the *dhenki* or with the *samat*. The *dhenki* is a very large mortar in the form of a vessel scooped out of a log of wood and sunk on the ground, and a pestle which is the wooden hammer-head of a horizontal lever bar working on a low wooden support and an Oraon woman alternately applying and taking off weight by standing on it and making the hammer-head pound the paddy in the mortar. The *samat* is a wooden hammer with which Oraon women husk the paddy which is placed either in a large wooden mortar (*okli*) or in a hole in a rock.

When the paddy is boiled before being husked, the husked rice is called *usna* rice. When the paddy is not boiled, but only dried in the sun and pounded it is called *arua* rice.

As we shall see later on, it is 'arua' rice which is required as offerings to the gods and in most of the Oraon religious, socio-religious and magico-religious ceremonies.

CULTIVATION OF OTHER CROPS.

Of other food crops, upland paddy (*gora-dhan*) is grown by sowing paddy-seeds broadcast on land ploughed up several times beforehand. About three days after the sowing, the land is lightly ploughed, and then harrowed to bury the seeds in. Weeding of grass and other vegetation is done with the hands. Upland paddy is sown in June and harvested in September.

Marua (*Eleusine Corcana*) is either sown broadcast after the first showers of rain in June or transplanted in July. It is harvested in September or October. *Gondli* (*Panicum miliare*) is also sown broadcast in June and harvested in about a month and a half after it is sown. Maize, pulses, and oil-seeds are all sown broadcast.

IRRIGATION.

Oraons do not practise artificial irrigation. But the comparatively well-to-do Oraon who

grows potatoes, onions, &c., on their *bari* or *chira* lands dig wells to irrigate them. The water is drawn from the well with the help of the *latha khuntha* which is worked by a sort of lever-arrangement, as in the accompanying illustration. The water thus drawn is either poured into shallow drains made on the ground, or first on a wooden canoe from which it passes into the drains. In only a very few villages, you meet with reservoirs in which rain-water has been stored by some well-to-do Oraon cultivators by raising embankments or *bunds* at some cost and labour. With this water some fields are irrigated. But most of such *bunds* (and of these there are not many in the district) are constructed by the Zemindars to irrigate their *manjihias* lands or private demesne.

DIVISION OF AGRICULTURAL LABOUR.

The part taken by Oraon women in actual agricultural operations, consists in transplanting paddy seedlings after the men have made the land ready for the purpose. Women also weed the fields of grass and other noxious vegetation by hand-picking them, break clods of earth on *danr* lands into powder, and clear the ploughed up *danr* lands of grass with spades. The crops are reaped by men as well as women. Women carry the harvested corn to the threshing-floor on their shoulders, and men on *banghis* or wooden-poles carried on the shoulder. All other operations of agricul-

ture such as hoeing, ploughing, sowing, and levelling, are performed by the men.

Such are the various operations of agriculture amongst the Oraons. It is thus that they extract from the poor soil of the plateau what food they can get. Nor is the fruit of their labour always assured to them. Either deficient or excessive rainfall in any particular year may cause a more or less partial failure of crops. Insect or fungoid pests occasionally do a lot of damage to the crops. And cattle-disease is another evil which from time to time puts the Oraon cultivator in very great straits. At times the 'evil eye' not only of a sorcerer or a witch but also of a stranger such as a foreign trader carrying grains on his pack-bullocks and saying to himself 'what a fine crop is on this field',—may cause serious damage to the standing crop. To save his cattle and his crops from all these pests, the Oraon not only offers sacrifices to his village-deities, but invokes the aid or propitiates the offended spirits of the invisible powers of the country around him—of the spirit of some huge *pipar* tree, the spirit of a *sati* who immolated herself on her husband's funeral pyre, or the spirits of ancient places or temples or of ancient hero-kings such as those of the deserted villages of Doesa and Pithourea or of the ancient Rajas or Kings of those places.

SARAT CHANDRA ROY.

WHERE MEN DECAY

PLEA FOR THE REHABILITATION OF INDIAN VILLAGES.

ONE of the most important economic problems of India is the decline of the village. Unhappily this problem has not sufficiently attracted the attention of the educated Indians. And yet India is a land where the village and not the city has been the centre of civilisation in the past. In India more than in any other country, the great intellectual, social and religious movements have originated in

villages, and nurtured by their thoughts and aspirations at last reached the cities. The soul of India is to be found in the village, not in the city. In modern Europe, on the other hand, the discoveries in intellectual or social life are made in the city and are then communicated to the villages, which receive them as gospel truths. The city sets the example. The village imitates. The city in the West controls all the springs

of social life. The village has no separate social life of its own. The city has its own fads, crazes and "isms" and these are accepted by the whole country at large. The tastes and fashions of the village are regarded as idiosyncrasies and therefore checked. Thus every trace of individuality of the village, every local peculiarity of life and thought are destroyed. Village arts and industries, village customs and ceremonies, village pleasures and amusements, village dialects and folklore, popular tales and songs,—all these which tend to give expression to the individuality and the peculiar temperament of the village are all discarded. Village habits of life go out of fashion. The village loses its individuality, its soul. The note of village life is drowned amidst the loud echoes from the city.

When one phase of social life tends to control the other phases, civilisation is in danger. For life implies variety, and culture consists in the blending of diverse types. If one type predominates and the other types are not developed, culture declines. This has been the result of what Professor Royce calls 'the bleaching process' in the West. There the characteristic habits of life and thought of the village are now being superseded by urban ways. Life in the village tends to correspond to the life in the city. Instead of diversity, a dull uniformity devoid of life is attacking society. Society instead of being enriched by a homogeneous blending of diverse types is developing a single type. Approximation towards a single type saps the roots of life and culture. Thus society is all the poorer.

The questions that present themselves to an Indian sociologist in this connection are these: What should be the relation between the city and the village? What are their respective lines of development? The West in its mad pursuit of the principle of division of labour has created a distinction in type between rural and urban life. The village produces the food of the nation and all the raw materials of industry. The city manufactures in its factories and sells the finished products in its shops. The village gives birth to population and energy,—the raw materials of social life. The city uses them. The village is a field for exploitation. Rural life has no separate existence of its own. Its existence is for the city. The modern industrial and social ideal is to suck off everything that

is best from the village into the city. As in the system of production, the worker is a mere servant to machinery, so in the system of social organisation, the village has submitted itself to be a slave of the city. A permanent division of functions has thus established in Western Society. It is not good for a man to be rivetted for all his life to a given spot for making "the eighteenth part of a pin." It is not also good for the village to be specialised permanently. There might be an increase of wealth as the result of the division of functions between city and village. But true efficiency, culture and well-being are sacrificed. The village like the city should live a life of its own. The village should be a living self-conscious part in the social organisation, a partner like the city in the highest enjoyments of art and science, of creation and use. Technical knowledge, and industrial commercial organising capacities should not be the monopoly of the townsmen. Each village must cultivate scientific knowledge together with the knowledge of agriculture. It should develop industrial aptitudes together with the patience and assiduity required for work in the field. Thus some manufacture in industrial art should be combined with agriculture in order that the rural economic organisation while creating wealth for the community may also develop the industrial qualities which it really needs. In the industrial world of the West the disparity of wealth and technical skill between town and village is striking. There is a superabundance of capital and mechanical skill in the town; while the village suffers for want of capital and business knowledge. The city almost monopolises science and enterprise; the village is backward because of the ignorance and lack of enterprise of the people. Such are the inevitable results of a too rigid adherence to the principle of division of labour. It is not to the interests of culture that the village should permanently be the hewer of wood and the drawer of water for the city. In the system of production, the permanent division of functions between producers and consumers, and amongst the former between capitalists and labourers has led to grave social evils. A protest against this has given birth to Socialism. Socialism aims to establish the integration of functions. In the socialistic order, the watchword is not division but integration of labour. Differentiation has

been the watchword of orthodox economics. Socialism proclaims combination. In the socialist state the consumers are their own producers, themselves jointly owning the means of production. Thus socialism abolishes the orthodox division of people into well-defined classes or "castes", such as producers and consumers, labourers and capitalists. Industrial co-operation, again, is a step in the process of integration, in as much as it effaces the distinction between labourers and employing capitalists. Distributive co-operation is a further step in the same process. It affords the basis for organising distribution and production with labourers working under the control of the consuming members. Not only socialism but co-operation as well will profoundly affect the present industrial system based on the principle of division of labour. They will usher in a new industrial organisation whose watchword will be integration of labour. Both the social organisation and industrial system of the West represent the second stage in the process of evolution. From homogeneity the progress has been towards differentiation. Integration will represent the final term of the progression. In industry after a period of an ever-increasing division and subdivision of functions, the tendency towards a synthesis is apparent nowadays in socialism as well as distributive and industrial co-operation. In the social organisation also, the same tendency is manifest in the growing interest in village life, a fuller appreciation of the immense value of agriculture and village industries, the arts and crafts movement and co-operative work. In cities the tendency of bringing the factories to the villages, which has found expression in the "Garden Cities" movement, is also significant, representing another phase of the integration process. In future the rigid differentiation of functions between city and village will be checked. Science and art, mechanical skill and business enterprise will not be confined to the city. Industrial arts and handicrafts will flourish in the village side by side with agriculture. Industries in the cities will not have to be fed by hands taken from agriculture in the village. The country-side will utilise the labours of engineers and inventors. Knowledge and capital will be distributed throughout the country. As the process of integration in the industrial system represented in socialism and co-operation

removes the unequal distribution of wealth among producers and consumers, integration in the social organisation represented in rural movements removes the disparity of wealth and culture between city and village.

In India the differentiation between city and village life was not emphasised. Here the unit was and to a great extent is still the family, sociologically speaking, and the land, territorially. Our industrial structure rested on the family and land basis. Thus India's economic unit has been the family of small cultivators. India is the land of small holdings. The joint family, the system of land tenure and the laws of inheritance have all combined to make our country essentially the land of small tenantry. Here the land is not left in the hands of great landowners who are more busy with their shooting preserves than with the tenants' holdings. The small cultivators here enjoy the land and the fruits thereof. The proprietary instinct of the individual in India, again, is much weaker than in the West. Its aggressive character has been tempered by our laws and social institutions. In fact, the Roman jurisprudence, by its emphasis on private property and by its law of the sacredness of creditor's rights over against debtor's, and the Gothic and Frankish customaries, by the feudal organisation of land tenure, have given a disproportionate importance to the proprietary instinct; and, in some ways, a wrong direction to the development of nations and states. India, therefore, has not experienced the evils of the disparity of wealth and property. The repression of the proprietary instinct and the communistic sense, as well as the basal facts of our family and social life, have checked the concentration of capital in fewer hands. Industry therefore has not been highly specialised. The factory has not developed. Agriculture has been more important than manufacture. In agriculture the small peasant proprietor is more important than the land-owner, and cottage industries supported by agriculture have flourished. When the ideal of specialisation, "centralisation," and "concentration," does not dominate industry, we have not to witness the unfortunate spectacle of rich pampered cities, the seats of prosperous manufacture side by side with deserted villages "where men decay".

In India villages like cities have been the repositories of knowledge and wealth, of science and technics. City and villages have progressed on nearly the same lines. There has been no difference of type between city and village. Both have lived and progressed by mutual aid and association.

But a profound change has now affected the Indian village. The Indian village is no longer full of life and vigour, supported by an energetic agriculture. It is fast becoming a scene of dreariness and desolation, while the city is being pampered with the influx of population from the village. Life and progress are manifest only in the city. Capital, mechanical skill and knowledge are monopolised by the city. The village is suffering from dearth of knowledge and skill. The impact with Western civilisation has raised the standard of consumption of all classes of society, but productive activity has not increased in proportion. A system of over-literary education introduced into the country with a view to satisfy administrative needs has created, on the other hand, a dislike for manual labour, handicraft or trade. The middle classes are flocking into the Government service or some sort of clerical or semi-intellectual occupation. There has been engendered a feeling of contempt for manual labourers, whether skilled or unskilled, and a demarcation of social feeling which does not correspond to differences in wages. For the rate of pay in the middle classes is very often little different from that in the skilled labouring class. In India specialised skill and general mechanical ability are in constantly growing demand as manufactures are being developed: while the constant or even increasing stream of the middle-class which aims at the clerical occupation is gradually lowering the rate of pay in this class. Unfortunately the prejudice that manual labour is beneath its dignity is very strong and in consequence those who had previously remained in the village managing and directing its agriculture, industry or trade, are now leaving the village in large numbers in search of 'intellectual' occupations in the towns. More than any other cause, the migration of this class has created the unfortunate contrast between the stagnation and decline of the village with the life and progress of the city. For it was this middle class which guided and controlled the social and intellectual life

of the village peasantry. When they have gone there are none to look after the common interests of the villagers. The common pasture land is wrested by the landlord from the hands of the villagers, and there are none to protest. The village, money- and grain-lending trade is transferred from the hands of local people to those of outsiders, *Kabulis*, *beparis* or middlemen who are agents of big European exporting firms. These have come gradually to control the distribution of food grains. Their sale of crops to outside markets is guided by no reference to the interests of the villagers. The rates of interest are often exorbitant and the relations between debtor and creditor which were formerly based on status now rest on a competitive basis. Food crops are exported from the village even if a famine is imminent or is actually raging in it. Thus the village industry is exploited by foreigners when the middle class has left the village to look for their own prospects in the city. The peasantry instead of growing food grains are encouraged by payments in advance from merchants and middlemen to grow raw materials for export, and are thus left without any reserve of grain to tide over periods of scarcity or famine. Not only is industry now diverted from its natural course of conducting to the welfare of the village, but its intellectual and social life also is now jeopardised on account of the migration of the flower of the rural population to the city. The communal gathering in the hall of the village temple has declined in importance and strength for want of patronage and support. Perhaps the villagers used to meet previously in the audience hall of a rich magnate; his building is now deserted and has become a haunted house where owls and pigeons live together in the day time. The recitation of the *Ramayana*, the *Mahabharata*, the *Bhagabata* and the *Chandi* which was usual every evening in the village hall has to be discontinued for want of funds. The *Yatra* or musical play, which, along with the *Sankirtan* or singing of God's praise and the *Kathakata* or story-telling, played such an important part in educating the masses, has also declined owing to want of patronage. There was a time when the *Yatra* and the *Kabi-gan* or popular impromptu songs reflected the principal trends and tendencies of the thoughts and aspirations of our people. But now they are losing touch with the

national life. Cowherds and confectioners, boatmen and fishermen, common peasants and artisans thought so deeply and sang so well that they drew, evening after evening, crowds more enormous than those which now gather in the modern theatre. And these men were unlettered and yet it would be a sin to call them uneducated. These plays and songs have now degenerated both in form and in spirit. The character of a play or a song depends to a very great extent on the character of the audience. When the upper middle class has left the village and lost any interest in musical plays and parties, the musicians and actors have depended on the support of the populace. The withdrawal of the patronage of the middle class and of its moral influence has tended to lower the standard of the plays and songs. Their subjects also are becoming more and more of village interest as the middle class ceases to have social intercourse with village play-wrights. Again the village Kathakata or story-telling, which is the traditional vehicle of popular instruction, has also fallen into neglect; yet it goes without saying that popular education is better imparted by means of oral lessons than otherwise. The Kathak or the village story-teller is an adept in the art of public speaking, and the songs which are interspersed in his lively discourse have a very impressive effect on the village audience. This excellent method of popular education is now almost extinct for want of patronage. Nor can we overestimate the evil effects of the migration of the middle class on the social life of the village. There was in every village an arbitration court conducted by men of leading in the village which decided petty quarrels and disputes and even contributed very largely to promote amity and fellow-feeling among the villagers. The arbitration court has been dissolved as the influential persons have left the village, and party feelings and animosity have become rife in the village. The spirit of association and fellow-feeling which characterised our village population is disappearing. Large sums are now squandered away to fight lawsuits which could easily have been decided by the arbitration court. Again, village institutions which were previously supported by village funds and labour are decaying. Village temples are without repairs. *Sankirtan* or musical parties have become irregular in

their sittings. Rivers have silted up and weeds have grown thick on them. No new tanks or wells are dug, and good drinking water is scarce. Cattle die by hundreds and cholera rages as an epidemic everywhere in the hot season. Schools have been closed. The householder's habit of setting apart a handful of alms every day to defray the cost of a school or a religious festival is being discontinued. The middle class has left the village for good, and there are none to teach the value of self-help and co-operation, and to fight against mutual distrust and apathy. Those who keenly looked after the welfare of every villager, shared their joy with him on a merry occasion and consoled him in his sorrow, whom every villager regarded with a feeling both of awe and reverence, are now gone for ever. To whom shall the villager now turn in his need? Who will now tide him over his bad times by giving him a loan free of any interest or give him an employment when he wants such? From whom shall they seek consolation in sickness, or in despondency, who will be their refuge in a great bereavement? Who will look after the aged widow, the solitary grand-father or the helpless orphan? Who will administer medicine and tend the sick with the most assiduous care, however humble they may be? Who will arrange *Sankirtan* parties, lead them round the village during an epidemic and give courage and peace to the panic-stricken people? Who will conduct the village religious festival and feed the poor and the forlorn having always a kind word for each?

Who will help the man with the hoe,
Bowed by the weight of centuries he leans,
The emptiness of Ages in his face
And on his back the burden of the world?

Who will exchange smilingly a few encouraging words with the care-worn peasant heavily in debt as he plods his weary way homeward after a hard day's work? And, again, who will act as the censor of the village, punishing moral delinquencies and omissions of duty towards the family or the caste? Who will insist on the performance of social duties by example and by precept, lead the villagers to build or repair a thoroughfare, or an embankment, or improve the course of a river that has silted up? Who will look after the drainage and irrigation of the village, prevent malaria or check the spread of an epidemic by taking wise precau-

tionary measures beforehand? And who will see that any villager does not commit any indiscretion that might endanger the health of the whole village?

The middle class, indeed, was the repository of the people's confidence. It was this class which led them, initiated all the people's movements and taught them to work for common objects. They undertook the noble task of helping the people to help themselves, and they achieved their object. Real leaders of the people as they were, they did not check the initiative and independence of the people but encouraged free activities. Smiles has said: 'The highest patriotism and philanthropy consist not so much in altering laws and modifying institutions as in helping and stimulating men to devote and improve themselves by their own free and independent individual action.' Thus the middle class performed the noble mission of elevating the social and intellectual condition of the villagers.

And the middle class was not unproductive. It was this class which planned and directed the work in the field, managed and organised the rural trade, and to a great extent financed village agriculture and industries. In fact it formed the very backbone of the agricultural community. But the work of directing rural agriculture, trade and industry has now ceased to have any attraction for it. The ideas and ideals of Western life which are not altogether conducive to our social well-being have created a profound revolution in the minds of the middle class. The standard of consumption has suddenly been raised, and none have waited to consider whether the rise in the standard in imitation of the West implies an increase of culture and well-being or not. The pleasures of town life have been too fascinating. Men prefer semi-starvation in the town to a competent living in the village. The cost of living in the city is more than twice that in the village; still a service in the city, with no prospects and a pay hardly sufficient to defray the expenses of a single individual is more alluring, and the paternal property and orchards are all neglected. The joint family system is broken up and the individualistic system of the West is adopted. The small earnings of clerks, railway officials, book-keepers and the like cannot be shared by all the members of the family. Thus the family is becoming

individualistic. The individualism of the West has been a stimulus to productive activity and a nurse of manliness and enterprise and initiative, virtues which are so conducive to the industrial success of a nation. The individualism of India has been a mask of selfishness, the desire to shirk the responsibilities of the joint family life in order to enjoy selfishly the pleasures and luxuries of the city life. It has not created any new independent careers of livelihood, it rests on service of the Government and has on the whole diminished productive activity. Not deriving its strength from productive enterprise, our individualism has not only militated against our joint family but threatened to some extent family life itself. To the chief cities people flock in large numbers for service and employment and they usually leave their families in the native villages. In the whole population of Calcutta there are only half as many women as men. This is due to the large number of immigrants among whom there are only 279 females to 1000 males: the majority of these are temporary settlers who leave their families at home. Another result of the large volume of immigration is that 44 per cent. of the entire population are male adults, which is double the proportion for the whole of Bengal.

Such are in general the effects of the migration of the middle class on our villages and also on its own life and activities. People speak of the 'drain' to England: few however dwell on the economic effects of the drain of all skill, enterprise, knowledge and wealth from the village to the city. The drain from the village to the city has paralysed all economic activities in the village, and has diverted the enterprise of the middle class to an unfruitful channel. Our cities have grown enormously but they are mere excrescences on our body politic, the character of which is still essentially agricultural. In the city, though the middle class is gradually coming to participate in its trade and manufacture, yet the number of persons that is engaged in Government service, professions, and in lower intellectual occupations is unfortunately quite disproportionate. In the village, agriculture is declining, and agriculturists are becoming day labourers. Our peasants are unfit for strenuous and sustained work in the factory. In Bengal and Madras, which are the most prosperous provinces, the factory hands have to be recruited from

elsewhere. Thus the factory industries of the province do not offer means of livelihood for local peasants. They therefore migrate to the cities to become domestic servants or cling to their native village, however harder be their lot there, working on the land of richer cultivators or landlords during the busy seasons of the year. The incapacity of local labourers for factory work in Bengal has not only impeded the progress of factory industries but has indirectly contributed to lower the factory environment. The demand for factory labour is met by immigration, chiefly from up-country, the United Provinces and Behar. Among these outsiders there is an enormous excess of males who outnumber the females in the ratio of 2 to 1. They migrate to Bengal to work in the factories and live like beasts huddled together in crowded lodging-houses. Their poverty leaves them little to spare for rent, and in the bargain the pressure of municipal taxation which falls heaviest on huts is heavy enough. Under these circumstances it is no wonder that the modern factory life here is associated with every kind of vice and brutality.

Thus in India the village is being destroyed, and the poverty of the agricultural population becoming intense. In the West the depopulation of the rural areas where this is seen, has been accompanied by an en-

ormous growth of manufactures. In India the desertion of the land and the ruin of orchards have not been accompanied by any proportionate advance of manufacturing industries. Only the passion for service and employment has increased. Towns have become the fields for such occupations as well as the centres of that education which opens them up for the middle class. The villages are no longer centres of intellectual activity,—they have become associated with all that isolation and decay usually imply.

How to bring back life and progress to our villages is indeed one of the most serious questions of the day. In the West, they have their schemes for the regeneration of rural life, the small-holdings movement, "inner colonisation," the co-operative movement, &c., and men like Lloyd George to hear the tale of the peasantry's woes and sufferings from one end of the country to another and set before the whole nation a comprehensive practical scheme of rural improvement. Would it be too optimistic to expect that we in India should think and do but a small fraction of what they are now thinking and doing in the West, remembering before it is too late that

"A bold peasantry, their country's pride,
When once destroyed, can never be supplied" ?

RADHAKAMAL MUKERJEE.

VILLAGE REFORM IN SOUTHERN INDIA

BY SIR CHITTUR SANKARAN NAIR.

THERE is a distinct tendency now among our rural population to migrate to the towns. The junior members of Hindu families receive their education in English schools in towns, education of a character which is not fitted for agricultural pursuits or village life. After his business career a man of this class settles down in the towns. He does not follow the profession of agriculture but takes up a business

which keeps him away from his village. He does not care to enter again the joint family circle, which is, after so many years spent outside it, not a comfortable home to him. He likes to live apart with his wife and children. He has been accustomed to a comparatively free life and does not like the caste control, stronger in the village than in the towns, nor to pay the customary respect to the village official, the revenue

inspector or the police constable. The town surroundings are congenial. There he finds a school for his children and the public offices to which he has been accustomed.

The labouring population is also moving in the same direction in search of work. In the towns they see some prospects of advancement for themselves and their children. The Zamindars and other wealthy men also prefer to exhaust their pecuniary resources in the towns. There they meet with persons with whom they can move on familiar terms.

Whatever may be the reasons, the fact cannot be denied. Those who are left behind are the most backward of the population in everything. Their character has to be improved. Their views are narrow, confined to their relatives and caste-men. *They do not regard themselves as members of a community interested in their welfare and advancement.* A feeling of self-respect and a communal feeling have to be created. They have to be taught to co-operate for their own and the common weal. Permanent institutions have to be organized to minister to their continuous progress.

To anyone acquainted with the needs of a village, many affairs and problems will at once occur in which co-operation among the villagers is likely to be of great benefit. I propose to refer to a few of them.

CO-OPERATION.

Co-operation has already been tried in *one direction and found a success.* A number of villagers combine together to undertake a joint responsibility for the default of anyone of the members to whom loans are advanced. This has enabled them to escape from the clutches of money-lenders and to pay the Government rent without borrowing and in a few cases to improve the land. But the money itself does not belong to them. The loans are advanced by the Central Urban Bank, in the Presidency town. There are a few district banks whose deposits also generally do not come from the villagers. When a village or a circle of villages finds its own funds to assist villagers in need and dispense generally with outside help, we shall have real co-operation for progress.

We want also co-operative stores in villages to bring articles direct from the producer to the villager. Already poor, the villager has now to pay enormous

middlemen's profits. The stores might also undertake the importation of superior implements of agriculture. The ryots by constantly seeing them, discussing their merits, *and occasionally or often, seeing them in actual use,* are likely to use them themselves to their own and the general benefit.

More important than this is co-operation for sale. By far the great majority of landholders in this Presidency are Government tenants, who have no security to offer to respectable banks or money-lenders. They pledge their crop in advance while producing it for their living expenses. They have to accept harsh and unconscionable terms. They do not keep correct accounts themselves and have generally to accept their creditors' accounts. Exploitation of their labour is the result. Once a debtor always a debtor. It is the creditor's interest always to keep them in debt, to appropriate the annual crops, which often the creditor harvests himself. Even when the peasant does not get into hopeless debt he has to sell his produce after harvesting at unseasonable times and also for less than what he ought to get. Co-operation of villagers for sale is a remedy. Such a society can obtain information about the various markets and sell the entire available produce of the village in the best markets, avoiding the two or three middlemen who now intervene between the producer and the consumer. They can of course secure facilities for conveyance by road, rail or sea not available to an individual producer; also for storage both in the village itself and elsewhere. They may purchase the standing crop at a reasonable valuation to divide the sale-proceeds among the members, the owner himself being possibly one of them. Such a society may standardize the grains for sale. Samples of the produce may be sent out for inspection. The best methods of agriculture, the suitability of the soil for any particular crops, will then be freely discussed. Amongst them there will be a considerable healthy rivalry as to who shall produce the best kind of grain, and as it is the society that sells, they will enforce a certain standard of excellence.

Co-operation for irrigation is equally important. Government officials now distribute water for irrigation with the result that each villager tries to get as much as he can for himself. Factions in the village, and corruption of the lower subordinates are

the result. In the earlier days of British rule when they were let alone the villagers among themselves used to come to an understanding about their needs.

The village community can easily deal with the question of liquor traffic with great benefit to the community.

I may similarly refer to co-operative processes for the solution of other problems as well, like sanitation, the relief of the poor and the sick, the administration of village forest reserves, &c. But I have said enough to illustrate my position. For real progress co-operation among the villagers themselves is necessary. The village community alone could adequately deal with problems of the nature indicated above. They dealt with them of old, through committees elected by them for the purpose.

For some time the guidance of officials might be necessary. But what is wanted is not the sort of control that is now exercised over the Municipalities by making them Government departments; not the control which pollutes the stream at its source, by official nomination of a number of members in the councils, but the kind of help that is now rendered to the co-operative societies formed for lending money to agriculturists. Several Indian statesmen in this Presidency have nursed and fostered the growth of the co-operative spirit. Its educative effects have been remarkable. The necessity of united action between Hindus and Mahomedans of the same village, which was insisted upon for advancing loans, has stopped the frequently recurring Moharam strife in one village. Liquor revenue dropped immensely in some villages, as the urban societies, under the advice of these Indian statesmen, refused to advance money to a village society of which some of the members had a bad reputation.

The moral effects of co-operation among the villagers are bound to be considerable.

But efforts must also be made for the improvement of personal character. Among things which directly influence a man's character are mainly the home, the school and religion.

HOME.

In the progress of the village community the most important question is that of the home. The Hindu home is founded on religion and sentiment. All the influence of the priestly class supports it. It is conse-

crated by traditions of centuries, yet enormous changes are taking place. From a joint family home composed of descendants of different ancestors, it is getting confined to the parents and their children. The old home was a refuge to the widow and the orphan, the old and the infirm, the idler and the parasite; but now the young and energetic junior member wishes to separate himself from the family and keep his earnings for himself and his children, thus depriving the rest of his help and his earnings, on which the family had hitherto prospered. The young wife naturally wishes to be the head of her own house, instead of being one of a corporation under the control of the older females. We have to see that in the breaking up of the joint family the protection hitherto afforded to the women and the children is not taken away. For, on them depends the future of the race. We do not want, as in England, the son's marriage to be a notice to his widowed mother to quit the home, to find another elsewhere, but we want the English habit of making the drones of the family and the distant relatives to shift for themselves, to prevail. Otherwise, it is a drag on a man's efficiency, handicaps him in the struggle of life without any corresponding increase of the efficiency of the community. The race otherwise is bound to lose in the world's competition. We want to inculcate a different standard of living. We wish to see the day when the villager will not spend so much on marriages, festivals and superstition. We wish him on the other hand to spend more on the conservation of health of himself and his community, on better food, and on improving the sanitary condition of the village and of home. In the old days, the Nattam, where the houses were built, was selected by the village community with the aid of experts in sanitation: common wells ensured the supply of pure water; the village artificers were responsible for the construction of houses according to well-recognized plans; timber and stone were free; everyone's home was then a matter of communal concern; we want it to be so now.

SCHOOL.

The teacher in ancient days moulded the life of the boy, and imparted to him the education needed for him. The village schools now scarcely exercise any influence on village life. The school is not in har-

mony with the needs of the village. The curriculum of studies is the same for all the castes and classes in the Presidency, for towns and villages, irrespective of the needs of the student. The teacher is town-bred. The official Director of educational studies has his eye not on the requirements of any village but on the Madras Presidency as a whole. The courses of study prescribed are really formulated for the use of town boys and are calculated to draw the boys away from the villages. The studies are literary and do not make the village boys better farmers or agriculturists. To the girls, such a course of studies is thoroughly unsuited. We want the entire curriculum to be modified to suit the needs of a particular village. Interest may diverge with each village or community, and the children are brought up in the environment peculiar to their village and community. All this can only be done by the members of the village community itself. They have to meet and discuss the needs of their village, and the purposes to be attained by attendance at schools. An official inspector trying to find out what they want and carrying out the wishes so ascertained can never be a sufficient substitute. A school under village supervision will interest and attract both women and men. We know now that when schools are started in villages in which teachers known to them teach subjects like music, the women flock to them. That the officials may sometimes be white men need make no difference. In the Southern States of America, the school officials are generally, if not invariably, white men, but the trustees are often negroes and the conduct of the schools is in their hands. A school under the management of the members of a village community, teaching the subjects required by them, will also introduce a new element of interest in the village community. They will take a pride in this school, which will be a meeting place for them.

TEMPLE.

Our village temples are nowadays class temples. Every class tries to build its own temple and keep out the other classes from it. This has no doubt the merit of intensifying the class-consciousness, but it stands in the way of progress and of union with the other classes. It tends to keep the classes divided. Among the leaders of

religious thought in India the ideal of union is growing. To bring it about is a difficult task, but there is no hope for the country without it. The temples are now generally in the hands of persons whose religion does not stand in the way of their appropriation of temple funds. A society has been already formed in Madras to check, the malversation through the agency of courts by providing sufficient safeguards, and it is doing useful work. But till the temple is restored to its proper place, to the place it occupied of old in the progress of the village community, by interesting it in its management, it will not serve its purpose. Every village has got its temple and it needs it for the expression and growth of its religious life. Such expression and growth are possible only when the village community manages it. A village council consisting of members of various castes and classes will bring together men of different classes to manage all temples. The temple committees that now manage many temples are not all of one persuasion. For Mahommedans we may have to form separate councils so far as mosques and religious questions are concerned.

But it must be said that all this is not enough to ensure material prosperity, without which any progress is impossible. Increase in material prosperity means better sanitation, a higher standard of life, greater efficiency, longer duration of life. For an increase in material prosperity in the case of an agricultural population, fixity of Government rent or revenue is essential. Periodical revisions of revenue assessment by executive action are fatal to it. Nobody has ventured to justify the existing system. Its defenders have hitherto confined themselves to trying to make out that the evils of the system have been exaggerated by those who attack it, and the fixity of Government rent implies the surrender by the Government, acting for the public, of the increased value or surplus, due not to any effort of the tenant or the ryot, but to the general progress of the country, as in improved communications, or a rise in prices. But all this is universally believed to be only a pretext. Nowhere is the enhancement limited by these conditions. Nowhere when fixing the assessment at these periodical revisions is the question considered whether there is sufficient left

to the people for their needs as measured by the standard of life to which they have been accustomed or which ought to be attained by them. A careful enquiry into the economic results of the existing ryotwari system is bound according to the popular view to expose its ruinous consequences. A heavy assessment is bound to cripple the village local self-government. That local self-government existed, that Tamil villages were little republics till comparatively recent times, there is not a shadow of doubt; that the ryotwari system by its very nature destroyed their usefulness is also undoubted. Various administrative changes, the executive officers, the civil

courts, and legislation completed their practical extinction, by robbing them of all their property and introducing, may be unconsciously, dissension and strife.

It has at the same time to be pointed out that the old village system was only suited to a stationary society and not suited to progress. It was rooted in the subordination of the castes and slavery and in that respect repugnant to the ideas engendered by Western civilization. But there were elements in it which might have been availed of to introduce a system of healthy local self-government, and a survey of the past may be necessary to indicate the lines of future progress.

INDIAN CURRENCY AND FINANCE

NOW that the question of Indian currency is once again under discussion and a Royal Commission on Indian Currency and Finance has concluded its sittings and is about to report, it seems opportune to draw the attention of the public to the vital issues involved and their influence on our industrial progress and national advancement.

For some years the management of the Indian finances by the Secretary of State for India has been the subject of criticism in India and England from various standpoints. This criticism is directed, among other things, against the Government's disregard of the Fowler Committee's recommendation to open the Indian mints to the free coinage of gold; the mishandling of the Gold Standard and Paper Currency reserves; and the accumulation of enormous and unnecessary Cash Balances in London. In this article I propose to deal with these as well as the excessive sale of council bills over and above the requirements of the Secretary of State for India; the policy of secret silver purchases, the heavy coinage of rupees; and its disastrous effect on prices: the organisation and working of the India Office Finance Committee; and the vast financial patronage wielded by the Indian Secretary. (The State Bank

project, the Railway policy, the problem of National Debt and the financial and fiscal relations between England and India will be discussed later).

THE PROMISED GOLD CURRENCY AND THE FOWLER COMMITTEE.

Almost every phase of Indian financial policy as directed from Whitehall is to be censured, as the Secretary of State, in his financial operations, influenced by London bankers and bullion brokers, is not acting in the best interests of India.

The Indian Currency Committee of 1898, under the chairmanship of Sir Henry Fowler, was appointed to consider certain proposals put forward by the Government of India for making effective the policy adopted in 1893,—when the Indian mints were closed to the free coinage of silver—and to submit any modifications of these proposals, or any suggestions of their own for the establishment of a satisfactory system of currency in India, and for securing as far as practicable a stable exchange between India and the United Kingdom.

It unanimously recommended the establishment of a gold standard; the fixing of the ratio between the rupee and the sovereign at 15 to 1; the opening of the Indian mints to the unrestricted coinage.

of gold—the Government alone was to have the right to coin silver subject to conditions laid down; and the accumulation of a special reserve in gold from the profits derived from the silver coinage.

These recommendations are based on sound maxims of economics and finance. Had these been given effect to by the Government in their entirety and with intelligent discretion, the Indian Currency system would have been placed on a solid basis for ever, and there would be no Indian Currency question today. But the Secretary of State, whilst accepting the recommendations in principle, has systematically departed from them in practice. As a result India is without a gold standard, a gold exchange standard condemned by Lord Rothschild and others in 1898 having been forced on her, and the Indian mints to this day remain closed to the coinage of gold.

On the 8th September 1899, Sir Clinton Dawkins, while introducing in the Indian Imperial Legislative Council a bill further to amend the Indian Coinage Act, 1870, and the Indian Paper Currency Act, 1882, said:—

“The measure of transcendent importance before us is to place the currency of India on a gold basis and a stable exchange. To provide for actual striking of gold coinage at an Indian mint is really a corollary, and no practical inconvenience will arise from a short delay. We could not proceed to strike coin until we receive the machinery that has been ordered from England.”

He further went on to say:—

“Into the arguments of a gold standard and gold currency, I think no one will expect me to enter. The arguments for and against have been exhausted, and Government is proceeding on the condition that no other measure would save India from disastrous embarrassment.”

In 1900, Sir Clinton Dawkins, in the financial statement made these remarks:—

“It has been decided to constitute a branch of the Royal Mint at Bombay for the coinage of gold. The terms of the proclamation, to be issued, under the Imperial Coinage Act, have been settled, and we are now merely waiting until the Royal Mint has satisfied itself as regards the mint premises and appliances at Bombay. A representative of the Royal Mint is starting this week for Bombay to report.”

That proclamation has never been issued and India has had to suffer under the burden of a gold standard without a gold currency.

OPPOSITION FROM THE TREASURY.

The recent publication of the correspondence that passed between the India Office,

the Treasury, and the Government of India in 1899-1902 on this subject, brings to light three important facts, namely, that the India Office and the Government of India both endeavoured to give effect to the recommendation of the Indian Currency Committee that an open free mint should be established in India as soon as possible; that the Mint authorities in London by a historically inaccurate and economically unsound report misled the Treasury and the India Office; with the result that the Government of India eventually decided to drop the scheme.

The Deputy Master of the Mint in London in his report of the 15th August 1899, went out of his way to remark:—

“The reasons which led to the establishment of mints in Australia do not hold good in India. It appears to me that the early establishment of a mint in India to coin sovereigns is not necessary.”

In May 1901, even after the draft proclamation for opening a gold mint in Bombay was prepared, Mr. Seymour ‘felt it his duty even at that late stage’ to raise again the question as to whether a branch mint for the coinage of gold sovereigns in India was really needed. The India Office immediately replied—18th June—that the establishment of a gold mint in India “is the clearest outward sign that can be given of the consummation of the new currency system. His Lordship is not inclined to abandon the scheme at the stage it has now reached.” Here however, the Treasury unexpectedly backed up Mr. Seymour and reported that “My Lords are disposed to think that recent experience has shown that it is quite unnecessary to provide facilities for the coinage of gold in India.”

The correspondence was accordingly shuttlecocked back to India. By this time the goldmining companies of Southern India, despairing of ever making a satisfactory arrangement for the conversion of their gold into money at the Bombay Mint, had made new long-term contracts with London bullion dealers. The Government of India having learnt this fact, replied to the India Office that

“In the absence of an assurance that a steady supply of gold of local production will be available for coinage in this country, we prefer to drop the scheme for the present, leaving its revival to the existence or revival of conditions which cannot at present be foreseen” (Govt. of India’s 385 of 25th December, 1902).

The idea which Mr. Seymour and the Treasury endeavoured to establish, namely,

that without a large local production of gold, a gold mint is unnecessary, betrays a colossal ignorance of the rudimentary maxims of economics and finance. The gold unearthed annually in Great Britain is only about one thousandth of that mined every year in India. Yet London enjoys one of the largest and best equipped mints in the world. Germany, Austria, Italy and France, which are not gold producing countries, are equipped with gold mints. If Mr. Seymour's argument be sound, then the mint in London, of which he himself was Deputy Master, ought to have been abolished long ago as costly and unnecessary.

THE AMERICAN CRISIS.

These are the reasons that influenced the Secretary of State in departing from a measure which was an integral part of the policy accepted in 1899 which was ripe for execution in 1900. Lord Curzon's Government encountering persistent obstruction from the Treasury and the India Office—*influenced doubtless by London bankers and bullion brokers—dropped the scheme in disgust.*

When the American crisis occurred in 1907, the Indian Government realised the perils of a gold standard without effective gold circulation. In a letter to the Bombay Chamber of Commerce the Government of India remarked that

"They have never concealed from themselves the inconvenience attending a gold standard which is not accompanied by an effective gold circulation, and they are in full accord with the view that a more general use of gold among the people would simplify the task of directing a managed currency."

In March 1912, Sir Vithaldas Thackersay, moved in the Imperial Legislative Council at Calcutta, that the Indian mints be thrown open to the free coinage of gold. In the course of his speech he said :

"There has never been the least doubt that the goal of our currency policy is a gold standard with a gold currency.....Every day that passes involves a loss to this country and adds to the difficulties in the way of the introduction of a gold currency. The only plausible argument advanced against the proposal is that the people of India are too poor for a gold currency. I cannot understand this argument, because 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 a gold system without its advantages."

The Hon. Mr. G. K. Gokhale supported the resolution and said :

"The Fowler Committee and other authorities have advocated a gold standard and a gold currency, not a silver currency, as the permanent arrangement for this country. The time has come when we should consider whether we should not enter on the next stage of our currency policy and go in for the coinage of gold pieces, admitting silver, however, for the present, to be unlimited legal tender. But a time must come when silver will have to be restricted in amount as legal tender, and gold will then have to be the principal coin of the country."

The Finance Member Sir Guy Fleetwood Wilson made a non-committal reply and concluded his speech thus :—

"The whole question, with the views of the Government of India, awaits the final decision of the Secretary of State. If his decision should meet the wishes of my Hon'ble friend, no one will be more gratified than the present Finance Minister."

In a despatch dated the 16th May 1912, Lord Hardinge's government strongly pleaded for the establishment of an open mint in India at which sovereigns could be freely coined, as demanded by the public.

The Secretary of State, in his despatch of the 18th October 1912, to the Government of India made a counterproposal to issue a new ten-rupee gold coin from the Indian gold mint.

The latest decision of the Government is set forth in the following statement of the Under Secretary Mr. Montagu, in the House of Commons, July 24, 1913 :—

"The whole question of the proposed coinage of gold is under consideration by the Royal Commission, on Indian Finance and Currency. Pending their recommendations, no action is being or will be taken by the Government of India."

THE ALLEGED DRAIN OF GOLD IN INDIA.

In some quarters there is a strange apprehension that a wealthy prosperous India building up its currency on the same gold basis as that of the rest of the British Empire, is a danger to the civilised world. Some writers in Europe and elsewhere seem to think that the world ought to combine to prevent India receiving payment in gold for the goods which foreign nations have bought from her. This is one of the most preposterous suggestions ever made. Austria, Japan, Russia, Italy, Brazil, Argentina., France, Germany, the United States, and all other countries in the world are to be allowed to take and keep whatever gold they please. There is no reason whatever to be alarmed at these cries raised by interested or ill-informed people.*

* It should be remembered that Messrs. Samuel

Any criticism that ignores the annual consumption of gold by Europe and America for the arts and the strengthening of the bank reserves, and magnifies the import of gold by India as a great drain, is not only unsound, but unfair and dishonest. Every year Europe and America absorb considerable stocks of gold, without exciting any alarm from these critics.

Here is a list of the chief countries in the world showing approximately the extra quantities of gold added by their Governments and banks to their former gold reserves during the last ten years ;—

	millions sterling
Australia, Belgium, and Holland	£ 15
Austria and Germany	" 40
Japan	" 17
Argentina and Brazil	" 50
France *	" 50
Russia	" 70
The United States	" 160

The world's output of gold in 1910, was about 98 millions sterling ; in 1911, it exceeded 99 millions sterling ; and in 1912, a hundred millions sterling.

THE INDIAN GOLD STANDARD RESERVE.

The Indian Gold Standard Reserve is the ultimate tangible security for the prompt redemption in gold of rupees-token coins circulating at above their intrinsic bullion value. The Fowler Committee laid down that this Reserve should be held in gold, and all profits on coining should be credited to the gold standard reserve.

It was Sir Edward Law who committed the first blunder by experimenting within this reserve. He invested it in England instead of keeping it in gold in India. Then Sir Edward Baker decided to hold four millions sterling of the gold reserve in coined rupees for his coinage operations. In 1907, a sum of £1,123,000 was misappropriated, out of this reserve, for railway construction, on the advice of the Committee which sat in London under the chairmanship of Sir James Mackay (now Lord Inchcape).

The result of these experiments is that the Gold Standard Reserve, the key-stone of the Indian Currency System, which it was expressly provided should be held in

Montagu & Co. were the first to put forward the outrageous suggestion that Government should impose a stiff import duty on gold coming to India.

gold in India, on the 31st March 1913, consisted of:—£4,000,000 held in rupees in India, sterling securities of a market value of £15,945,669, £1,620,000 in gold at the Bank of England ; and £1,005,664 in cash at short notice in London.*

The American crisis of 1907 shook the Indian currency edifice to its very foundation. Exchange fell to 1s. 3½d. The crisis was over by September 1908. The gold assets were at their lowest point on 22nd January 1909. The total drain was seventeen and three-quarter millions sterling.

If the American crisis had been complicated by a European disturbance the currency edifice would have come down with a crash, because the foundations planned by the Currency Committee had been undermined. If the Secretary of State thinks he could realise millions by the sale of securities in the next great crisis, he is living in a fool's paradise. The Under-Secretary last year announced in the House of Commons that the reserve would be kept intact until it reached a total of twenty-five millions sterling, and that the future additions would be held in gold until a liquid reserve of five millions sterling had been reached. No artificial or arbitrary limit should be fixed to the gold standard reserve ; and there is no use of enumerating principles for future guidance. The errors of the past should be rectified *in toto* and at once. The monetary reserves of every country are kept in gold, near at hand ; not thousands of miles far away. The policy of investing the Indian gold reserve in sterling securities in London is to be deprecated.

In March 1912, a resolution was moved by Sir Vithaldas Thackersay, in the Indian Imperial Legislative Council, for holding this reserve, in India, in gold. All the Indian members unanimously voted for it ; but it was lost by the official majority of 33, against 24.

THE SILVER QUESTION.

Apart from the impolicy of making secret and heavy purchases of silver for purposes of coinage, which is a direct incentive to the formation of speculative rings to control the silver market, the sudden and abnormal flooding of the country with millions of token rupees is to be condemned, as the inflation of the rupee currency is the imme-

* Indian Budget Memorandum of Accounts ; Parl. White Paper.

diate and dominant cause of the rise in prices, an evil that has assumed alarming proportions in recent years. In the years 1905-7, the Government poured rupees from the mints in a turbulent flood, amounting to 42 millions sterling worth of new rupees. This is the heaviest coinage in the history of the world.

Last year the India Office secretly purchased silver worth six millions sterling through Messrs. Samuel Montagu & Co. This transaction has been censured on all hands on various grounds. Mr. Bonar Law,* in the course of his speech on Mr. Gwynne's motion, in the House of Commons, said that *this business was unwise in the public interest, because it undoubtedly gave the firm obtaining the contract the means of making money to whatever extent they chose by dealing in silver on their own account.* No honest firm would do that, and he did not suggest that it had been so done in this case, but there were other indirect ways. There was tremendous business on this in exchange, and exchange depended on the price of silver. Mr. Bonar Law continuing said that he never had the smallest suspicion of personal corruption on the part of any member of the Government. The kind of corruption they were entitled to fear was not that ministers would enrich themselves from the public purse but of the kind more dangerous to the state of using patronage in order to help a political party and strengthen the political machine. The close personal connection between the Under-Secretary for India and the firm, the fact that the members of the firm were supporters of the Government, and that Sir Felix Schuster, chairman of the India Office Finance Committee, was also chairman of the Bank with which Mr. Montagu banked; all these, as Mr. Gwynne said, taken together constituted a strong case for enquiry.

The only path of safety when a government department has to deal with large financial transactions lies in the utmost publicity. The India Office silver purchase†

* Mr. Bonar Law complained that getting information from the India Office was like extracting teeth. Mr. Gwynne said that the India Office had practised evasion and prevarication as a fine art.

† In the light of these events it is evident why Messrs. Samuel Montagu and Co. have set themselves up as unofficial apologists for the India Office's management of Indian currency affairs, and disseminate preposterous ideas and imaginative anecdotes by means of their bullion circulars.

transactions should no longer be veiled in obscurity. The French Government has to make periodical purchases of silver for coinage. Details of every purchase are given in an official return showing the quantity acquired, the source of supply, the price, and the commission. The United States Government estimates its annual requirements every year beforehand, and makes proportionate purchases every week. There is no secrecy, and there is no disturbance of the silver market. The policy of secrecy to which the India Office is committed, is not only bad, but politically dangerous.

THE PAPER CURRENCY RESERVE.

Since 1862, the Indian Government have assumed the sole responsibility for the issue of paper money. It is provided by statute that the paper currency shall be supported by a reserve of gold, silver, and securities. The metallic reserve is the support for the paper currency, and can only be required in India. Of this reserve nearly three millions sterling are invested in sterling securities in London, and about six millions sterling are held in the bank of England earmarked for the support of the paper currency. Sir Edward Baker, the finance member, argued that the portion of the reserve in London is nearer the place where silver would have to be purchased and that it provides a convenient means of financing the purchase of silver. This argument has no force, as a special stock of rupees is held in India in the silver branch of the Gold Standard reserve, to meet the sudden and emergent demands for rupees beyond the capacity of the paper currency reserve to meet.

Our contention is that no part of the paper currency reserve should have been transferred to London. It should be held in India, chiefly in coin, and if the metallic reserve transcends all reasonable demands upon it, the balance should be invested in India, as previously.

In a great crisis in international affairs sea communication between England and India might be interrupted. What then would be the value of the gold in the vaults of the bank of England for the purchase of silver bullion which could not be shipped? What would be the value of the sterling securities which could only be sold at a great sacrifice and the proceeds of which could not be transferred to the place where they were wanted? There is a strong

belief that the pressure of the City in a crisis would be so great that the Government of the day would not dare to offend the London money market.

THE CASH BALANCES.

The Secretary of State has to meet every year in London certain obligations on behalf of the Indian taxpayer; and these include payment of interest on debt, pensions, and certain other charges. They amount in round figures to sixteen millions sterling a year. These obligations are met by selling by auction every week Council Bills, drafts on the treasuries of Calcutta, Bombay and Madras. By tendering payment in London those who have to make remittances to India can obtain drafts for rupees on the treasuries in the presidency towns in India at a rate fixed by auction at the bank of England. The system was never a desirable one, because in certain conditions of the exchange market it placed the Government at the mercy of buyers in exchange; and the necessity for its maintenance has passed away. It is necessary that with these obligations to meet the Secretary of State for India should hold a reasonable balance. For many years a sum of about four millions sterling was found fully adequate for the purpose. But latterly the Secretary of State has been selling bills enormously in excess of his needs with the result that in March 1912, his cash balances in London had reached the colossal sum of nearly eighteen millions sterling. The following figures show the balances held in London on behalf of the Government of India;—

1907—about four and a half millions sterling.

1908—eight millions sterling.

1909—thirteen millions sterling.

1910—seventeen millions sterling.

1911—fifteen and a half millions.

1912 March—eighteen millions.

It was officially stated last year that in December, 1911, about four millions sterling had been lent out in London on no security whatever to approved banks, and twenty-one millions had been lent out in London on security to approved borrowers.*

* The most favoured firm on the approved list of the India Office is that of Samuel Montagu & Co. The Chairman of the London and City and Midland Bank is Sir Edward Holden, a prominent advocate of a State Bank for India. He also vehemently opposes the establishment of a gold mint in India.

The approved banks who have enjoyed the use of Indian money without security were the Union of London and Smith's Bank, London County and Westminster Bank, National Provincial Bank of England, London Joint-stock Bank, London City and Midland Bank, Glyn Mills Currie and Co. and Barclay and Co.

Lord Inchcape, the then Chairman of the India Office Finance Committee, is a Director of the National Provincial Bank of England. The Governor of the Union of London and Smith's Bank which enjoyed this privilege is Sir Felix Schuster, then a member and now the Chairman of the Finance Committee of the India Office; and Mr. Currie, the other financial member of the triumvirate is associated with the house of Glyn Mills Currie and Co. The average rate of interest on these great loans was a little over 2 per cent. per annum. The average rate of interest in the presidency towns in India is a little over five per cent; in the busy season it often goes up to nine per cent. There is no justification whatever for this gigantic and entirely unwarranted accumulation of Indian cash balances in London, not to serve Indian interests but for the use of jointstock bankers trading on inadequate gold reserves, who with the help of Indian money declare dividends of 20 per cent. and upwards.

COUNCIL BILLS.

Mr. Montagu in his budget speech last year said that the "only object which the Secretary of State has in selling Council Bills is the facilitating of British Indian trade, which would be brought practically to a standstill if these bills were not issued." This is a very lame apology. It is no part of the business of the Secretary of State to finance trade. The sales of Council Bills are not necessary to finance trade, nor were they instituted for that purpose. The true function of Council Bills is to discharge the sterling obligations of the Secretary of State in London. These sums could easily be remitted through the banks as the colonies do and the sales of Council Bills be done away with altogether. Granting that the sales of Council Bills should be retained, it does not follow that the India Office should finance trade. The external trade of India would take care of itself without the guidance of the India Office. Trade all over the world finances itself by the movement of bullion. The excessive

sales of Council Bills are, no doubt, a convenience to the exchange banks which have to remit funds to India, and it is often cheaper for them to buy bills than move bullion. *But the three hundred and fifteen millions of Indians do not exist for the benefit of London bankers.* The operation of selling Council Bills is not even a financial success. The Secretary of State often sells bills, at a low rate, below specie point, depressing exchange; and by this device prevents India from receiving in gold the sums that are due to her in payment of the balance of trade in her favour. *This manipulation of India's exchange and currency, not for the benefit of India but solely for the benefit of London joint-stock bankers and exchange bankers and bullion dealers should no longer be tolerated.* Indian opinion strongly protests against the Secretary of State's arbitrary and clumsy meddling in trade operations.

FINANCIAL PATRONAGE AND THE INDIA OFFICE.

The financial patronage wielded by the Secretary of State for India, is vast—so vast that he has been described as one of the biggest money-lenders in the London money market, the hub of the financial world. Lord Morley spoke with pride at a meeting of the Banker's Association of the magnitude of the financial patronage which he exercised. He boasted that the maturing and lending of his cash balances* represent-

* Lord Morley could not have done better than take a lesson from his colleague Mr. Lloyd George who so arranges his income and expenditure that he is frequently in debt to the "City" to the tune of several millions. Mr. George's overdrafts then amounted to 13 millions sterling, of which the Secretary of State for India lent him 4½ millions of India's money.

ed a cash business amounting to sixty millions sterling a year; and that the India Office was responsible in the year 1910-11, for a turn-over of one hundred and sixty millions sterling. *It is none of the business of the Secretary of State to exercise financial patronage on this colossal scale. It is dangerous to vest such a gigantic patronage in a minister of the crown, an irresponsible autocrat of autocrats, who operates through a committee of London bankers and in secret. It is imperative in the best interests of India and England that the speedy and rigorous reduction of his wanderings in the financial wonderland to the irreducible minimum should be carried out.*

The India Office should be thoroughly overhauled. London joint stock bank directors and other interested persons *should be excluded therefrom, and provision should be made for the inclusion of Indians representing Indian banking, commercial, and political interests. No important financial operation should in future be undertaken without reference to the Indian Imperial Legislative Council.* The India Office should abandon the methods of secrecy and evasion, once and for all. *This could only be done by placing the Secretary of State's salary on the Estimates and subjecting the Great Moghul at Whitehall to close and detailed parliamentary scrutiny.* So long as the Indian Legislative Council remains a purely advisory body without any of the powers of a popular democratic representative assembly, it is of the utmost importance that Parliamentary control over the Secretary of State and the Government of India should be strengthened and made more real, effective and stringent.

S. V. DORAISWAMI.

COMMENT AND CRITICISM

THE FAILURE OF RELIGION IN ENGLAND

(A reply to the Rev. W. E. Garman)

BY GURMUKH SINGH MONGLA.

Rev. W. E. Garman, after a thoughtful and sympathetic perusal of my article containing some "Impressions of England," "can not help feeling" that I have

"missed some of the true inwardness of English life," and have "thereby misinterpreted some of the things" I saw. An instance of this misinterpretation,

he says, occurs when I compare the Labour movement in England with, AS HE THINKS, the political movement in India. As a matter of fact, I do no such thing. The movement in India to which I referred in my article, is a movement much wider in its scope, and much vaster in its extent than my polite and amiable critic would have it to be. The Nationalist movement in India, Mr. Garman thinks, is an "aristocratic movement" "for political independence" in the interest of "the more educated few." It is, as a matter of fact, a popular movement which embodies, what the Rev. C. F. Andrews has happily called, "The Renaissance in India." It is not merely a political but an economic, social and religious movement. If, after seven years' residence in India, Mr. Garman has failed to realize both the existence and the significance of this movement, well,—I can only express my intense surprise!

Another reason why Mr. Garman feels that I have "missed some of the true inwardness of English life," is that what I wrote in my previous article contradicts his "faith (!) in the reality of the religious forces at work" in England. Now, may I suggest that the question whether a nation is religious or not, is a question of "faith" but of facts? I wish with all my heart to pray with all my soul that Mr. Garman may be right. A sincere Hindu would be as sorry as any Christian to see or learn that religion is declining in England or any other country. Ir-religion, agnosticism and atheism are the common enemies of all religions alike.

Mr. Garman politely hints that even a three years' residence in England is not sufficient to "reveal" to any stranger the religious state of England and that hence I am not entitled to speak on the subject. Now, I believe I am a typical product of the existing system of education in India. Even before I came to this country I really knew more about England, the English people, their history, their culture and their customs, etc., than I did about my own country or countrymen. I was and (to my shame be it confessed) still am more familiar with the Old and the New Testaments than with the sacred works of my own religion. I think even to-day I know more about Robert Browning, and Francis Thompson, than about Kalidasa or Kabir; and have read more of Bernard Shaw, H. G. Wells and G. K. Chesterton than of Keshub Chander Sen, Swami Dayanand or Rabindra Nath Tagore. Under these circumstances, with all due modesty, I beg to differ from my critic when he doubts if "even a three years' residence in England" could enable me to realize the true state of affairs.

But I will not however press that point. Mr. Garman may be right. I will, therefore, let the Editor of the Catholic Review, whose authority to speak on the subject Mr. Garman could not reasonably question, speak. "Religion," he says in a recent issue of his quarterly, "no longer counts as a factor in the life of the nation. It is true a diminishing section of the population worship at the ancient shrines, but the overwhelming majority simply pass them by, with that sort of benevolent indifference that is so much more hopeless than the bitterest hostility." Again, "Christianity no longer exercises its influence on the generality of the people, and such influence as remains to it is declining swiftly enough, even among that small section that still in some sort acknowledge its claims." The writer goes on to quote some interesting statistics showing the "actual decline in the number" of people who attend the various churches for public worship. These statistics, however, Mr. Garman might justly urge, may be misleading in as much as a person's going or not going to Church for public worship is no proof of his being religiously

mindful or otherwise. What then is the test through which we might discover whether or not England is religious? In my opinion, if, as Mr. Garman asserts, Christianity is a living "reality" in England, it must reflect itself in the national life of the country. But does it? Does Christianity "count" in England? I will not attempt to answer the question myself, but let Mr. Harold Begbie speak, who in this matter is entitled to be listened to with as much respect as any other man.

"Who is there," he asks in his book, "Religion and the Crisis," "who is there that has the courage to say, be his politics what they will, that the condition of this country is the condition of a Christian nation, that it is a state pleasing to God, that it is a kingdom witnessing to the triumph of Christ? In the foul inhuman courts of a city which makes a boast of its religion, women are working and blinding their eyes for less than a penny an hour;.....in our villages there are houses not to be compared with insanitary squalor from one end of India to another; and side by side with this wretchedness and want and abominable depravity of the slums, we exhibit to the eyes of the world an ostentation of wealth, a prodigality of luxury such as would have staggered the Romans even of the Neronian period." Again, "while children are born spiritually damned in the slums of our industrial cities, while women are driven into infamy by economic pressure, while men sink into sin or commit suicide because they can not get work, and while honesty in business is the road to ruin, dishonesty and trickery the way to fortune,—that while these things last, it is false, it is scandalous, to speak of "Christian" England." Mr. Begbie perhaps uses very strong language but does not in the least exaggerate facts.

"Christianity," says Mr. Garman, "still dominates the best thought and is the inspiration of the noblest characters in England to-day." That is a really delightful statement. I suppose Mr. Garman will exclude from his list of "the best thinkers and noblest characters in England to-day" all those who disagree with him and whose views on religion and Christianity differ from his. In that manner alone could he justify his assertion. He asks us to turn to the address of the President of the British Association this year to see that "Science has not yet banished religion to the limbo of things unworthy the attention of thoughtful men." This is rather curious as Sir Oliver Lodge himself, in the address to which Mr. Garman refers, confessed that "through the best part of two centuries there has been a revolt from religion." I might remind Mr. Garman that Sir Oliver Lodge is only one of the few pioneers in England who are leading or (to be more accurate) endeavouring to lead—all honour to them!—a reaction against the dogmatism of Science. His opinions about religion, Christianity, life after death and cognate subjects are neither accepted nor approved of by the vast majority of his fellow-scientists. I do not, therefore, understand why Mr. Garman should mention Sir Oliver's name in order to prove that Christianity in England is a living "reality."

"If Christianity," says Mr. Garman, "were as decrepit a thing in England as Mr. Mongia seems to think it is, then the outlook in the struggle between Capital and Labour would be hopeless indeed." As if that proved anything at all! The outlook in the industrial struggle, so far as one can judge from present experience, is certainly far from hopeful. In all the recent industrial troubles, whenever the employers have given way, they have done so, not from any religious motive, but because as 'cute businessmen they have

begun to realize that the more well-paid, the more happy and contented their workmen, the better is their efficiency and greater the quality and quantity of their output.

"Looking at another aspect of the question," says Mr. Garman in another place, "it is a matter of no small significance" that so many leaders of the Labour movement in England are "earnest Christians." But it is, I think, a matter of still greater significance that so many leaders of the Labour movement, men like Mr. Robert Blackford, the well-known Editor of "The Clarion" are avowed agnostics and atheists! Here is what Mr. Blackford thinks of Christianity:—"Christianity has been for fifteen hundred years the religion of the brilliant, brave, and strenuous races in the world. And what has it accomplished?..... If a tree should be known by its fruit, the Christian religion has small right to boast of its "Success"..... After all these sad ages of heroism and crime, of war and massacre, of preaching and praying, of blistering and trimming; after all this prodigal waste of blood and tears, and labour and treasure, and genius and sacrifice, we have nothing better to show for Christianity than European and American Society to-day. And this ghastly heart-breaking failure proves the Christian religion to be the Divine Revelation of God!"

Mr. Garman fears that through my "association with men who talk but little about their religion, and men who have little religion to talk about" I have come to the conclusion that "religion counts for little in English life." These charges, however, of lack of opportunity, ignorance and inability to perceive the truth, whether justified or not in my case, could not be urged at all against the Editor of the Catholic Review and Mr. Harold Begbie. (They may be against Mr. Robert Blackford, for he is an "infidel!") That is the reason why I have quoted from these gentlemen to verify my statements. Mr. Garman, again accounts for my conclusions by saying that the "temperament of the English people" does not allow them to make an "outward show" of their religion. I find, on the contrary, plenty of "blood-and-fire" banner-waving in England, a good deal of hymn-singing and conventional church-going, and no end of damning the "unbelievers" at street-corners and in public parks. Perhaps I ought to state here that I have not the least inclination to deny that there are in this country to-day many sincere, honest and earnest men who are as good and as thorough Christians as any one could possibly desire. But,—and it is an important "but"—I see little in the national life of England to-day which would warrant the belief that either its actions or its ideals are inspired by the sermon on the mount. I wish I were wrong but my wishing cannot change, alter or modify facts.

With regard to what I wrote about the missionary motives and which has left Mr. Garman "sadly wondering" I might explain that at the time of writing I had in my mind a particular type of Christian missionaries, and if, as I believe to be the case, Mr. Garman is not one of them, he has no cause to be offended. I should like to assure Mr. Garman that neither in writing my previous article nor in penning this one, have I been actuated by any ill-will towards Christianity. I have, however, written them with the hope that Mr. Garman and "hundreds of others who are working as missionaries in India to-day" might be induced to realize that there is an urgent and pressing need of their services in England itself and that their selfless labours are likely to be more valuable and fruitful in their own country than in India.

Cambridge.

25th December, 1913.

THE ANTIQUITY OF HINDU CIVILISATION.

Mr. Jitendralal Bose, M. A., B.L., has contributed to the January number of the *Modern Review* a very interesting and illuminating review of the *Epochs of Civilization*, the 'masterly work' from the mature hand of Mr. Pramathanath Bose, B. Sc. I do not pretend to comprehend all the issues involved, nor have I the requisite preparations to deal with them in as exhaustive a manner as Mr. Bose the critic has attempted to do. My only hope lies in the fact that though the issues are deep and broad, they can be taken piecemeal; and so I will request Babu Jitendralal to give me a little more light on one point only, viz., the antiquity of the Hindu Civilisation, in which he has so widely differed from the author. I would like to know the historical data in his possession by which we can satisfactorily set aside the author's conclusions. Of course, I want scientific evidences and not 'indian opinions.' At the very outset I must warn that I refuse to be fed on the stuffs cooked hundred years ago by the so-called Oriental researches. In any such attempt I would rather hunger-strike. In any case, however, the questions I raise, I do so as an enquirer and not in the spirit of criticism.

Jitendra Babu, on the strength of Mr. Tilak's calculations would assign at least ten thousand years to the life of Indian Civilization, i.e., Aryan Civilization in India. We cannot afford to forget that there seems to have been a civilization in India when the Aryans crossed the Indus. However, I am afraid, Mr. Bose the critic, has entirely misread the significance of Mr. Tilak's contributions to the controversy. If the ARCTIC HOME proves anything it proves that ten thousand years ago our Aryan forefathers had to leave the Polar regions owing to some cosmic revolution in search of a fresh field and pasture new. Of course, they did not reach the Indian plains in an Express train. There are references in the Avesta to some seventeen settlements of the Aryans in their wanderings until their migrations were arrested by the Indian Ocean. So according to Mr. Tilak the life of the Aryan Civilization would be ten thousand years and not that of the Indian History. The Pandit has conclusively shown that the Aryan did not enter India with a clean slate. It is for this reason we find references in the Vedas to things which can not be explained by Indian experiences. When they came to India those things were with them as traditional reminiscences the meaning of which they forgot. One of such things is the story of *Vritra* on which many fanciful interpretations have consequently been put. If so, can it not be contended that the Kurupanchal ('Kurupandab' is a latter day fiction) war was such a tradition with them which they located at Kurukshetra? The European settlers have carried such names from Home to their colonies of Africa and America. Mr. Tilak's researches have only succeeded in throwing doubts on the only available data of the Indian antiquity, viz., the astronomical calculations. However, from the ARCTIC HOME at least we do not find ten thousand years for the life of the Indian Civilization, but much less.

Jitendra Babu would complete the second stage of the Indian Civilization at some pre-Buddhistic period and claims a very high culture for that period on the strength of the Ramayan, Mahabharat and Manu Samhita. Nobody doubts that the Epics and the Samhita as we find them reveal a tale of a very great culture and civilization. But what historical evidences are there to put the composition of these books in their present forms before Buddhadeva? I am not aware of any up-to-date vehicle that would safely carry them beyond the first or second, century B. C.

I would like to be acquainted with any tangible proofs that would remove my doubts as to whether the Aryans settled (through the North-western passage—the question of the Southern passage or that of India being the original Aryan Home, remaining open for the time being) in the Panjab before 1000 B. C. (1) Has our Archæology substantiated our claims of antiquity by a single fossil human skeleton? (2) Do our architectural finds lead us beyond the Buddhistic *Stupas* and *Chaityas*? (3) Have we discovered any records, stone or otherwise, to show that we knew how to write before Asoka? (4) Does not our Science of Numismatics render a far less complacent an account? (5) When we refer to Dr. P. C. Ray's *History of Hindu Chemistry* we are puzzled to find that if we have anything to boast of in that department of human culture we are confined to the post-Buddhistic period. Then on what authority should we claim a very high culture for the pre-Buddhistic era.

Babu Jitendralal contends that the time allotted for the development of the pre-Buddhistic civilization is too short for the purpose. If Mr. Bose the author, has sanctioned only too short a period (taking for argument's sake that it is insufficient), has not Mr. Bose the critic claimed infinitely longer time to develop that amount of civilization. Does it at all require this fabulous period of seven thousand years in the place of the author's six hundred to account for it? The truth is more with the author than with the critic. And here we are not to grope in the darkness of speculation only to arrive at a right reply. It will not do to claim an incalculable age for a civilization but we must be able to confirm the claim by the enumeration of achievements. If analogy and comparative study have any value in such an enquiry, the light furnished by them go *en masse* against Jitendra Babu's contention. The culture that we find in the Vedic era as reported by the *Samhitas* and *Brahmanas* is scarcely, if ever, superior to that of the Homeric age in the sister civilization of Greece; yet the latter was completed in five hundred years. Is it not a little too much to claim seven thousand years for the pre-Buddhistic era of the Indian History? Another five hundred years were required for the Greek civilization to complete the Attic or classical period. In all the Greco-Roman History took twelve or thirteen hundred years to mature itself, whereas we claim more than ten thousand years for the Dravido-Aryan Civilization. This is to detract a great deal from the merits of our culture even when the disputed superiority of the Hindu culture over the Greek is conceded. Does it not make the Hindu appear a very dull boy by the side of his Greek brother, so much so that when the one masters his lessons in one century the other requires a millenium? The only way out of this difficulty is to say that the Greek civilization was bodily borrowed from the Hindus. This is the most unfounded of all claims that have ever been put forth on behalf of mother India simply to make her the laughing stock of the world!

DHIRENDRANATH CHOWDHURI.

SOME BENGALI IDIOMS,

I am delighted to have been the means of setting my old friend Mr. Bireswar Sen to the congenial task of examining the mechanism of familiar Bengali idioms. I am all the more delighted because, as I should have expected from my remembrance of his temperament in the distant days when we were young men together, Mr. Sen has faced the little problems I happened to suggest with a really remarkable impartiality and absence of linguistic prejudice.

In India and in Europe alike, if we owe an enormous debt to the classical languages from which most of our vocabulary is borrowed, we have to pay heavy interest on the loan in the shape of a belief that we have borrowed not only words but idioms, not only etymology but grammar. Hence English grammars are weighted with such inapplicable and obsolete grammatical terms as "active," "passive," "middle" voices, "accusative," "dative," "ablative," cases &c. Similarly Bengali grammars profess to describe non-existent ভাববাচ্য, কৰ্মবাচ্য, &c. The small student of Bengali grammar has to learn Sanskrit phonetic rules which are not true of modern pronunciation. He has to classify his সমাস according to rules which no longer apply to living speech. Because, in Sanskrit, descriptive compounds, when used in the accusative neuter as adverbs, were treated by the ancient grammarians as a special class called অব্যয়ীভাব, we still speak of অব্যয়ীভাব সমাস in Bengali although there are now no neuter nouns, and, properly speaking, no accusative case. Thus we are told that দিন দিন is an অব্যয়ীভাব সমাস, although the two words are not compounded at all. But, observe, they are the *translation* of a true Sanskrit অব্যয়ীভাব সমাস। In this fact will be found the origin of many of our grammatical puzzles in English and Bengali alike.

Take, for example, the Passive Voice. In the classical languages, the inflected languages, there was a special inflection to express the "passive" sense of a verb. In the modern, the analytic languages, this special inflection has disappeared and its sense is expressed by various idioms not always completely reserved for that use. For instance, "I am ruled" is a translation of the Latin passive "regor." But in English, "I am ruled" is only a "semantic" passive, only a passive in meaning. It is no more passive in form than "I am glad," "I am sorry," "I am sick," and, but for the fact that it is a translation of a Latin passive, no English grammarian would have thought of putting it into a separate class. So in Bengali, তিনি যারা বান is no more a passive, morphologically, than তিনি ভাল হইয়া পিতাছেন। Observe that Bengali grammarians regard দুটে হয় as the grammatical equivalent of দেখা যায়. Now দুটে হয় is no more passive in form than ভাল হয়, মন্দ হয় &c. So much by way of preface, and to clear the way.

I venture to think that my friend Mr. Bireswar Sen has hit upon the true explanation of the so called Prakritic nomination in Bengali and Assamese. (It also occurs, curiously enough, in Kachari: at all events, in the Kachari of Bodos who are bilingual, and also use Bengali or Assamese). Mr. Sen has adopted the same line of reasoning as was used by that remarkable linguist, the late professor E.H. Palmer, in his account of the similar Hindi idiom of the construction with "ne" and "ko". It is true, Professor Palmer admits, that the Hindustani phrase কতে বে পানী পিয়া is a translation of Sanskrit कतुरेण पानीम् पीतम्। But he hastens to add, "however true this may be an explanation of the origin of the construction, it does not explain its

present application. The fact is that the Hindustani idiom makes a much nicer distinction of cases, and of the relation between the verb and the noun, than our own language. In intransitive verbs, and in all tenses of transitive verbs except those denoting a past or complete action, a *state* or *condition* is implied as still going on; as "he walks" or "is walking," "he strikes," etc. The person affected by such condition, or in whom it takes place, is properly put in the *subjective case* * * * * In the case of the past tense of transitive verb, we conceive of an action completed and passed; we wish, therefore, to know the agent concerned in such act. Here the Hindustani supplies us with an *agent case*. A complete past action, regarded as an impersonal action without intimate reference to a subject or object, is put in the uninflected form of the verb, *i.e.* the masculine; thus উস-নে বদ-কো মারা, "he struck the man." * * * * But there are many verbs in which the subject of the action is more or less intimately connected with it in sense, as উস-নে পরভয়বিষ পায়ী, "he obtained nourishment," where the action and its subject may be said to form but one idea, being equivalent to 'was nourished'."

If we return now to our own Bengali গরুতে ষাশ ষায় and similar expressions, it is easy to see the analogy. To say this is not necessarily to deny that such expressions borrowed the *form* of the Prakrit nominative. But, indeed, it is easy in Bengali to feel that such "agent nominatives" though "instrumental" in form, are "subjective" and not "objective." In short, both in Bengali and in English, as in all modern analytic languages, the phraseology of classical grammar no longer suffices for the classification and description of the mechanism of contemporary speech. We have advanced farther than we realise, and what is needed is a careful examination of the *facts* of modern language. The chief value of Mr. Milne's Grammar is that the author's experience of the spoken vernacular has enabled him to collect many specimens of the living language of the day. There are many such facts scattered about in the pages of Mr. Gangadhar Banerjee's admirable "Translation and Retranslation," (S. K. Lahiri & Co. 1910) and other such books. What is much needed is a sorting out and classification of such facts. When they have been carefully sorted and examined, the difficult task of labelling them will have to be attempted. At present, we only classify so many of them as can be identified as *translations* of classical inflections and idioms. I am often told that certain subsidiary clauses in English, French, Bengali, &c. (such as the idiomatic use of the "participle" in —লে, *e. g.*, ডাহাকে বেশিবেই সে চলিয়া গেল) are the "equivalent" of the "genitive absolute" in Greek and the "ablative absolute" in Latin. They are the *semantic* equivalents of such constructions, *translations* of them. But morphologically they require examination and classification as independent and different facts. We should not classify grammatical facts according to meaning. As grammarians, we have to ascertain by what idioms meaning is conveyed. And here the foreigner can be of use. He notices idioms which escape a native from sheer familiarity.

In one matter I venture to differ, with some diffi-

dence, from my friend Mr. Sen. I had better quote his actual words before I criticise them. He says, "I should observe here in passing that দেখাইতেছে and দেখায় are abbreviations of দেখা যাইতেছে and দেখা যায়। They are not causative forms, as Mr. Anderson thinks, though both in Bengali and Assamese they are morphologically causative, yet not so in Hindi, in which their equivalent is দেখাতা है and not the causative form দেখलता है।" I do not wish to be hypercritical, but in matters of this kind we must aim at absolute accuracy of statement. It is easy to see what Mr. Sen means, and I think he is near the truth in intention. But as a fact দেখাতা है is morphologically the causative of দেখता है and দেখलता है is a *double* causative in *form*. I do not attach much importance to this criticism. I have tried to point out elsewhere that the "causative" form of the grammars is frequently used in the modern language of India in a "reflexive sense." For instance, দেখাইতে is used in the sense of "to show oneself," "to appear"; পালাইতে, বেড়াইতে and many other such words have no causal sense, although their morphological structure is that which is (sometimes) used to express the causal idea. I agree therefore with Mr. Sen in thinking that the form in —আইতে is no more exclusively "causal" than the form "I am beaten," "I am good," "I am wicked," "I am sleeping," is exclusively "passive" in English.

But as to Mr. Sen's first statement, I have considerable doubt. Is দেখাইতেছে an abbreviation of দেখা যাইতেছে? It can be *translated* by দেখা যাইতেছে; but that is a different matter. (It is, of course, an essay thing to make an অনুবাদ from one phrase into another, even in one and the same language). Is it a fact that চলকে ছোট দেখাইতেছে is an abbreviation of চলকে ছোট দেখা যাইতেছে? I venture to ask Mr. Sen to reconsider this statement. The two things mean the same, or very nearly the same thing. But is not the first construction an instance of the remarkable facility Bengali possesses for making impersonal statements—for using verbs without any definitely indicated subject. In colloquial English it is possible to say "the moon shows small," where a causal verb is used in quite the Bengali reflexive fashion. But "moon" is here definitely the subject of "shows." In Bengali we can say "গাহকে উত্তম বলে," where the verb বলে has no very definite subject. I venture to suggest that in চলকে ছোট দেখাইতেছে the construction is quasi-impersonal. Anyhow, I think the construction deserves closer examination.

Finally, let me say a tentative word or two as to the constructions noted by Mr. Sen at the end of his article,—such expressions as স্মীলকে দশ টাকা দিতে হইবে, আনাকে বাইতে হইবে, &c. It is significant that Mr. Sen says that স্মীলকে, আনাকে &c., are in the "accusative" case. Most Englishmen would say they were in the "dative" case, because an Englishman would translate literally "to me (a) going will happen" &c. But such literal translations are not explanations.

To me the real interest of these phrases is in the use of দিতে, বাইতে। The interest consists in this, that, just as the Bengali case in —কে is, on the precedent of the classical languages, arbitrarily divided into 'dative' and 'accusative,' so the verbal form in —তে is arbitrarily divided into 'participle' and 'infinitive'. The result is that in some cases there is inevitably room for difference of opinion as to which is intended. In a phrase like বিপিন উত্তর না দিতেই পদাথের শাস্তা কহিলেন, it is plain that দিতে is participial. In a phrase like তাহা আমি দিতে পারিব না, দিতে is evidently what we call 'infinitive.' But in phrases like আধাকে দিতে হইবে, দিতে seems to be used as a noun, as the subject of হইবে। This construction is very common in some European languages, e. g., in French. In French, the infinitive frequently becomes a noun. For instance, a return ticket is "a ticket of to go and return." The Bengali infinitive and verbal noun deserve a much closer examination and analysis than (so far as I know) they have received.

Another idiom that will repay investigation is what European grammarians clumsily call the "compound verb." The term is a very bad one, for morphologically the idiom is not a compound at all. In Bengali itself, I am not aware that the idiom in question has any name, or has been separately studied. It occurs in other modern languages of India, but is nowhere I think so frequent, so expressive, or so incapable of literal translation into other tongues as in Bengali. The idiom is of course one with which we are all familiar. Examples are:—একটু ঘুসাইয়া লই। সে ঘুসাইয়া পড়িল। সে বলিয়া উঠিল। সে বলিয়া বসিল। তিনি চলিয়া গেলেন। &c., &c. The "compounding" consists in the fact that two verbs are used together in such a way that one (or both) loses its primary sense and merely modifies the meaning of the other. This, I think, a very beautiful and expressive idiom. I am much tempted to conjecture that it is a survival of 'agglutination'. At the present day, in N. E. Bengal and Assam, when Meches and Kacharis adopt Bengali or Assamese as their second tongue, the first effect of the adoption has on their mother language is that they break up their native agglutinative verb into a series of conjunctive participles on the model of the Bengali participle in —ইয়া। I shall make my meaning most clear by giving a somewhat crude example.

A Kachari can say "bi-kho hom-lang-top-din-fainaise," meaning "him (they) took-and-carried-and-left-and-came away." But a biglot Kachari (one who can express himself in Assamese also) will probably say "bi-kho homnanoi, langnanoi, fopnanoi, dinnanoi, fainaise," which may be rendered "him having taken, and carried, and buried, and bestowed, (they) came away." In this particular case, all the "infixes" of which the agglutinative verb is composed have each a separate sense of their own. But more commonly such infixes are only used as modifiers of the meaning of the root verb which supplies the first syllable. There are those who speak of these Tibeto-Burmese languages as rude and barbarous speeches. This is to do them a grievous injustice. They are, of course, not the languages of people of a philosophical turn of mind, and they are ill provided with general and abstract terms. But for purposes

of vivid and animated narrative, the agglutinative verb is admirably expressive. It is to precisely similar uses that the so-called "compound verb" of Bengali is put.

Ought we not to remember that the ancestors of the bulk of the people who now talk Bengali must once have spoken some other language, either Tibeto-Burmese in the East and North-East, or Dravidian in the South and South-West? The immigrants from the মধ্যদেশ who brought Hinduism and the Magadhi Prakrit with them must have been comparatively few in number. Their higher religious ideas, their superior civilisation, their stronger and more copious language destroyed the local speech, as Bengali and Assamese are now destroying the Tibeto-Burmese languages, in N.E. Bengal and Assam, as English has destroyed the Gaelic speech in Cornwall. But though the vocabulary of Bengali is now wholly or almost wholly Prakritic, we may be sure on the analogy of other modern languages, that its phonetics, its syntax, its idioms have been affected by the habits of the speeches which it has victoriously supplanted. Dravidian scholars tell me that the characteristic "tonic accent" of Bengali, which is so curiously different from the strong word stresses of Hindi, has a strong resemblance to the tone of the Dravidian languages. It is at least possible that some of the phonetic and syntactical peculiarities of Bengali may be traceable to Dravidian or Tibeto-Burmese idioms. Take the case of the peculiar pronunciation of Chatgaya Bengali. Can we doubt that when a Chittagong man says আই ক'ইত না পাগাঁই instead of আমি বলিতে পারিব না, he is influenced by the characteristic Mag or Arracaneese looseness of utterance? That is why I venture to suggest, very diffidently, that Bengali scholars may find it not only a matter of interest and amusement, but of actual acquisition and profit, to make a comparative study of Dravidian and Tibeto-Burmese languages. The results may be small and dubious—a seemingly poor return for much trouble. But the pursuit of learning must be disinterested if it is to progress. What I venture to suggest is that the mere study of vocabulary is of little value, since words are easily borrowed. We all know that most Bengali dictionaries are composed for the most part of Sanskrit and Prakrit words, and even the few surviving দেশক words are probably Indo-European words so altered as to be unrecognisable. But experience shows that if a nation readily borrows words from settlers in its midst and strangers on its borders, it rarely borrows idioms, and syntax, and the characteristic tone of voice in which those idioms and syntax are rendered. An educated Englishman's speech differs from an educated Scotchman's speech chiefly in the tone of voice, an inheritance in the latter case from Gaelic ancestors. Hindi and Bengali alike come from Magadhi Prakrit. The problem is to note, classify, and so far as is possible, account for differences between them. There may be some who will feel a little ashamed to discover primitive (or as they may think, barbarous) elements in their speech. There is no cause for shame in such things, no reason for a sense of disloyalty to one of the great literary languages of India. It is just these indigenous

elements, racy of the soil and its environment, which give a language the concrete vigour which its poets require. For philosophy and science we can fall back upon the rich treasury of the classical languages. Milton, for instance, was one of the most Latinized of English poets, one who used polysyllabic Latin words as effectively as Bankim uses Sanskrit polysyllables to give force to his satire or rhetoric. But when he would express pure human emotion, he falls back upon brief words, chiefly indigenous in origin.

Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high
Toward which Time leads me, and the will
of Heaven,

All is, if I have grace to use it so,
As ever in my great Task-master's eye.

I took those six lines quite at random from one of Milton's sonnets. The metre is borrowed from Italian. There is a sprinkling of words borrowed from a Prakrit of Latin. But the structure of the sentences is all the more indigenous because the words are mainly short concrete words of the home-liest origin.

I feel tempted to apologise for writing thus of matters in which I cannot claim to be an expert. But the mouse may help the lion sometimes, if only because it looks at things from a different point of view. Anyone who has read even a little Bengali grammar must feel that the language has not as

yet been adequately analysed. The poet Rabindranath Tagore himself, in spite of his many other preoccupations, has not thought it beneath him to write his suggestive and interesting *শব্দভাষা*. In that he shows how useful a poet's ingenuity and intuition can be even in matters so seemingly dry as etymology and grammar. Mr. Bireswar Sen and I are too old now to do more than point out promising fields of enquiry to younger and more energetic minds. If any such should undertake the comparative study of Bengali and the languages of adjacent areas to Bengal, I can promise them a singularly fascinating investigation, and one that will win them the sympathy and respect of disinterested scholars in Europe. Learning and investigation, even on the humblest scale, have this advantage that they can form the basis of companionship which ignores the severing seas, and takes no account of racial or religious differences. It is many long years since my friend Mr. Bireswar Sen and I have met one another face to face, and it is not very likely that we shall ever meet again in this birth. But it has been a great delight to me to read his ingenious and helpful suggestions, and to feel sure that he too will read his old friend's attempts to master the beauties and mysteries of his *শব্দভাষা* with kindly indulgence and sympathy.

J. D. ANDERSON.

Note. This discussion is now closed. Editor, M. R.

THE CLASSIC ART OF AJANTA

III

POSE AND GRACE OF FIGURES.

WHAT rhythm is to a poetical composition, effective pose and grace of figures and in compositions taken as a whole, are to a pictorial delineation. As literary composition is the art of expressing thought by means of language, so pictorial composition is the art of representing and suggesting ideas and feelings by means of forms and colours.

The very first thing that an artist, like a literary composer, has to do is to find his topic or the subject of his art. The success of his artistic productions greatly depends upon the choice of the subject. Mere skill in treatment, however good it may be, does not make any work of art estimable. It is the subject principally that makes an art dignified and deserving of regard and love. The choice of subject demands both intellec-

tual and moral insight and above all a full stretch of the imagination by which the artist not only conceives the idea of his subject but also realises definitely whether its representation or suggestion will be a truly aesthetic treatment. If an artist fails to use this discretion in the choice of his subjects he is not likely to achieve such results as would be held in high esteem. The subject is the soul, the treatment its body. If the soul is poor, low and evanescent, no physical body can render it rich, great and glorious.

After the selection of the subject the next thing that an artist has to do is to make up his mind as to what he is going to say about it and in what way, whether in a simple, lyric or in a grand epic style. It is here that he has to choose the proper form

for conveying his meaning, for interpreting the ideal he wishes to delineate in his art. Every form has an expression and the proper selection of forms must be left to the taste of individual artists. It is but a poor ambition, however, that does not seek to give a work of art a form of expression above the ordinary levels of plain and simple sentiment. The essential requisite in all true artistic creations is an expression of emotions, a definition of beauty either in

truth of a form lies in its drawing. If there is any beauty or expression of emotion in a drawing, the same beauty and emotion will reflect on the finished painting. But in spite of its fundamental importance drawing admits of infinite variations. The discovery of these different expressions rests with the temperament of individual artists.

Pose or position of figures may be either natural or artificial. The artist has to select a pose according to his requirement.



A maiden standing.

form or in sentiment or both. It is here that the importance of pose and grace of forms either individually or collectively, and the place they occupy in the composition of works of pictorial art, may be properly understood.

Drawing is the symbol on which the identity of a form entirely depends. The



An attendant carrying flowers.



A Dandy,



Prince Siddhartha.



A Procession of Musicians :

The definition of his art becomes easy and correct when the selection of the pose is appropriate. Grace is the next thing which commends to elegance. It is an acquisition of pose. With beauty it is a necessity; without it beauty has no positive expression. The presence of grace in a form is conceivable like the fragrance in a flower. Physically fragrance is not a part of a flower, but it is vital for the true charm, beauty and tenderness of a flower.

The elegance, purity and self-expression of beauty of the Ajanta paintings may be easily estimated, if the pose and grace of figures, which form the basis of expression in paintings, are carefully studied. These paintings have various gestures and attitudes all full of a graceful rhythm which shows the artists' knowledge of the principles of harmony and beauty whose vindication was the supreme enjoyment of their art.

A few reproductions will illustrate what creative impulse produced such results. As a foreward it may be mentioned that as most of the figures are generalised and as

works of art of this nature are not very frequently seen now-a-days, there may be a tendency of calling them at first sight, artistically defective. But if an honest endeavour is made to study them carefully, it will be found that they do not lack in any of the essential qualities of true art. On the other hand they beautifully describe what a splendid taste acted upon the painter's craft even in such remote times. Those who are enthusiasts about the physical phase and the technical laws of the modern art of painting, those who hover in the materialised enclosure of perspective and anatomy only, will perhaps find it difficult to understand and appreciate these magnificent works of inspiration in which the spirit of suggestion and not mere representation was chiefly emphasised.

A mutilated figure of a waiting maid is represented on Plate I. It is generally believed that beauty and grace of expression are concentrated on the face. This panel has been intentionally selected to show that the general grace of a figure remains intact even after mutilation. The head of the girl

is entirely missing, yet the fragment breathes the atmosphere of genuine beauty. The maid has carelessly inverted the tray of flowers she held in her hands, perhaps on a festal occasion and the flowers are fluttering down, as it were, through space awakened in a new ecstasy. The very same spirit of rhythm is alive in the posture of the girl—the very same playfulness in the fingers of her hands and the toes of her feet, in her ornaments and trailing robes. The flowers worn over the head are slightly to be seen and one can almost fancy what a fine face it must have once adorned. *

Another panel illustrating almost the identical subject as the former one is shown in Plate II. An attendant is waiting with lotus flowers in his left hand. A lotus leaf forms the receptacle of the flowers. What a refreshing idea! The pensive robes, the beautiful ornaments are entirely in tune with the spontaneity of beauty which permeates the whole figure.

Dandies were never at a discount, not even in the remote ages of ancient history. Dressed in the then fashionable clothes a fop appears holding a lily in his right hand in Plate III. Happy in youthful pride and vanity, he is a wonderful study in a gay and graceful pose out and out worthy of a beau ideal.

The principal figure in Plate IV is prince Siddhartha. He has still the royal crown on his head, elaborate ornaments, costly jewels and fashionable clothes, but his soul is perhaps longing to see himself crowned with a knot of long hair and dressed in the saffron robes of a *yogi*. Thus stands Siddhartha, his long-drawn lotus-eyes illumined with an introspective vision of the future. His soul is ready for the great renunciation, his form simply awaits that supreme moment. The seed is sown and the kernel only remains to be split to let

* The absence of only the head of this figure strongly suggests that it was probably removed by a vandal. Dr. Bird took out several heads from the walls and this may be one of them.

out the seedling. All this prophetic vision is wonderfully suggested by the serene and calm composure of Siddhartha. The other figures in the picture are much smaller than that of the prince. This probably symbolises the greatness of the future Buddha. On the left at the bottom is a maiden, probably Yasodhara, who has approached Siddhartha with a tray of flowers of devotion and love—and although her face is entirely obliterated it can be still made out that she must have been represented looking intently and reverentially at the majestic and serene figure of her beloved Lord.



A chief and his attendants.

The preceding illustrations showed the pose and grace in isolated single figures and figures taken out of large compositions. Such single figures are like single lyric words taken out from an epic theme. They are the impassioned yet soft self-expressions of the artists' love of beauty and form.

This feeling was retained in the grouping of several figures also. A group of musicians is shown on Plate V. They are approaching a victorious king—Vijaya Sinha—playing and singing, when he is being anointed at the time of his *abhiseka* or coronation. The right foot of the king is visible on the top of the right corner. A



Devotees listening to Gautama Buddha.

wonderful rhythm marks the arrangement of the procession of these musicians. The drummer on the left is soul-rapt in the music. He is alive only to the *loy*—unison—of the performance. The trailing and flowing robes of the girls, the magnificent and graceful play of their fingers, their beautiful and delicate demeanour form a complete rhythm, as true and sweet as probably the music they are playing. With measured slow steps they are moving forward. Their swaying movement has the timid measure of a dancer. Harmony, tenderness and the playfulness of music are vividly suggested

in the graceful figures of the group. The composition as a synthetic whole is as simple and sweet as a lyric.

Such expression of grace and beauty is not only present in moving and playing figures but also in figures which are in repose. With what amount of success the Ajanta artists used to infuse the spirit of gracefulness in groups of unmoving figures may be fairly judged from the illustration shown on Plate VI. A chief is sitting in an apartment surrounded by several men and maidens. Each of them has some characteristic grace and beauty. Each and every figure is well balanced. There is no awkwardness in the pose of any one. The tender and elegant pose of the damsels is nothing less than an embellishment to the entire composition, and one is led to wonder what an indefinable charm the mere posture of the human body may sometimes have.

A still more powerful, yet delicately graceful grouping of different figures is seen on Plate VII. Buddha has been enthroned: a portion of the

ornamental throne will be seen at the top on the right. The message of Nirvana has brought round the person of the great *Bhikshu*, young and old, princes and paupers. Pride, wealth and power are all forgotten. *Bhakti* rules. The devotees have come to offer their souls to the great Bowl of Nirvana which the Teacher has gained by love and devotion. Soul-rapt, they are listening to the message that assures hope to the despondent, that offers deliverance from all worldly sorrows. It is the beacon light of belief and truth that dispels the gloom of unbelief and falsehood,

Flooded in the joyousness of that new light the devotees of Gautama are enjoying the supreme realisation of peace and love.

With the exception of one standing figure at the top on the right, most of the figures are mutilated or otherwise damaged. But the physical mutilation has hardly affected the spirit of the picture. Injured and effaced as it now stands, the pose of the figures makes it even now a glorious representation of supreme adoration.

There are things which do not always find adequate expression in words. Few emotions have vocabular synonyms. A work like this is best understood when least

interpreted. And it is in works like this that it is readily realised that it was not merely dexterity but an inspiration that produced them and made them so full of moral splendour. There are things other than visual objects. The mind's eye sees them. It was the possession of that insight that enabled the Ajanta masters to see forms, pose and grace infinitely superior to those visible in ordinary nature and prompted them to accentuate those characteristics in their art with a grand freedom and brilliant variations.

(To be concluded)

SAMARENDRANATH GUPTA.

EYESORE

BY RABINDRANATH TAGORE.

V

THEN Rajlakshmi set about with tireless energy to initiate the daughter-in-law into her household duties. During the day her time was divided between pantry, kitchen and household god: at night, to make up for the separation from her own people, Rajlakshmi would make Asha sleep with her in her room.

Annapurna, after much thought, decided to keep aloof from her niece.

Mahendra felt very much like the small boy watching an elder, of whom he is afraid, sucking all the sweetness out of a piece of sugarcane.

He went to Annapurna and said, "I really can't bear the way mother is making the poor girl slave."

Annapurna was quite aware that Rajlakshmi was overdoing it, but she said, "Why, Mahin, it's only right that your wife should be taught her housewifely duties. Would it be good for her, like the girls one sees now-a-days, to be playing the fine lady with novels and fancy needle-work?"

"Good or bad," replied Mahendra excitedly, "the girl of to-day must be like the

girl of to-day. If my wife could enjoy a novel the same as I do, I'd see nothing to be sorry for, or to laugh at either."

Hearing her son's voice in Annapurna's room, Rajlakshmi left her work and hied thither. "What's all this discussion about?" she asked in a hard ringing voice.

Mahendra replied in a tone of unabated excitement, "There's nothing to discuss, mother, but I can't allow my wife to do household drudgery like a servant-maid."

The mother, suppressing her rising temper, asked with an incisive calm, "What then is to be done with the lady?"

"I'll teach her to read and write," said Mahendra.

Rajlakshmi hurried away without another word and returned in a moment, half dragging by the hand her daughter-in-law, whom she placed before Mahendra, saying, "Here she is, teach your wife to read and write by all means!"

Then turning to Annapurna she said with a great parade of mock humility, "Forgive me, Mistress Aunt, I beg you, if I've been unable to appreciate your niece and have let her stain her delicate fingers in the kitchen. I now leave you to scrub and polish her into a fine lady and hand her

over to Mahendra. Let her take her ease at reading and writing—I shall be the maid-of-all-work!"

With this Rajlakshmi went off to her room and shut herself in with a great clatter of bolts.

Annapurna sank to the floor in dismay. Asha, unable to understand the inwardness of this sudden domestic storm, went pale with shame and fear. Mahendra, with rage in his heart, said to himself, "No more of this. I must look after my wife myself, or else I should be doing a great wrong."

With the wish thus supported by the sense of duty, the flame was fanned by the wind. And college, examination, friendship's claims and social duties—where were they when Mahendra, to educate his wife, went with her into retirement?

The proud Rajlakshmi vowed that even if Mahendra and his wife sat starving at her door, she would not so much as vouchsafe them a glance. She would see how Mahendra could manage with his wife without the help of his mother!

Days passed—yet no repentant footsteps were heard near her door.

Rajlakshmi conceded that if pardon was begged, pardon must be granted, or poor Mahendra would be too grievously wounded.

But the petition for pardon did not arrive.

Rajlakshmi decided that she would go and offer her forgiveness. After all, if the son was in a huff, should the mother sulk too?

Mahendra's bedroom and study was a small room, the only one on the third storey, at a corner of the terraced roof. The last few days his mother had entirely neglected the making of his bed and the tidying of his things. Like breasts aching with an excess of milk, her maternal heart had begun to feel the weight of these undischarged daily cares. That noon she thought, "By this time Mahendra must be at his college. I'd better go and do up his room. When he comes back he'll at once recognise his mother's touch."

Rajlakshmi climbed up the steep stairs. The door of Mahendra's room was ajar, and as she came up to it she started as if pricked by a thorn. Mahendra was lying asleep on a bed made on the floor, and with her back to the door his wife was gently stroking his bare feet with her hands. The sight of this conjugal scene in the

broad light of day was too much for Rajlakshmi. She crept back downstairs, abashed and mortified.

VI

It was intolerable that this newly-arrived stranger should be established there with the assurance of longstanding habit. So Rajlakshmi proceeded to vent her heart-burnings upon Annapurna's devoted head. "Just go and have a look," said she, "at the sort of training your Nabob's daughter has brought with her from the house of her father, the Nabob."

"Sister, why speak thus to me?" pleaded Annapurna in great distress. "She's your daughter-in-law, train her, and if needful punish her, as you will."

Rajlakshmi's voice twanged forth like a smitten bowstring: "My daughter-in-law indeed! As if I am likely to have any voice while you are behind her."

Annapurna rushed into Mahendra's bedroom with loud footsteps, startling the wedded couple into a due consciousness of their surroundings. "You wretched girl," she said to Asha, "are you determined to put me to shame? Have you lost all sense of decency and propriety that you should be taking your comfort here, leaving the whole burden of household cares on your old mother-in-law? 'Twas my evil star which led me to bring you into this house!" And as she spoke she burst into tears.

Asha, standing with bowed head, kept fidgetting with the ends of her draperies, and wept silently.

Mahendra said, "Why are you scolding the wife, Kaki? 'Tis I who have kept her up here."

"A nice thing to have done to be sure!" cried Annapurna. "She's but a child and an orphan, what should she know of right and wrong? But what sort of training are you giving her?"

"Well," rejoined Mahendra, "don't you see that I've got for her a slate and paper and books? I've made up my mind to teach her to read and write, and I don't care if people speak ill of me, or whether you get angry."

"But why need her lessons take up the whole day?" asked Annapurna. "It should be quite enough if you taught her for an hour or so in the evenings."

"It's not so easy as that," replied Mahendra, "these things take quite a lot of time."

Annapurna left the room thoroughly vexed. Asha was about to follow her, but Mahendra placed himself across the door, and paid no heed to the tearful pleading in her eyes. "Wait a bit," said he, "if I have wasted my time in sleep, I must make up for it now."

As the days went by Annapurna had to say to Asha, "The sort of progress you are making with your lessons is clear enough, but are you also going to prevent Mahendra from getting through his medical examination?"

At this Asha determined to be absolutely firm, and said to Mahendra, "You aren't reading for your examination at all—so from to-day I'm going to stay downstairs in Kaki's room."

"As you please," said Mahendra; "let's stay in Kaki's room by all means, but then she'll have to come upstairs and stay in ours!"

A bantering reply to such a serious proposition touching so grave a matter made Asha highly indignant. But Mahendra went on, "Hadn't you better keep an eye on me, day and night, to see for yourself that I really do cram for my examination?"

The decision to adopt the latter course was arrived at with remarkable ease. It is needless to describe in detail in what manner the eyes appointed to keep this strict and constant watch performed their functions. Suffice it to say that Mahendra did not pass his examination that year, and that Asha's ignorance of the life-history of the Centipede did not suffer the least abatement, in spite of the exhaustive information on the subject furnished by her reading-book.

At the news of Mahendra's failure Rajlakshmi blazed up like a summer conflagration; but the brunt of all its heat and fury had to be borne by Annapurna. She could neither eat nor sleep.

VII

One evening resonant with the newly-set-in seasonal rain, Mahendra, with scented muslin scarf and a garland of white jasmine round his neck, jauntily came to his room, creeping up tiptoe, with the idea of surprising Asha. Peeping through the door he found the rain streaming in, with the gusts of wind, through the open east window; the lamp had got blown out; and Asha, lying on the bed on the floor, was shaking with suppressed sobs.

Mahendra bounded to her side and asked, "What is the matter?"

The girl burst into another fit of sobbing, and it was some time before he succeeded in finding out from her that their aunt, unable to bear it any longer, had left the house and gone off to stay with a cousin.

"If she *had* to go," thought Mahendra irritably, "why need she have spoilt for me this lovely rainy evening!"

In the end all his irritation got focussed on to his mother, she was the root of all the trouble!

"Where Kaki has gone, let us go too," said he; "then we'll see with whom mother can pick a quarrel:" with which he began to pack up his things with a lot of needless noise, and to shout for porters.

Rajlakshmi understood. She slowly went up to Mahendra and mildly asked, "Where are you going?"

Mahendra at first gave her no reply, but after the question had been repeated several times he answered "We're going to Kaki."

"You needn't go anywhere at all," said Rajlakshmi; "I'll bring you your Kaki here."

She at once sent for a palanquin and went off to Annapurna's lodgings.

With the end of her *sari** round her neck, and palms joined in an attitude of abject humility, she said, "Be merciful, Mistress Aunt, and pardon me."

Annapurna, terribly exercised, bent low and took the dust of Rajlakshmi's feet. "Why make me guilty of impropriety†, Sister," she wailed, "am I not yours to command?"

The mortified Rajlakshmi sobbed back in her exasperation, "My son and his wife want to leave the house because you have come away."

The sisters-in-law came back home together.

It was still raining. By the time Annapurna reached Mahendra's room, Asha's fit of crying had been soothed and Mahendra was trying to make her laugh with his sallies. Judging by appearances, the rainy evening could not have been so hopelessly wasted after all!

"Chuni!" said Annapurna, "Isn't it enough to make it impossible for me to stay, in

* The one piece of cloth which is draped round the body to form the Indian woman's garment.

† It is accounted very bad form to allow an elder to take up a position or attitude of inferiority.

this house, but you must also pursue me when I'm out of it? Am I not to have any peace at all?"

Asha winced like a stricken deer. Mahendra was fearfully incensed. "What has Chuni done to you, Kaki," he asked, "that you should go on like this?"

"I went away," replied Annapurna, "because I could not bear to see this chit of a girl so shameless. What made the miserable creature drag me back by bringing tears to her mother-in-law's eyes?"

Mahendra never knew before how effectually mothers and aunts can mar the most poetic episodes of life.

The next day Rajlakshmi sent for Vihari and said, "Will you speak to Mahin for me, my child? It's a long while since I've been to my native village of Baraset. I should like to pay the place a visit."

"Since you haven't been there for so long, why not stay away a little longer?" said Vihari: "I'll speak to Dada if you like, but I'm sure he'll never allow you to leave him."

Vihari did not at all like the readiness with which Mahendra gave his consent. "If you let mother go alone, who's to look after her?—Why not send sister Asha* with her?" he suggested with the hint of a smile.

Mahendra felt the implied taunt as he retorted, "What makes you think I can't do that?" But there the matter dropped.

Vihari seemed to find a sort of dry pleasure in saying things which he knew Asha would not like, and which would set her against him.

It is hardly necessary to mention that Rajlakshmi was not excessively anxious to revisit the place of her birth. As, when the river is low in summer, the boatman has to keep on sounding with his pole,—so in this ebb-tide of affection between mother and son, Rajlakshmi was feeling her way. That she should so soon touch bottom, with her proposal of going to Baraset, was more than she had expected. "There seems to be some difference," she thought to herself, "between my leaving home, and Annapurna's leaving home. She is an accomplished schemer, while I am only a mother. So I suppose I'd better go."

Annapurna grasped the situation and said, "If sister goes I can't remain."

* It is not respectful to call any one situated as an elder by name only—hence some relationship has to be established. Sister is an equivalent, not the translation, of the Bengali term.

"Do you hear, mother," said the tactless Mahendra, "if you go, Kaki will go also; how then are we to keep house?"

"Nonsense, Mistress Aunt," said Rajlakshmi, burning with a jealous hatred of the woman; "why should you go? Don't you see *you* are wanted here? you *must* stay on!"

Rajlakshmi could not brook further delay. The very next afternoon she was ready to start. Vihari did not, nor for the matter of that did any one else, doubt for a moment that Mahendra would accompany his mother on the journey. But when the time came, it was found that Mahendra had arranged for a servant to go with her.

When Vihari inquired, "Dada, how is it you're not ready yet?" and Mahendra shamefacedly started to explain, "You see, my college—," Vihari cut him short with "All right, you stay on, I'll take mother along."

Mahendra was wroth, and when alone with Asha, remarked, "Vihari is really getting too bad. He wants to make out that he cares more for mother than I do!"

Annapurna had to remain; but she felt utterly shamed and crushed, and shrank within herself. Mahendra resented her aloofness, and Asha, too, showed that she felt aggrieved.

VIII

Rajlakshmi reached her native village. Vihari, who was to have returned after escorting her thither, could not do so after seeing what the place was like.

The only distant relatives still living in Rajlakshmi's childhood's home were one or two aged widows. A dense jungle of bamboo thickets and tangled vegetation had grown all around; the water of the pond had turned green; and the disquieting howl of jackals was to be heard even in broad daylight.

"This may be your birthplace, mother, right enough," said Vihari, "but it certainly can't be described as 'more glorious than heaven!'"* Come back with me to Calcutta. 'Twould be a sin and a shame to leave you here alone."

Rajlakshmi was also beginning to feel a great sense of oppression, when, in the very nick of time, Binodini came to the rescue and took shelter with her.

* Alluding to an old saying, "the mother and the motherland are more glorious than Heaven."

Ever since the death of her husband, Binodini, like a garden-plant in the wilderness, had been drooping in this dreary village. Now that she had come to pay her respects to her husband's respected relative, she entirely gave herself up to her service.

And what a service it was! What unremitting devotion! How deft was she in household work, how clever in the kitchen, how sweet-spoken!

Rajlakshmi would have to say, "It's late, my little mother, go and have something to eat."

But would she hear of it? How could she rest till she had fanned her *Pishima** into her afternoon nap?

Rajlakshmi, after a while, would insist, "You'll get ill, my little mother, if you go on like this."

Binodini, with great self-depreciation, would reply, "No, Pishima, we who live in sorrow never get ill. What is there here, what have I got with which to welcome you home after all these years?"

Vihari in a few days got to be the boss of the village. Some would come to him for medicine, some for legal advice; he would be asked to find jobs for sons in some big Calcutta office, he would have to write out applications. His genial humour and quizzical curiosity took him everywhere, from the chess gathering of the elders to the drinking-haunts of the outcasts; nowhere was he looked upon as a stranger, they all respected him.

Binodini, also, from behind the scenes, tried her best to lighten the exile of the Calcutta youth in so dull a place.

As often as Vihari came back from his rounds in the village, he would find that someone had been arranging his room, putting flowers into a brass pot, placing novels by the side of his cushion seat; and in each book was written in a firm feminine hand, the name "Binodini."

This was rather different from the ordinary kind of hospitality met with in villages! Whenever Vihari alluded to this in terms of praise, Rajlakshmi would say, "And this is the girl whom you people thought beneath notice!"

Vihari would laugh in reply. "We did wrong, mother, we are duly penitent. But isn't it better to regret a failure to get

married?—it would be so awful to have to regret the marriage proving a failure!"

But Rajlakshmi would be continually harping on the thought, "Would that this girl had been my daughter-in-law. Why, oh why, was it not so!"

If Rajlakshmi so much as alluded to her return to Calcutta, Binodini's eyes would fill with tears. "Oh Pishima", she would say, "why did you come for so short a visit? I was getting along somehow while I did not know you, but how can I live without you now?"

And in the effusiveness of her emotion Rajlakshmi would cry out, "Oh! my little mother, why did you not come to me as the bride of my house, then I could have kept you in my arms for ever."

And when the conversation took this turn, Binodini would contrive some excuse for leaving the room to hide her blushes.

Rajlakshmi was awaiting a repentant letter of entreaty from Calcutta. Since the day he was born, her Mahin had never been separated from her for so long—he must, she thought, be greatly worrying over her absence by this time. So Rajlakshmi was athirst for this letter in which Mahendra would stormily lay claim to his mother's love.

It was Vihari, however, who got Mahendras' letter. He wrote, "Mother must be so happy to be in her native village after all this time."

"Poor Mahin is fearfully cut up," thought Rajlakshmi, "that's why he puts in that little touch about my being happy. As if his wretched mother could be happy anywhere away from her Mahendra!"

"Go on, Vihari, my child, what does he say next?"

"That's all, mother, nothing more," said Vihari, as he crushed the letter in his hand, slipped it into a book, and threw it into a corner.

Rajlakshmi could hardly contain herself. Mahin must be so furious with his mother, she concluded, that Vihari did not care to read out to her how strongly he felt. Like the toss of the sucking calf, the thought of Mahendra's anger, while it pained Rajlakshmi, drew forth, as well, an overflowing tenderness. She at once forgave Mahendra. "Let him be happy with his wife," she said to herself. "I'll not worry him anymore over her shortcomings. How very angry poor Mahin must be that his mother, whom he can't bear to be away

*Father's sister or cousin.

from for a moment, should have left him—" and her eyes repeatedly brimmed over.

Rajlakshmi kept on coming to Vihari's room and saying, "Go and have your bath, my son, I am afraid the irregular hours you are keeping here will tell on your health."

Vihari somehow seemed not to be at all in the mood for toilet or food that day, and replied, "A bit of irregularity is good for a vagabond like me, mother."

But Rajlakshmi insisted, "No, my son, you really must get on with your bath."

At last after repeated urging Vihari went. As soon as he left the room Rajlakshmi hunted out the crumpled letter from the book, and taking it to Binodini, said: "Will you tell me, my little mother, what Mahin has been writing to Vihari."

Binodini proceeded to read the letter out aloud. In the beginning there was a little bit about his mother,—just what Vihari had read out, nothing more. Then came all about Asha! Mahendra seemed to be revelling in a boundless intoxication of rapturous love and excitement.

After reading out a little Binodini stopped for very shame and asked, "Pishima, need I go on?"

The affectionate eagerness in Rajlakshmi's face had in a moment frozen into a stony stare. After a short silence she said, "Let it be," and went away without taking back the letter.

Binodini shut herself into her room, settled down on the bed, and went on with her reading.

What charm Binodini found in that letter Binodini alone knew. But it was not the mere satisfaction of curiosity. As she read it over and over again, her eyes glowed like the sand under the midday sun, her breath came in hot gasps like the desert wind. What was Mahendra like, what was Asha like, what was the love between Mahendra and Asha like, these were the questions that kept whirling round and round in her mind. Leaning with her back against the wall, her feet stretched out on the bed, and the letter pressed on her lap with her hands, she sat long, staring straight before her.

Vihari was not able to find that letter of Mahendra's again!

That afternoon Annapurna suddenly made her appearance. Rajlakshmi's heart beat violently for fear of evil tidings; she could not bring herself to put any ques-

tion, and gazed at Annapurna with blanched face.

"All is well at Calcutta" said Annapurna.

"What brings you here, then?" asked Rajlakshmi.

"Come and take charge of your household, sister," said Annapurna. "I have ceased to care for the world, I am going to Benares to end my days there, and have come to take the dust of your feet. * If knowingly or unknowingly I have wronged you, I beg your forgiveness. As for your daughter-in-law," here her eyes filled with tears, "she is but a child, and motherless; be she to blame or not to blame, she is after all your own—" she was unable to continue.

Rajlakshmi hurried away to look after Annapurna's toilet and food arrangements. Vihari, hearing of her arrival, rushed back from a neighbouring farmer's house, and after prostrating himself at her feet said, "No, Kaki, this won't do at all. Do you really mean to be so cruel as to forsake us?"

Annapurna, holding back her tears, said pleadingly, "Don't try to turn me back, Vihari. I wish all of you every happiness, but no part of it depends on me."

Vihari was silent for a time, and then said, "Fate is indeed unkind to Mahendra that it has made him part with you."

"Don't say that," said Annapurna with a little start, "Mahendra hasn't in any way annoyed me. But unless I go there can be no peace in the house."

Vihari looked away in silence. Annapurna then took out a pair of gold bangles from the folds of her sari and said, "Keep these bangles, my son. When you bring home your bride, put these on her wrists for me with my blessing."

Vihari touched his forehead with the bangles in reverent acceptance of the gift, and went off into the next room to conceal his emotion.

At the time of departure Annapurna said, "Vihari, look after my Mahin and my Asha." Then putting a document into Rajlakshmi's hands she said, "Here is a deed of gift making over my share in the family property to Mahin. It will be quite enough if you send me fifteen rupees every month."

With which she prostrated herself, and, taking the dust of Rajlakshmi's feet on her head, started on her pilgrimage.

* Way of saying good-bye to an elder.

IX.

Asha felt quite frightened. What could be happening? First the mother goes away, then the aunt. Their happiness seemed to be driving everybody away—would it be her turn to be spirited away next, she wondered! To resume afresh the play of their wedded life in the now deserted household seemed to her somehow unseemly. Mahendra on the other hand, in a spirit of reckless rebellion against this unsympathetic household of his, proceeded to exhaust in one blaze all the candles of his love carnival, in a desperate attempt to maintain the festivity of their union in the midst of this ominous solitude.

With a little fling at Asha he would say, "What is the matter with you, now-a-days, Chuni? Why need your heart be so overcast at Kaki's departure? Is not our love sufficient unto itself?"

Asha with great concern would wonder, "Am I then really wanting in my love—else why should my thoughts turn so often to my aunt—why should my mother-in-law's absence make me so nervous?" And she redoubled her efforts to make up for what she thought lacking in her love.

The affairs of the household were not getting on well. The servants had begun to get lax in their duties. One day the maid said she was not well, and failed to turn up. Another day the cook was drunk, and made himself scarce.

"What a lark," said Mahendra to Asha, "let's do the cooking ourselves."

Mahendra hired a carriage and went off a-marketing, but as he had no idea how much of what was wanted, he returned in great glee loaded with quantities of odds and ends. Nor was Asha any clearer as to what was to be done with the things he had brought. It was considerably past the hour for their meal by the time the experiments were over and Mahendra was in a position to triumphantly produce a variety of unknown and uneatable dishes. Asha, however, was unable to share Mahendra's high spirits. She felt greatly ashamed and oppressed by her ignorance and want of skill.

Things had got so mixed up in every single room that nothing could be found when wanted. One of Mahendra's surgical instruments had done duty as a kitchen knife, and thenceforth gone into hiding in the dust-bin. His college note-

book, after performing the functions of the palmyra-leaf fan, was reposing under the ashes of the kitchen grate. Mahendra was hugely amused at this unusual topsyturvydom, but Asha felt it more and more keenly. It seemed to the young girl to be a sacrifice to be watching with a smiling face the household welfare being borne away on the tide of self-indulgence.

One evening they were seated together on a bed spread on the floor of the covered verandah of their room, facing the open terraced roof. Ashower of rain was just over, and the housetops, stretching as far as the eye could see, were flooded by the moon-light.

Asha had gathered a heap of rain-washed *vakula* flowers, and was bending over the garland she was stringing. Mahendra seemed to be trying his best to provoke a quarrel by criticising it unfavourably, pulling it about, and generally hampering her work. Every time Asha opened her lips to give him a scolding, he would nip her lecture in the bud by the illogical method common among lovers.

Suddenly the tame *koil* belonging to a neighbour cooed out from its cage. At once both Mahendra and Asha looked up at the cage hanging from the eaves of the sunshade over their heads. Their *koil* had never failed to respond to the call of the neighbour's bird. But why was he silent to-day?

"What's the matter with the bird?" asked Asha anxiously.

"He must have been shamed into silence by your voice," suggested Mahendra.

"Don't be silly," said Asha petulantly, "do see what's happened to him."

Mahendra took down the cage, and taking off its cloth cover found the bird dead inside. The servant boy had taken leave after Annapurna's departure, and there had been no one to look after the *koil*.

Asha's face fell, her fingers gradually left off moving, the flowers lay unheeded! Mahendra also was shocked, but he tried to retrieve the situation by laughing away the incident. "A good riddance," said he, "while I was away at college the bird must have kept plaguing you with his cooing."* And Mahendra put his arms round Asha and tried to draw her near him.

* It is a common conceit with the ancient poets that the cooing of the *koil* aggravates the pangs of separation.

Asha gently released herself, and brushing away the last of the clinging *vakula* blossoms from her drapery, said, "No more of this, for shame! Go, I pray you, and bring mother back at once."

As she said this a shout of "Dada, Dada" was heard from the storey below.

"Hullo, is it you, come along," shouted Mahendra in reply. He was overjoyed to hear Vihari's voice.

After their marriage Vihari used to come now and then as an intruder into their happiness. The preservation of that happiness now seemed badly to want that same intrusion.

Asha also felt greatly relieved at Vihari's arrival. Seeing Asha start to her feet and veil herself with the upper fold of her *sari*, Mahendra said, "Where are you off to? It's only Vihari. You needn't treat him so formally as all that!"

"Let me go and bring some refreshment for brother Vihari," replied Asha, her heart feeling considerably lightened at having some definite duty to perform.

Asha, however, tarried a little, with veil adjusted,† waiting to hear news of her mother-in-law. She was not yet sufficiently familiar with Vihari to be on speaking terms with him.

"O Lord," ejaculated Vihari, as soon as he came to the verandah, "what a world of poesy have I stepped into! Don't worry, sister Asha, you stay on, I'll decamp!"

Asha looked towards Mahendra, and Mahendra inquired, "What news of mother, Vihari."

"Such a night was not made for sleep," quoted Vihari in English, "nor for mothers and aunts! Why bother about them now?"

† Sign of respect and womanly reserve.

There's time enough for that," with which he was about to turn and go, when Mahendra pulled Vihari down beside him by main force.

"Look here, sister Asha," said Vihari, "it's no fault of mine. The sin is Dada's, let not your curse lie on me!"

Asha used to wax all the more indignant at Vihari's chaff because she was not in a position to reply. Vihari took a peculiar pleasure in rousing her ire.

"The tidiness of the house," Vihari went on, "is perfectly plain,—don't you think it's high time to call mother home?"

"What d'you mean?" retorted Mahendra, "it's we who are waiting for her to come back."

"To write a line just to tell her so," said Vihari, "would take you very little time, but would make her infinitely happy. Sister Asha, my humble petition is that you spare him for just these two minutes."

Asha went off in high dudgeon, she was actually in tears.

"In what an auspicious moment you two must have first met!" said Mahendra, "you don't seem to manage to patch up any sort of peace. You're always at it!"

"First of all," said Vihari, "your mother has spoilt you. Now your wife has begun spoiling you over again. This sort of thing I can't stand, and that's why whenever I get a chance I let fly."

Mahendra—"What good does that do?"

Vihari—"It doesn't do *you* any good that I can see, but it does *me*."

(To be continued)

Translated by

SURENDRANATH TAGORE.

GLEANINGS

Are Red Indians Siberians?

Evidence that the original home of the so-called American Indian was in Siberia, whence the ancestors of the present tribes emigrated to America after the close of the glacial period, is presented in *The Scientific American Supplement* (New York, May 17) by Carl Hawes Butman. According to Mr. Butman, the probable ancestor of the Red Indians has been unearthed

in Siberia by Dr. Ales Hrdlicka, of the National Museum, in a course of a recent trip made to northern Asia for this purpose. Dr. Hrdlicka believes that many modern Siberian tribes are closely related to the Red Indians and show that relationship, not only in their customs and traditions, but in their physical characteristics and facial traits. Anthropologists have long believed, Mr. Butman says, that some relationship of this kind exists. He writes in substance:

"If their views concerning the Red Indian's origin are correct, there must be archeological remains and even a residue of his descendants in some out-of-the-way corners of eastern and northeastern Siberia, where his ancestral stock lived in very early times. With this point in view, the students of anthropology have been searching long and diligently in eastern Asia for these supposed forbears of Red Indians, but while their researches have not been without interesting results, no absolute proof has been brought forth. Up to last year no anthropological investigation had been carried on to any great extent in eastern Asia, and consequently many points remained to be examined and reported on before the home of the physical stock from which the original American was derived could be permanently established.

"While affairs were in this state, Dr. Hrdlicka was given an opportunity to visit a few of the most important parts of eastern Asia, and to ascertain what evidence could be found there relative to this subject.

"Among the interesting sites explored by Dr. Hrdlicka are the burial mounds, or 'kourgans,' as they are called, located on the banks of the Yenisei and Selenga rivers and their tributaries, and along the streams of northern Mongolia, especially on the banks of the Kerulen. These 'kourgans,' which number thousands,

race the older skeletons and skulls belong, and yet, on the banks of the lower Yenisei River, and in several other localities, living dolichocephalic types are not unusual, and such natives frequently bear a strong physical resemblance to the Red Indians."

The most important part of the exploration, however, had to do with the living descendants of the old races. Among these the investigator came into contact with representatives of many tribes and was present at a great religious ceremony where seven thousand Mongolians from all parts of the country were in attendance. We read on:

"Among all these tribes and clans there were individuals who apparently represent the older population, pre-Mongolian and pre-Chinese, and who belong partly to the brachycephalic type, tho in a smaller extent to the dolichocephalic type. These men and women are practically identical with the American Indians of similar form. The particular individuals are brown in color, with straight black hair, dark brown eyes, and facial and bodily features which are strikingly like those of the native American. The men are practically beardless. Some of these people, if dressed in the costumes and regalia of an [American] Indian, and placed among them, could not be distinguished from



Siberian type closely related to the American Indian.

An A'gonkian Indian of the Piegan Tribe.

Resembles the Red Indian Physically and Mentally.

RESEMBLANCE OF THE RED INDIANS AND SIBERIANS.

are of inestimable value to the student in this work, on account of the fact that their date extends from modern times back to the stone age of these regions. They are but little excavated and practically untouched.

"Oddly enough, the date of the mounds is established quite as readily as if the date of construction were carved on a stone, for the different objects uncovered, be they of gold, copper, iron, bronze, or stone, identify the origin of the particular mound from which they came as falling within definite time limits. The skulls of the skeletons taken from more recent mounds are short and somewhat spherical, but the 'kourgans' of earlier date, containing no metal objects, yield skulls resembling the dolichocephalic type, long and narrow, and much like American Indian skulls of this type. It is difficult to assert to just what

them. At least Dr. Hrdlicka states that there are no means at the disposal of the anthropologist by which to make such a distinction. It is not only in outward appearances that these natives of Siberia resemble the [Red] Indians, but mentally as well, and in numerous habits and customs which different environment and time seem not to have effaced."

On his return trip, Dr. Hrdlicka stopped at Geneva and made a brief report to the International Congress of Prehistoric Anthropology, then in session. In this report he said:

"The writer feels justified in advancing the opinion that there exist to-day over large parts of eastern Siberia, and in Mongolia, Tibet, and other regions in that part of the world, numerous remains, which now form constituent parts of more modern tribes or nations, of a more ancient population (related in origin

perhaps with the latest paleolithic European), which was physically identical with, and in all probability gave rise to, the American Indian.

"The writer is able to merely touch on the great subject thus approached. The task of learning the exact truth remains for the future. In relation to opportunities for further investigation, he has satisfied himself that the field for anthropological and archeological research in eastern Asia is vast, rich, to a large extent still virginal, and probably not excessively complicated. It is surely a field which calls for close attention not only on the part of European Students of the Far East, but especially on the part of the American investigator who deals with the problems of the origin and immigration of the American Indians."

Where the Earth quakes once a Week.

Earthquakes are more common in Japan than thunderstorms are with us. In Tokyo people talk of them as we do of the weather. In fact, the slighter shocks are barely noticed, and a tremor that would bring out the scare headlines in Boston or New York attracts about as much attention as a heavy frost. The bigger shocks, of course, do much damage, tho not so much as they would if the Japanese were foolish enough to employ our methods of construction. No other country, writes Miss Blackford Lawson in *Knowledge* (London, May), probably affords such facilities for the study of earthquakes as Japan, nor



IT SWAYS, BUT DOES NOT FALL.

A typical Japanese pagoda. It is a remarkable fact that these pagodas, built hundreds of years ago, embody the principle of the modern seismograph. A huge pendulum within preserves its stability.

is there anywhere else such necessity for their scientific investigation. She goes on:

"Nearly one thousand four hundred of these phenomena are recorded annually in the whole of the Empire, and in Tokyo alone there are, on an average, fifty earthquakes that can be felt during the year, or about one a week. Earthquakes, as every one knows, occur in all regions adjacent to active volcanoes, as in the neighborhood of Teneriffe, Vesuvius, Etna, and Stromboli, which are simply the safety-valves of a single earthquake district. So also Japan, Sumatra, Java, and the islands of the East Indian Archipelago are liable to fearful earthquakes; and geologists say that much of Japan would never have existed but for the seismic and volcanic agency which has elevated whole tracts above the ocean by means of repeated eruptions.

"It is, therefore, only to be expected that it occupies an unique position in the world as regards seismology. Consequently, there is a special Chair of Seismology and an Institute attached to it in the University of Tokyo, and also a special committee for the investigation of earthquakes, under the direct control of the Minister of Education. Besides this, all the provincial meteorological stations throughout Japan are equipped with instruments for recording and measuring earthquakes, and seismic phenomena are systematically studied.

"In the interior, the writer frequently met, in an out-of-the-way cave or on the mountain-side, members of the Seismological Society of Japan, originally organized by Professor Milne, who, with their delicate instruments set up, were mapping down every quiver of the earth's crust."

Miss Lawson quotes Professor Omori, a great Japanese expert, as criticizing severely the ignorance of Occidentals, especially the British in India, in their construction of buildings in earthquake lands. He said:

"It is almost criminal on the part of the Government to build bad structures for the public purposes, such as schools, jails, and barracks, and my advice to the Indian Government would be to build more substantially, always on a sure foundation, with good binding either of wood or iron, and to use good material, especially in the case of public buildings."

The British engineers were going ahead on a totally mistaken idea, it appears:

"In Calcutta, Professor Omori found that the theory of the engineers was that the soft soil of Calcutta acted as an elastic cushion, and, by absorbing the earthquake motion, prevented it from being communicated to structures standing upon it. Now this was quite an erroneous idea, earthquake motion being invariably felt more in soft than hard ground; and even within the confines of the city of Tokyo a shock varies considerably, one in the upper part being one-half less in intensity than it is in the lower and softer parts. The same fact was also made evident in San Francisco, where at the time of the earthquake 'made ground' and soft land suffered more than the hard.

"Speaking generally, the most important principle in construction is to make the structure a *single body*, simple and compact, avoiding the possibility of different parts assuming different movements or vibrations. For example, chimneys are dangerous, because a chimney vibrates differently from the main building, and in the event of earthquake it will be found that a chimney is always broken at its junction with the roof."

Some of the older structures in Japan we are told, have shown wonderful powers of resistance to

shocks. Among these are the walls of Nagoya. Says Miss Lawson:

"They withstood the great earthquake of 1892, when thousands of houses fell in Nagoya and Gifu, and in the smaller places round about, and when all the new brick telegraph- and post-offices and other European buildings came crashing down like ninepins. On that occasion, Japanese houses did not fall, unless they were old and frail, when in many cases the supports gave way and the roof came down, imprisoning the inmates until they were rescued, sometimes from a house in flames. The walls of the Castle of Tokyo show the same remarkable state of preservation, the blocks of cyclopean masonry, there also uncemented, being neither cracked nor displaced in the least degree.

"[In the illustration is seen] an earthquake-proof structure erected in the grounds of the Imperial University, Tokyo, which has been built according to mathematical calculation on a solid concrete foundation, and is intended for use as a Seismological Observatory, and as a standard with which to compare the effects of a shock on ordinary brick buildings. In



AN EARTHQUAKE-PROOF BUILDING,
Erected in the grounds of the Imperial University,
Tokyo.

its most interesting investigations into the stability of various structures against earthquake shocks are carried on, artificial earthquake motion being produced by means of a 'shaking table,' which can be made to move with independent horizontal and vertical motions by the use of steam-engines.

"Another remarkable fact in Japan is that pagodas built hundreds of years ago embody the principle of the modern seismograph, which is union of a stable and an unstable structure, to produce a neutral stability which renders the whole building least sensible to earthquake shock. In the hollow well of every five-storied pagoda a heavy mass of timber is suspended freely, like an exaggerated tongue, from the top right to the ground, but not in contact with it, and at the shock of an earthquake this large pendulum slowly swings, the structure sways, and then settles back safely to its base. This is also the principle followed in the construction of all bell-towers throughout Japan, where the bell acts as pendulum, and the roof, supported by posts, forms an inverted pendulum, as in the seismograph. When an earthquake occurs, a pagoda or a bell-tower may be rotated or displaced, but it can not be overturned as a whole."

The Kidnaped Bust.

The mystery that surrounded the disappearance of the "Mona Lisa" from the Louvre has now been solved, and a loss that caused as great a sensation in Athens is happily also explained. The bust of a child, declared on credible authority to be nearly 3,000 years old, which disappeared from the National Museum at Athens fifteen years ago, comes to light from a Baltimore cellar. The *New York Times* prints the story:

"In a deep hole in the cellar of the house of Charles Nemphos, a Greek living on Chestnut Avenue, city detectives to-day found an antique marble bust which is believed to have been sculptured 1,000 years before Christ and was stolen from the National Museum in Athens fifteen years ago. The Greek Government considered it priceless. Its disappearance caused a sensation like that of the 'Mona Lisa' from the Louvre. There was no clue. A hundred or more Greek secret-service men and detectives have for years been searching the world for the missing antique, and all the Greek diplomatic agents have been on the lookout for a clue to its whereabouts.



A CHILD OF 3,000 YEARS AGO.

The bust, stolen from the National Museum of Athens, was recovered from the Baltimore cellar and will be returned to Greece.

"Recently James Nemphos, also of Baltimore, in a spirit of revenge or patriotism—it is uncertain which—when he discovered that his Uncle Charles had the bust, tried to persuade him to return it to Greece. The uncle refused. The nephew threatened exposure. The uncle, saying that the bust had been brought to his store years ago by a man whom he did not know, but who borrowed money and left it in pawn, said that he would keep it. Finally the nephew informed the Greek Legation that his uncle knew where the bust was. The

officials of the legation wrote to Athens, inquiring if there was a valuable bust missing from the National Museum. There was. The Government wired back to the legation an order to investigate immediately and attempt to recover it.

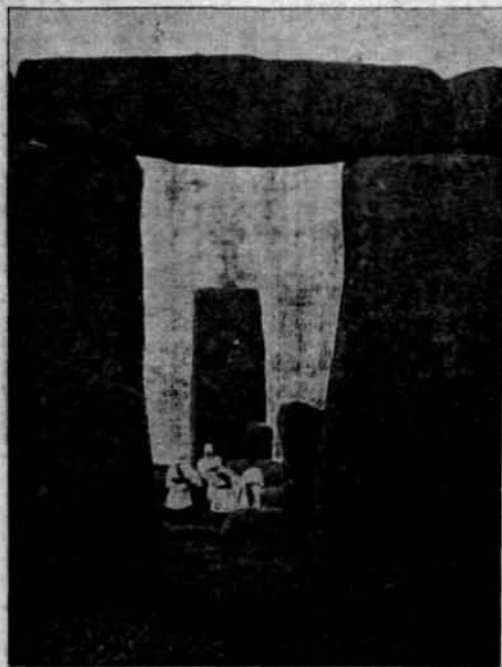
"The Greek Charge d'Affaires came to Baltimore, and, accompanied by city detectives, went to Nemphos's confectionery store and demanded the bust. Nemphos said he knew that it was in this country, but nothing more.

"He was taken to headquarters, 'sweated' all night, and early this morning confessed that it was in his cellar. There, in the presence of Nemphos, the detectives found the bust. It had been broken in two at the neck. It is of Parian marble, and represents a little girl. Dr. Alexander Vouros, the Greek Charge, was elated over the discovery, and at once cabled his Government. He said the King had been personally interested in the long search.

"While Nemphos knew the bust to be of great value, he was not aware of its priceless character. According to his nephew, all the family believed it to be an image of King George, carved when the late monarch was a youth. . . . Breck Parkman Trowbridge, a New York architect who spent years in Greece studying art, saw the bust and had no hesitancy in declaring that it was genuine and at least two thousand years old."

A new sect in an old temple.

A sect called the "Sons of Men," said to be of Tibetan origin, has been worshipping since 1906 in the prehistoric stone-circle of Stonehenge, England, generally believed to be a temple of the sun. This fact is thought by some archeologists to corroborate the solar-temple hypothesis of Sir Norman Lockyer, the day of the sum-



NEW RITES IN OLD STONEHENGE.

The "Sons of Men" worshipping in an old Temple of the Sun.

mer solstice having been chosen by the new sect to pay their homage to the great luminary. The services held by the Sons of Men at Stonehenge are thus described by V. Forbin in *La Nature* (Paris, June 21):

"If we are exactly informed, it was for the first time in 1906, on June 22, that a group of five or six Asiatics were surprized by soldiers engaged in maneuvers on Salisbury Plain, while, prostrate beneath the triliths, they recited mysterious litanies in their own language.

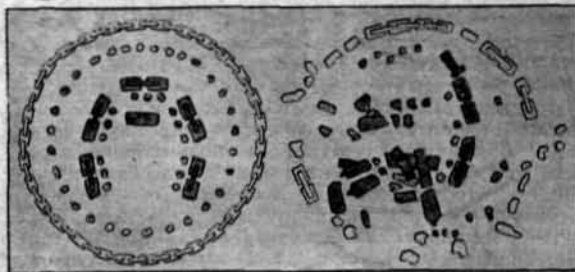


ANOTHER GROUP AT STONEHENGE.

Since 1906 this place has been appropriated annually, on the 21st or 22nd of June, by an Asiatic sect for a form of sun worship.

"The incident found no mention in the press. But the pilgrims returned in larger numbers year after year, always on June 21 or 22. This persistence finally attracted public attention and that of the papers, whose reporters ascertained the following facts:

"These pilgrims, Hindus, Arabs, and Persians, belonged to a religion of relatively recent origin, whose name may be translated—'The Universal League of the



THE PLAN OF STONEHENGE.

As the stone originally stood and as they now lie strewn about by the hand of time.

'Sons of Men.' Founded, apparently, in Tibet, it has made rapid progress among the upper classes in Asia, notably in India, Arabia, and Persia; and it already has numerous adherents in Europe. In England it is professed by two or three thousand persons, who meet to pray in several houses, transformed into temples: among them two in London, one in Manchester, and one in Liverpool.

"In 1912 *The Daily Mirror* sent one of its best staff photographers to take pictures of the strange cere-

monies at Stonehenge, some of which are reproduced herewith.

"As generally understood, the Sons of Men have selected the summer solstice for their sun-worship. The pilgrims were led by priests called the 'Sacred Five,' who were clad in ample robes of purple, covered in part with white and gold surplices, and wore strange turbans on their heads. Among them, two were clearly Englishmen.

"The assemblage met at the stones before dawn. While awaiting the sunrise, men and women remained prostrate before the great altar-stone, reciting prayers, each in his own tongue. The translation of one of them is as follows:

"I believe that Nature is the reflected majesty of the powers, and above all of the Omnipotent Power behind the Great Whole.

"Believing in the Omnipotent Power, I believe in the great conception of the Infinite called Allah, Universal Majesty and Truth, and Infinite Love, who dwells in our heart. I believe in the growth of all things toward good, and also in the intentional evolution of all things toward the better, and toward the best . . .

"When the first rays of the sun finally gilded the front of the monumental triliths, the chief of the Sacred Five asked in a loud voice:

"Brothers, know ye wherefore we are met at this time in this sacred enclosure?"

"And the faithful answered solemnly:

"To proclaim our recognition of the power of Allah, universal Majesty and Truth, and Infinite Love, according to the commandments of the Sacred Five, the Great Souls, angelic messengers of Allah to the Sons of Men."

"The ceremony was kept up until sunset, during which time neither the priests nor the faithful seemed to be at all disconcerted by the smiles of the curious, who had gathered near by to observe this strange festival of the sun."—THE LITERARY DIGEST.

Bullets as Angles of Mercy.

To cause the bullet that maims or kills to administer an automatic antidote to the pain that it inflicts, is the ingenious idea of a Pittsburg man. Mercy, however, is not his only, or, indeed, his chief aim. By causing the steel-clad messengers of death to narcotize their victims he hopes to put burglars to sleep when they might otherwise get away; cause wounded big game to abandon the idea of smashing their persecutors just before giving up the ghost, and do other things that will give his device commercial value as well as mere sentimental worth. We learn from an article contributed to *The Technical World Magazine* (Chicago, March) by William P. Kennedy that the inventor hopes to have the United States Government adopt the bullet for army use. He is trying to get the Society for the Prevention of Cruelty to Animals to recognize the merits, and then induce sportsmen to adopt it. He later will give the police chiefs of the country a few boxes to experiment with. Says Mr. Kennedy:

"The new compound, 'the narcotic bullet,' is the invention of Alexander F. Humphrey. Experiments are being conducted by a committee of army officers, police officials, and sportsmen. It is considered alike humane in warfare and deadly in hunting big game. In self-defence, it provides the poor marksman with all the advantages of an unerring aim.

"In his sleep-producing missile, Humphrey uses a minute particle of morphia. The drug is carried in tiny wells in the steel jacket of the regulation army bullet. Humphrey claims that it in no wise interferes

with the effectiveness of the missile. The slight indentation in the steel jacket, he says, causes no splintering when it comes in contact with the bone. The wound of the narcotic bullet according to his theory, does not differ from that caused by the regulation bullets now used in the approved army cartridges. No deleterious effects will follow the unique administration of the drug."

In war it would apparently resemble the shell invented some years ago that was to explode over the advancing enemy, fill the air with laughing-gas or some narcotic, and render whole regiments helpless with mirth or slumber. As we are told:

"The soldier, receiving a slight flesh wound from the new bullet, fights no more that day; he calmly stretches himself on the ground and goes to sleep.



NARCOTIC BULLETS.

The man receiving a serious wound suffers no agony, as the narcotic from the bullet is absorbed by his system and he is insensible to pain before he reaches the hospital. The man whose wound is mortal sleeps away his last hours, thus doing away with most of the battle-field horror. The fleeing burglar is shot in the arm, runs forward a short distance, stretches himself on the sidewalk, and all the policeman has to do is summon an ambulance and haul him away. The big-game hunters, Humphrey says, will feel no fear of a counterstroke from a wounded tiger, lion, or grizzly bear. Altho the bullet may make but a slight wound, the game is as good as bagged, once it is struck."—*The Literary Digest*.

The most Sensational Archeological Discovery Since the Excavation of Pompeii.

All over the world archeologists have been amazed by the report laid before the French Academy of Inscriptions last month to the effect that the original Biblical Tower of Babel has at last been unearthed. The Abbe Henri de Genouillac, sent out by French scientists to examine the Babylonian excavations now uncovering the secrets of Nebuchadnezzar and his court, laid bare the remains of the primeval city of Kiss, one of the earliest capitals of Babylonia, much more ancient than Babylon itself. In the middle of the great courtyard of the palace were the ruins of an immensely high tower named "The Temple of the Foundation of Heaven and Earth and sacred to the national god Zamama." Statues and vases in the ruins go back as far as twenty-one hundred years before Christ.

This sensation caps the climax of the series of excavations among the Babylonian ruins which have proceeded, mainly under German auspices, for some years—hitherto with indifferent results. At last the untiring industry and patience of the archeologists on the ground are well rewarded. For example, the excavations at Assur, half-way between Nineveh and

Bagdad, are bringing to light the completeness of an ancient civilization which must modify all notions of the Assyrian people.

All the most ancient of the Chaldean works of art that have been discovered contain the germ of Assyrian art as B. S. Woolf writes in *The Science History of the Universe*. The Chaldean monuments have been found in Tello and Susa, while the Assyrian seat of art was Nineveh, the one-time capital. Both of these nations built with bricks made from clay, on account of the scarcity of stone and wood, and new cities springing up mutilated the earlier buildings for the sake of the bricks. The distinctive building of the valley of the Euphrates was the ziggurat, always of seven stories, each different ascending elevation faced with tiles sacred to the seven planets. But even the



THE LION ON GUARD.

The figure was carved thousands of years before Christ and to-day the work of the sculptor dominates Babylon.

buildings left undisturbed were not durable, and for this reason no well-preserved monuments of either nation remain, altho the vastness of the ruins bears witness to the greatness of their undertakings.

It is now recognized that the Assyrians were a branch of the Semitic peoples, to follow the excellent article on the subject which adorns the newly issued encyclopedia forming twelve volumes of *Everyman's Library*.

One of the most important discoveries arising from the explorations that have been organized was that of an extensive library. This was unearthed in the palace of Assurbani-pal at Nineveh, and it contains thousands of tablets. The name of Assur-bani-pal is inscribed upon most of them, though it is probable that, directly, the

presence of such a fine collection is due to the foresight of Esar-haddon. References to old copies have led to the truth that these tablets bear inscriptions taken from former and older specimens, and duplicate copies have been discovered in Babylonia. It is apparent that the object of the library was to act as a preventive to the custom of sending their youth to be educated at Babylonia, where a risk was certain of their imbibing prejudices and assimilating dangerous political ideas. Tablets containing learning on the subjects of old languages such as the Akkadian and Sumirian, textbooks on mathematics, tablets of square and cube roots, lists of birds, plants, and animals, and geographical works point to the educative influence for which the collection was intended. But in richer and far more numerous quantities were the tablets of poetic and mythological literature.

Among these discoveries was that of a number of poetic legends relating to the career of the great Chaldean hero Gizdhubar. The eleventh tablet of this series contains an account of the deluge, and striking similarities to the Hebrew version occur. Here the flood is ordained as a punishment for evil-doing, while the name of the builder of the ark is Samas-Napisti (interpreted "the living sun"). The mountain of Nizir is the landing-place, while the duration of the rain is seven days. The differences which occur point to the fact that the different versions were taken from one older and common legend and colored with local facts and landmarks.

How much the general reader owes to the work of those engaged in excavation is difficult to say adequately or accurately.

Assur was the first capital of these Assyrian kings. The German scientists have just traced the ancient double walls of the city and the moat, and they have even cleared the ancient gateways. Edgar J. Banks writes in *The Scientific American* :—

"In places the outer edge of the summit of the walls was preserved, and even the loopholes through which the archers might shoot the enemy at its base are still perfect. Within the city were discovered the earliest Assyrian palaces and temples; the home of the mayor, with an intricate system of water works and drainage; a business street lined with shops and paved with blocks of marble; the thickly crowded residential section of the poorer people; the great vaulted tombs of the nobles, with massive doors of stone, which will swing on their stone pivots; weapons and innumerable ornaments of gold and stone. At the southern part of the city, in an open space by the walls, there appeared a veritable forest of stone monuments, monoliths from four to eight feet high, each engraved near its top with an Assyrian inscription containing the name of the king or noble to whom it was dedicated. One of them bore the name of Shamuramat, or the once supposed mythical Semiramis, who, so tradition says, was transformed into a dove. Of all the objects discovered by the Germans in Mesopotamia, this one is of the greatest historical value.

"Within the past three months Germans have gone to the south Babylonian ruin of Waraka to begin their excavations in that largest of all the Babylonian mounds. There lived the hero of the Gilgkish epic, and Erech, its ancient name, is mentioned in one of the early chapters of the Bible. Should its excavation be carried on with the same patience and thoroughness which the Germans have worked at Babylon and Assur, the world may expect discoveries of the greatest interest.....The general oversight of the entire field has been in the hands of Dr. Robert

Koldewey, an architect, who has personally superintended all the excavations at Babylon, and who has had a large and varied career in Oriental excavation work. He has been assisted by several Assyriologists and architects; of these, Dr. Maresh, now in charge of the work at Assur, deserves great credit. The funds for the support of the excavation have been provided by the *Deutsche Orientgesellschaft*, to which the German Emperor has been a liberal contributor. This German activity in Mesopotamia far surpasses that of any other nation."

From the standpoint of archeology proper, the great discoveries of the Germans are the fruits of their labor among the ruins of Babylon, on the left bank of the Euphrates, seventy miles south of Bagdad. Nebuchadnezzar's palace in the Kasr or fortress—so named by the local Arabs because of the massive walls which have always projected well on the surface—have yielded the most amazing evidence of the high state of the building arts in that remote age. The entire foundations of the palace were brought to light by Doctor Koldewey's staff. These foundations are made of square burned bricks, each of which bears on its surface of lower face the name and title of the great king. The several hundred chambers of the palace are small but one of them, much larger than the rest, had on one of its sides a low platform of bricks. This is supposed to have been the throne room. Upon the platform the throne of the king may have stood. So thoro was Doctor Koldewey in his excavations that he removed the bricks of the walls and the paving of the throne room.

"There was a sacred street in Babylon leading from the palace to the temple, along which the images of the gods were carried in processions, according to a religious rite. The gateway known as the Ishtar gate, leading to the street, is most imposing, and gives us a good picture of how Babylon must have looked. Fortunately it has escaped destruction at the hands of the Arab brick-diggers. Whatever its original height may have been, it still stands 40 feet above the street. Its six square towers of burned bricks, measuring twelve feet each way, contain on all their sides, one above another, beautiful reliefs of bulls and lions and dragons and animals of fantastic shapes. The reliefs are of brick glazed blue and yellow and white, and the coloring is as fresh as ever it was. Each brick of the relief was shaped and glazed separately and so accurately that when it was placed in the wall it formed a part of the perfect picture. The art could scarcely be surpassed.

"The most stupendous work done by the Germans has been in Amran, the southern of the three large mounds. There, forty feet beneath the surface, below the accumulations of the Arabs and Hebrews and Parthians and Persians, who have lived and built upon the site, was discovered Esagil, the famous temple of Babylon. Imagine a hole an acre or more in extent and forty feet deep, excavated entirely by hand, and you will understand the untiring patience of the Germans. Little but the foundation of the temple was found. Yet that is enough to reveal its plan, its extent, and the similarity of the Babylonian temple, with its outer and inner court, its holy of holies, its secret chambers and passageways, to the Hebrew temple.

"Few clay tablets have been found by the Germans at Babylon. Their smaller finds consist of Parthian coins, pottery, weights, stone implements, images, beads, jewelry and similar objects. However, in Jumjuma, one of the smaller mounds to the south, the Arabs found a large collection of clay tablets, many of

which came from the Hebrew concern of the Egibi family. Egibi is the Babylonian pronunciation of the name Jacob. The tablets teach that for many generations the most influential brokerage concern of Babylon was in the hands of the Hebrew family of Jacob. Equally interesting was a clay, barrel-shaped cylinder, describing the capture of the city by Cyrus, King of Persia. The excavation of Babylon is not yet completed. Much of it still lies beneath forty or fifty feet of later ruins, and future results may be of greater value than those of the past."

Altho the world has been taught that the arch was of Roman origin, the excavations here bring to light evidence that the architectural device was familiar to the Babylonians nearly five thousand years before Christ. A striking instance in point was the discovery



Photo by Underwood & Underwood.

THE SACRED STEED.

She was made out of brick, each brick bearing but a fraction of her, yet all so cunningly done that she pieced together exactly.

of a great arch sewer beneath the city called Fara. The arch of this sewer was perfect and symmetrical. The bricks used in its construction were plano-convex, resembling in shape and size a small loaf of bread. They were burned to a dark red. The plano-convex bricks appear to have been the first ever employed. The labors at this place were temporarily suspended because of the eagerness of the German archeologists to get to work upon the site of Babylon proper. Here the number of bricks is so extraordinarily large that a city of ten thousand people has been built out of material baked in kilns thousands of years before our era began. The courtyards of the houses of an Arab population of large size and even an irrigating dam across the Euphrates have been reared out of the bricks baked for Nebuchadnezzar, and still the supply

seems inexhaustible. The general appearance of the site of the ancient city is thus described:

"The ruins of Babylon consist of three large and several small mounds. Surrounding them is a ridge of dirt, reaching in places to a considerable height, and representing the city walls. Herodotus says the walls were 335 feet high and 85 feet wide. Other writers claim that they were from 42 to 56 miles in circuit; that they were surrounded with 250 towers, and pierced with 100 gateways with gates of bronze. Tho the Germans have attempted to trace the walls throughout their extent, they have but partly succeeded, yet it seems that the ancient writers were fairly accurate in their descriptions.

"Of the three larger mounds, Babil, the one to the north, still retains its ancient name. Square in shape it rises to a height of over 100 feet. Specially here have the Arabs long been digging for bricks. The Germans have paid little attention to this mound, except to examine the walls which the Arabs have uncovered. Dr. Koldewey believes that an ancient structure, which gave rise to the Biblical story of the Tower of Babel stood there. At the base the Arab diggers have revealed the huge arches of passageways leading through the mound, and they have led some scholars to believe that they supported the famous hanging gardens of Babylon. It is supposed that the over-hanging foliage of the several terraces had the appearance of being suspended in the air."

The Germans employ a force of two hundred men, divided into gangs of twelve each. At the head of the gang is the pickman, who loosens the dirt; his pay is twenty cents a day. With him are three men with triangular hoes who scrape the dirt into baskets; their pay is sixteen cents a day. The remaining eight men of the gang are basket men who carry the dirt from the trenches to the dump or the car; their pay is twelve cents a day.

From a spectacular standpoint, the triumph of the archeological work here is a large granite lion standing over the figure of a prostrate man. It bears no inscription to tell its age or history. This monument, altho never completed, has suggested the work of Rodin to Doctor Koldewey, so bold is the conception and so impressive the effect of strength and beauty blended. He has erected it upon a platform of the ancient bricks where it now stands as if to guard the ruins.

The Fish that gave rise to Land-living Animals.

Faith in our conception of what a fish ought to be is certainly shattered when we find one that can live for months, possibly for a year, out of water, writes Bashford Dean in *The American Museum Journal*. He refers to a fish which breathes by means of gills when in water, but with a lung during the summer drought, inhaling and exhaling air as tho it were a land-living animal.

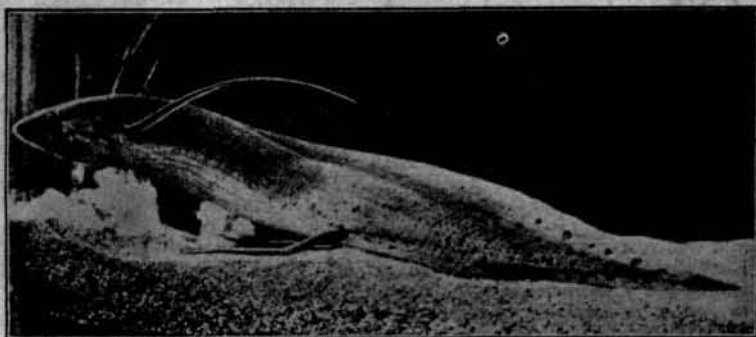
Such an extraordinary fish was lately sent by Doctor Joseph A. Clubb to the American Museum of Natu-

ral History in exchange with the Public Museum of Liverpool. It came from the Gambian region of Africa, coiled up in a kind of cocoon, deeply sunken in a large clod of earth which months before had been a bit of the bottom of a dried-up stream:

"When received at the American Museum the cake of earth showed as a sole sign that anything alive was within it, a little tunnel-like opening where the fish burrowed when the earth was still soft, and through which the fish later secured its supply of air for breathing.

"Indeed it is this opening which gives us the clue as to how the dormant fish can best be examined. For we may begin at the edge of the tunnel and chisel the hard earth away, and on reaching the bottom we may, cutting with greater care, expose the side of the capsule within which the fish is tightly coiled. The whole mass is then placed in tepid water to soften the wall of the capsule (which was formed by mucous secretion on the surface of the fish's body) and thus to allow the fish to escape. Within a few minutes after the present cocoon had been placed in water, the papery wall or shell showed movements, but before the fish broke its way out a trap door was cut in the side of the capsule so that a photograph could be taken. The mass was then again placed in water and within a few minutes the fish emerged."

This lung-fish is now exhibited in an aquarium on the fourth floor of the museum in the hall of fossil fishes. It has been placed there, since it is at home, scientifically speaking, among fishes which lived millions of years ago. It furnishes, in fact an excellent instance of the survival of a race of animals from a very ancient period of time. It has further



The general ancestor of all of us.

claim to our interest, for we can safely say that a lung fish pictures the kind of fish which gave rise to the earliest land-living animals of the stock of amphibians, reptiles, birds and mammals. In fact, the present little fish is known by anatomists to have many striking similarities to the salamanders. Thus, in a general way, its limbs represent a stage between fins and hands, and it uses them in a fashion which suggests the salamander. So, also, in structures of skin, muscles, skeleton and brain the fish is to a certain degree a connecting link between the true fishes and the four-footed animals.

THE CONGRESS AND CONFERENCES AT KARACHI

THE recent session of the Indian National Congress and many of the recent conferences held in Karachi during last Christmas have attracted more than the usual amount of attention. Diverse causes have led to making them memorable in the history of the various institutions. Thus, the Karachi Congress marks an epoch in the history of the National Assembly as having brought much closer than ever before the two great communities, Hindu and Mohamadan. The Karachi Congress paved the way for the All-India Moslem League striking the same note of communal unity a few days after. A special importance attaches to the proceedings of the last session of the Industrial Conference in view of the financial crisis in the Bombay Presidency and the Punjab and the constructive suggestions made at the Conference as to the best way of tiding over the present difficulties and avoiding similar ones in future. The Social Conference was notable owing to its resolution asking for a permissive law legalising monogamy, and the original and weighty speech of Sir Narayan Chandavarkar in which he referred to the important bearing of the South Africa Indian problem and the failure of Indian Banks on the social conditions of India. The last Theistic Conference has gained a unique importance by virtue of its decision to invite the World-Congress of Religious Liberals to hold its sittings in Bombay, Calcutta and Lahore during next winter, backed by the necessary preliminaries to give effect to the decision. The Depressed Classes and Shuddhi Conferences, which have much the same aim in view—the elevation of the depressed Hindu classes—for the first time gave signal recognition to the efforts of each other by exchanging their leaders for the presidency of the Conferences. Sir Narayan Chandavarkar's services in the noble cause of the uplifting of the "untouchables" as President of the Depressed Classes Mission Society of India, Bombay, are well-known; while the Shuddhi movement

possesses no more staunch or earnest advocate and active worker than Lala Lajpat Rai, who recently donated the greater portion of his earnings of several years past—Rs. 30,000—for the education and elevation of the depressed classes.

THE CONGRESS.

It is a matter of history that in recent years the Congress has attracted less attention than before. This gave the organisers of the Karachi Congress very great cause for anxiety. For, though Sind dates its connection with the Congress from its birth in Bombay in 1885, when she sent the two foremost Sindhi leaders of the time—the late Hon'ble Mr. Dayaram Jethmal and the late Hon'ble Mr. Sodharam Mulchand—to make up the modest roll of 72 delegates, various causes had led Sind to postpone the idea of inviting the Congress until a year ago. The idea often occurred to the late Mr. Tahilram Khemchand, C. I. E., but even he and his colleagues, the Hon'ble Mr. Harchandrai Vishindas, the late Mr. P. J. Padshah, and the late Mr. Assanmal, shrank from such an arduous task. Even as early as in 1907 the Hon'ble Mr. Harchandrai thought the idea of holding the Congress in Karachi to be impracticable when I broached the subject on the way back from Calcutta after consulting Mr. Bhupendra Nath Basu, the insurmountable difficulty in his opinion being the financial one. For Sind is not only a small province but also very poor and possesses none of the merchant millionaires of Bombay or wealthy zemindars of other important cities. Even of the small zemindars most are Mahomedans, from whom nothing could be expected in such matters. When, therefore, Sind took up courage in both hands and invited the Congress at Bankipore to hold its sittings in her Capital, her leaders were naturally anxious that no effort should be spared to make it not only successful but notable too. Fortunately, the developments in the Hindu-Moslem question afforded them the desired opportunity, the Hon'ble Mr. Harchandrai

and the Hon'ble Mr. Bhurgri having personally watched these developments at the Lucknow session of the Moslem League early last year immediately after their inviting the Congress at Bankipore to Sind. Hence during the very first months of the last year the idea possessed the Congress leaders here that the Karachi session should be made a starting point for Hindu-Moslem entente. The local Congress organ, the *Phoenix*, took up the question in right earnest and pressed it on the attention of the country throughout the year. In its article on "League and Congress" published in its issue of the 5th April, it observed:

"Sincere endeavours should be made at the sittings of the Congress at Karachi to find out the *modus vivendi* for bringing about a coalition between the Congress and the League"

To this end it was first proposed in some quarters to approach His Highness the Agha Khan to preside at the Karachi Congress. But according to the constitution of the Congress it was found that His Highness, being a resident of the Bombay presidency, could not preside at a session held in that Presidency. The idea had therefore to be given up. Meanwhile some eminent Congress leaders, who were particularly anxious for the attendance of a large number of delegates from different parts of India to a session held in such a distant place as Karachi, were thinking of having as the President Mr. Surendra Nath Bannerji or some such other Congress leader whose personality would in itself be a sufficient attraction. But Sind had made up its mind as regards the principle which should guide the choice of the President; and as according to this the Hon'ble Nawab Syed Mohamed was the best Congress leader available, his name was mentioned at the outset. In support of his election the *Phoenix* advanced the following reasons:

"(1) For the last 15 years no Mohamedan Congress leader has adorned the Presidential Chair; (2) The present time, when the All-India Moslem League has almost wholly adopted the Congress programme and has shown a keen and sincere desire to actively assist the Congress in communal *rapprochement*, is the most opportune for conferring the honour on one of the Moslem Congress leaders and thus giving expression to the satisfaction of our non-Moslem countrymen at the laudable attitude of the League; (3) Lastly, it should be remembered that Sind is essentially a Mahomedan province, in which moreover Mahomedan Congressmen have stood remarkably well the test of sincerity by stoutly declining to listen to the siren voice of the perverse and anti-Congress Anglo-Indian paper of Karachi, which has made it a

part of its creed to throw mud at the Congress and vials of wrath on Mahomedan Congressmen. It will give a death-blow to the bogus anti-Congress agitation skillfully engineered by the *Sind Gazette*, if a leading Moslem Congressman is selected President of the Karachi Congress."

I have dilated on this point at some length to show that the fact which has made the Karachi Congress memorable in the history of the institution is by no means an incidental affair, but one for the happening of which special efforts were made all along the year. To the credit of the various Provincial Congress Committees, which are for practical purposes the electors of the President, be it said that when the peculiar features of the time as well as the local conditions of Sind were placed before their leaders, they readily joined hands in respecting the realities of the situation and unanimously electing the Hon'ble Nawab Syed Mahomed for Presidentship. It will be admitted on all hands that the principle and the procedure followed at Karachi constitute really the only course which would ensure smoothness. Local conditions ought always to be taken into consideration; and if they demand a particular line of action, that ought to be followed as far as practicable. Now, it is only the Reception Committee headed by the local Congress leaders which is fully aware of the real local situation; and though the constitution merely empowers the Reception Committee to reject the proposal of the majority of the Provincial Committees—in which case the All-India Congress Committee makes the selection which is then final—the opinion of the Reception Committee ought to be given much more weight to. Experience of a recent Congress shows the wisdom of this course. The result of the policy followed by the Congress leaders in Sind is that the country has now taken a definite step towards the establishment of cordial relations between the two communities. The number of Mahomedan Congressmen is beyond doubt on the increase. Here in Sind, too, while in the beginning of the last year, we had only the Hon'ble Mr. Bhurgri from amongst Mahomedan leaders who openly espoused the cause, at present there are many others who have openly joined the Congress. Of them the name of Mr. Ghollamalli G. Chagla deserves special mention. He is one of the most prominent and level-headed Mahomedan leaders of Karachi. He not only joined

hand with other leaders in the cause, but next to the Hon'ble Mr. Harchandrai he contributed the most to the successful organisation of the congress. It is a notable fact that the Karachi Congress counts him and Mr. Ghulam Hussain Kasim, two Mahomedans, as the two most active organisers of the Congress. But this is only by the way. Though the number of Mahomedan Congressmen is steadily on the increase, their numerical strength is by no means the true criterion of their influence, both in the Congress as well as the Moslem League. In the Congress their voice carries remarkable weight; Hindu and Parsi leaders are so anxious to abide by their wishes as far as possible, that they extend very great indulgence to them. Thus, to take recent incidents, at the Bankipore Congress an amendment put forward by two leaders of the United Provinces having bearing on Hindu-Mahomedan question was ungrudgingly withdrawn at the request of Mr. Mazhar-al-Haque. Here in Karachi the non-Moslem Congress leaders went so far as to drop the usual reaffirmation of the important resolution regarding the extension to local bodies of the system of special electorates at the suggestion of Mr. Jinnah and other Moslem Congressmen. In the Moslem League, too, this Moslem Congress party wields very great influence and enjoys much popularity. In fact they have succeeded in making many members what the *Englishman* once called the "Fighting organisation" great admirers of the Congress. At the Lucknow session of the League early last year the mention of the Congress was hailed with enthusiastic applause; while at the last session at Agra the Moslem Congress Leaders were given an ovation. The disproportionately large influence which these leaders wield in the Congress has given rise to dissatisfaction and adverse comments in some quarters and at the Karachi Congress this feeling was given expression to in a very marked manner by delegates from the United Provinces and the Punjab, for which there was perhaps some justification. But it should be remembered that the far-reaching character of the services, which these Moslem leaders are rendering to the cause of National Unity making the Congress and the League not rival and antagonistic institutions as some Anglo-Indians would make them but separate grounds for the fulfilment of the same main object—the promo-

tion of Hindu Mahomedan rapprochement—cannot be over-estimated and since the Hindu community by virtue of its great advance in almost all directions stands in the position of an elder brother to the other community, its leaders ought not to grudge special indulgence to the representatives of the latter as a matter of wise and far-seeing policy.

The most inspiring and eloquent speech of the Congress was the one made by Mr. Bhupendra Nath Basu while proposing the resolution on this subject. By his remarkably conciliatory and well-conceived speech he raised the enthusiasm of his audience consisting of Hindus and Mahomedans to a very high pitch. He at once began with the meeting point which had made it possible for them to discuss the subject and that point was the recent declaration of the Moslem League in favour of self-government for India. This was also the ideal set before itself by the Congress, and Mr. Basu observed that the misunderstanding that divided them having thus disappeared Hindus and Mahomedans should clasp one another in brotherly embrace. "The India of to-day is not the India of the Hindus or of the Mahomedans or of the Anglo-Indians," the speaker said, "but it is the India of the Hindus, Mahomedans, Parsis, Christians, Anglo-Indians and Europeans." Reminding the audience that the God Krishna of the Hindus and the great prophet of the Mahomedans recognised the equality of man, he appealed to both the communities to forget, and if necessary to forgive the past, and to march together on the onward path of progress under one common banner.

The speech of Mr. Wacha on this resolution was very short but none the less inspiring and impressive. The great Congress patriarch ventured upon a prophecy in the following words, which evoked repeated and prolonged applause:—

"I daresay you have all read in the Christian Scriptures of the Nativity of Christ and the Star of Bethlehem. In my opinion the Indian National Congress is bound to achieve a new nativity, I have no doubt that you have entered that age. I do hope and believe that this new age of Bethlehem will find a new Jerusalem and that the new Jerusalem will be Self-Government."

It will thus be seen that the Karachi session has justified more than any previous session the representative character of the institution, and it is no exaggeration to say that the Karachi Congress will live in the modern history of India as having

brought Hindus and Mahomedans practically on one platform for the first time in the history of British India. The spirit of co-operation shown between these two great communities at the last Congress is one of the most hopeful signs of the day and furnished striking evidence of the trend of the better minds of the India of to-day. In this connection it will be remembered that Mr. Montagu made the following important statement in Parliament in August last :

"The maxim *"divide et impera,"*—one of the most dangerous maxims,—has no place in our text-book of statesmanship. I can state emphatically that, if the leaders of the Musulman and Hindu communities could meet and settle amongst themselves some of the questions which from time to time arise out of and foster differences of opinion and tradition, they would find ready co-operation from the Government."

The leaders of the Mahomedan and Hindu communities have so met; and it was simply with a view to make an amicable private settlement on a reasonable and lasting basis of the questions referred to by Mr. Montagu possible that the Hon'ble Mr. Harchandrai appealed to the Congress leaders so strongly in the subjects committee for the dropping this year of the affirming of the resolution regarding the extension to Local Bodies of the system of special Electorates. It was contemplated that the Moslem League should follow the precedent of the Congress and drop the resolution on the subject this year and that the leading representatives of the two communities should meet together in the course of this year to find out a workable solution of this difficult problem. Mr. Jinnah and the other Moslem leaders who brought round the Hindu Congress leaders on this point, did their part in the League and pleaded hard there for the dropping of the Resolution in question. It is noteworthy that His Highness the Agha Khan joined hands with them so whole-heartedly and appealed to the leaders of the League to agree to the proposal. The proposition was nevertheless lost; but those who have carefully watched the proceeding of the League from the time of its inception will agree that the voting of 89 as against no less than 40 is a moral victory for Mr. Jinnah and his party. All these events go to show that the time has arrived for the re-formation of a Hindu-Moslem Committee like the one appointed at the Moslem Conference held at Allahabad on the New Year's Day in 1912 under the presi-

dency of Sir William W. Wedderburn, which should address itself actively, boldly and wisely to the questions referred to by Mr. Montagu during the current year. Meanwhile, it may be hoped that the Government will no longer hesitate to do its part and to give the ready co-operation promised by Mr. Montagu in this important work.

The Karachi Congress was notable in several other particulars, too. In the first place may be noted the concentration of its attention on only about half a dozen subjects only, and the other resolutions being moved from the chair. By a curious coincidence the authorities of the Social Conference, too, had decided upon the procedure about two months before the Congress and adopted it this time with success. In some quarters the innovation has not been welcome; and the *Leader* of Allahabad has made it a ground for complaint that "a disproportionately large number of resolutions was put from the chair." But there can be no doubt that this new departure is fraught with great usefulness, for it is likely to be developed later on into an active propaganda and to make the Congress a more effective national agency for the purpose of focussing the attention of the people as well as the Government on those questions only which require immediate debate and urgent consideration. A good beginning was made in this direction by giving special importance to the resolution relating to the position of our countrymen in the British Colonies of South Africa. It had become known to the public both in India as well as England that the South African question would form a very important theme at this Congress; and in view of the public feeling running so very high amongst all classes and communities throughout India our antagonists were expecting many wild and violent speeches on the subject which they intended to make the most of for throwing mud at the Congress. Thus, for instance, the *Birmingham Post* had told its readers in advance that the South African question would be used by Congress politicians this time as "a theme of much flatulent oratory." But the remarkable moderation observed throughout the proceeding of this session and to which the speeches on South African resolutions were no exception, had taken the wind out of the sail of our opponents: and after the

receipt of Reuter's none too generous report on the Congress, even the *Birmingham Post* was compelled to revise its judgment and note with satisfaction in its issue of the 30th December that "the tone has this year been one of reasonable moderation." In fact the Congress leaders were so determined to err on the safe side that they even dropped the recommendation of retaliatory measures by the Government of India as a protest against the intolerable attitude adopted by the British Colony towards His Majesty's Indian subjects. It will be remembered that the Hon'ble Mr. Gokhale has from the outset been very keen upon this point; and at the public meetings held throughout the country on this subject the resolution relating to this subject has invariably been passed. But as His Excellency the Viceroy, who has evoked such great admiration and achieved so much popularity among the Indians by his memorable speech at Madras, disfavours this step as impracticable, the Congress leaders were evidently led to drop the question out of regard for His Excellency and as a mark of gratitude for the heroic stand he has taken in connection with the South African problem. Mrs. Annie Besant, however, has denounced this omission in her new paper, the *Commonweal*; and certainly this step would not have been taken if the Hon'ble Mr. Gokhale had not been unavoidably kept away from the Congress. Of the speeches made on the subject of the South African problem the speech of Lala Lajpat Rai deserves special mention. It was at once moderate, forcible and eloquent and moved the audience to tears. But every one missed the great orator of Bengal, Mr. Surendranath Bannerji, who would in his inimitable way have utilised the opportunity to make a handsome collection as usual for the relief of the persecuted and suffering Indians in South Africa. Immediately after the Congress, however, Lala Lajpat Rai addressed a public meeting in the Congress Pandal on the question, at which several thousands were subscribed by Sindhis in addition to those collected by the local South African Indian Committee.

It is noteworthy that the work of the Congress was carried on without the leading stalwarts of the Congress. The announcement at the last moment of the inability of Mr. Surendra Nath Bannerji, Sir Pherozeshah Mehta, the Hon'ble Mr. Gokhale

and Pandit Madanmohan Malaviya, who had intimated their intention to attend the Congress, created great depression first; and it was feared that the Congress would be as tame as the previous one. The remarkable success of the Karachi Congress is, therefore, very significant, as it shows—to quote the leading Indian paper of Bombay—"that no person or individual is indispensable to the development of any organisation, and that all organisations need more of the rank and file to give it permanence and vitality." It is noteworthy that at this Congress the General Secretaries Mr. D. E. Wacha and Mr. Khare, laid down the burden of their offices. Mr. Wacha has served in this capacity for no less than 18 years; while Mr. Khare has held the office for 6 years. For several years much dissatisfaction was felt in some quarters at the arrangement by which these two important offices had practically become the monopoly of the Bombay leaders. At the Bankipur Congress this feeling was given vent to and it was proposed there by some Bengal delegates that the offices should be assigned in rotation to the different provinces and that two Madras leaders should be elected as General Secretaries on the occasion. The latter proposal was carried out this time and the leading representatives of the Mahomedans and Hindus of Madras—the Hon'ble Nawab Syed Mahomed and Mr. Subba Rao—were elected. It is to be fervently hoped that the new General Secretaries will at once address themselves to the important task of making the Congress organisation an all-the-year-working body and thus remove the reproach that it is only a three days' affair. At the Bankipore Congress arrangements were made for the appointment of a paid Assistant Secretary. The necessity of having a paid whole time worker is paramount; and it is a pity that the idea could not be carried out last year, for the need of such a worker is particularly felt in a province like Sind for popularising Congress ideas and creating popular enthusiasm. As it was, this important work remained undone in Sind. Evidently the retired General Secretaries were unable to give effect to the Bankipore resolution for financial considerations. In this respect the new General Secretaries are fortunate; for while there is said to have been a deficit of about Rs. 15,000

at Bankipore, a surplus of no less than Rs. 10,000 is expected here at Karachi. The constitution of the Congress provides that the All-India Congress Committee should make adequate provision for the expenses of the work devolving on the General Secretaries out of, amongst other sources, the surplus at the disposal of the Reception Committee. Hence there can be no question of the financial difficulty coming in the way of the General Secretaries starting a permanent organisation to carry out the Congress work throughout the year. But, apart from this, if the Indian Industrial Conference is able, through the energy and enthusiasm of its General Secretary, Rao Bahadur R. N. Mudholkar, C.I.E., to keep a paid Assistant Secretary, there can be no justification for the Congress organisation not being able to do the same.

The usual high level of speeches naturally suffered owing to the absence of Mr. Surendra Nath Bannerji, Sir Pherozeshah Mehta, the Hon'ble Mr. Gokhale, Pandit Madanmohan Malaviya, Messrs. Ambica Charan Majumdar, Vijjaraghavachariar, Mazhar-ul-Haque. But nevertheless Mr. Bhupendranath Basu, Lala Lajpat Rai, Mr. Wacha, Mr. Jinnah and Dewan Bahadur Govind-raghava Aiyer maintained the best traditions of the Congress by their eloquent, well-informed and moderate speeches. The welcome speech of the Hon'ble Mr. Harchandrai was also very well received. It is a pity that the Congress missed the address of that great friend of India, the Revd. Dr. J. T. Sunderland, M.A., D.D., of America, who is at present on tour in India in connection with the organisation of the sittings of the World Congress of Religious Liberals in India. Dr. Sunderland has been an active friend of India for nearly two decades; and those who were present at the eleventh session of the Congress held in Poona in 1896 under the presidency of Mr. Surendra Nath Bannerji, will remember that Dr. Sunderland's address at that Congress was one of the notable features of the session. This time Dr. Sunderland came to Karachi and presided at the All-India Theistic Conference. He attended all the sittings of the Congress and expressed his desire to speak. But, though he had been given a special invitation to attend the Congress, he was not a delegate and hence the constitution stood in the way of his taking active part in the Con-

gress. Now, the rules for the conduct and regulations of the Congress meetings as adopted by the Congresses of 1908, 1911 and 1912, do insist that "that proposers, seconders and supporters of the Resolutions shall be delegates. But Rule 13 also provides that the President... may allow any distinguished visitor to address the Congress." In the face of this express provision it is hard to conceive what led the Congress leaders not to accede to the wish of Dr. Sunderland on the ground that he was not a delegate. Evidently there was some bungling; but the fact remains that the Congress missed a very interesting and instructive speech. Dr. Sunderland, however, made a striking speech at the Social Conference. His observations were very thoughtful and suggestive, and a few of them might be mentioned here. He said that proper social advancement was fundamental to political advancement and it must go hand in hand with industrial advancement. He had attended the meetings of the Congress and was in full sympathy with its splendid work. Men from different provinces, following different religions, belonging to different sects, working for greater political liberties, ought to be supported by all, and it was but proper that in that pandal the Social Conference was held. The two must go hand in hand for the progress of the country.

The Karachi Congress arrived at the important decision to send a very influential deputation to England this year to place before the British public and the authorities there the Indian views on the South African question, the Press Act, Reform of the Indian Council and the separation of Judicial and Executive Functions. The United Provinces have already formally selected Mr. Bishan Narayan Dhar, ex-President of the Congress as the representative of the Province on the deputation. Amongst the rest the names of the Hon'ble Mr. Gokhale, Mr. Bhupendra Nath Basu, Mr. Mazhar-al-Haque, Lala Lajpat Rai, Mr. Subbarao Pantalu, Mr. Jinnah and Mr. R. C. P. Ramaswami Iyer are mentioned. Considering the good results achieved by the previous Congress deputations it is hoped that the efforts of this deputation will also be attended with success.

The Karachi Congress has attracted more attention at the hands of the Anglo-Indian press than most of the recent ones

Comparatively they are this time unusually considerate. But they have not missed the opportunity to proclaim the inutility of the Congress in view of the Reformed Councils. Evidently they are determined not to be disillusioned or dislodged from their position. Otherwise there is no reason why they should have revived the false plea after it had been met so successfully by the Hon'ble Mr. Harchandrai in his welcome address. Some English papers have also advanced the same ground to belittle the noble work of the Congress. In view of these facts the following remarks of Mr. Harchandrai are worth reproduction :

"Of late it has been ceaselessly dinned into our ears by those, who had been only a little while ago denouncing us as dreamers, as unpractical politicians and visionary agitators, that after the Council Reforms, the *Raison d'etre* of the Congress had disappeared, its occupation gone, and that it had better pack up and depart, as its functions could be more effectively exercised through the Legislative Councils. Our replies to this unsolicited and disinterested advice are: first, that to close the institution whose activities gave us the Council Reforms would be killing the means through which more reforms may be acquired: second, that, that is not the be-all and end-all of the Congress which has other purposes to serve besides. Here the Bengalee, the Parsi, the Madrasi, the Mahratta, the Punjabi, the Sindhi meet together year after year, thereby drawing closer the ties by which the Congress has knit them. They compare notes, take stock of the progress made and the aspirations unfulfilled, the grievances unredressed, consider the wants of individual Provinces as well as the interests of the whole country and plan out the action for the future. Besides it is only through the weight and influence of this Assembly that we can achieve some of the objects concerning our Nation as a whole. Take for example the acquisition by the Indian people of a status of equality with the other members of the British Empire the importance of which has been only recently accentuated by the treatment our South African brethren are receiving at the hands of the Union Government, and British Indian immigrants of other Colonies are receiving there. Then again it is only at this platform that we can achieve the ideal so dear to our heart, the value of which has been urged upon us by all well-wishers and friends, viz., the welding together of the different elements of our country into one homogenous whole."

Lastly, it is worthy of note that Sind is the smallest subprovince which has ever invited the Congress. As stated in the "Notes" of the last issue of the *Modern Review*, its population is smaller than that of the district of Mymensing. It has already been noted that it is a very poor province. Then, again, it is the most Mahomedan province—about 80 p. c. of the population being the followers of the religion of Mahomed. Most of the zemindars are Mahomedans; while the few Hindu zemindars or merchants (who

are by no means possessed of riches as understood in Bombay and Calcutta) take no interest in public affairs. Nor does Sind possess lawyers rolling in wealth, such as one comes across in Bombay and Calcutta. Public life in Sind has not yet reached a very high watermark. But though Sind has lagged behind in other directions the same can hardly be said of Sind in regard to the Congress. For Sind was from the outset fascinated by the late Mr. Hume's idea of evolving a common Indian nationality through the medium of the Congress. As already stated, amongst the 72 delegates who attended the first congress in 1885 were the two great leaders of Sind—the Hon'ble Mr. Dayaram Jethmal and the Hon'ble Mr. Oodharam Mulchand. In their days they occupied much the same position in the public life of Sind which the Hon'ble Mr. Harchandrai occupies to-day. They were both Presidents of Karachi Municipality and representatives of Sind on the Bombay Legislative Councils. The late Hon'ble Mr. Justice Tayebji, President of the third Congress held at Madras in 1887, referred to the death of Mr. Dayaram Jethmal in the following terms :

"We have to mourn the loss of Mr. Dayaram Jethmal, the founder of the National party in Sind and a distinguished gentleman belonging to this (Bombay) Presidency."

Mr. Dayaram Jethmal was not only the first leader of the Congress movement in Sind but also the pioneer of every political and semipolitical movement of the time. He thus holds a unique place in the recent history of Sind. His colleagues were Mr. Oodharam Mulchand and Mr. Dayaram Gidumal, I. C. S. (retired). The latter, who was the right hand of Mr. Dayaram Jethmal in all his public work, says of him in his biography of Mr. Hiranand : "He was a thoroughby self-made man, and his life is a remarkable example of self-education and self-help. He rendered invaluable service to the Karachi municipality and to the public of Sind, and his tact and sweet reasonableness were such as to disarm even his opponents. He was a tower of strength to the people. . . . An eminent lawyer and patriot, whose forensic ability has hardly yet been equalled in Sind, he was also the life and soul of the Sind Sabha (a non-sectarian association for the promotion of the interests of all communities, as distinguished from the Sind Hindu Sabha, started by the late Mr. Tahilram Khem-

chand, c. i. e., later on Mahomedan leaders established a secatrian association in Sind). He was the leader of the movement for starting a college in Sind, and the Sind College is rightly called after him." On the death of Mr. Dayaram Jethmal in 1887 which Mr. A. O. Hume, the Father of the Congress, deplored very much as a severe blow to the Congress cause in Sind in his letter to Mr. Harchandrai, the mantle fell on the Hon'ble Mr. Oodharam Mulchand, not only as the Congress leader but also as the President of the Karachi Municipality and the representative of the province in the Bombay Legislative Council. But like a far-seeing man the late Mr. Hume was particularly anxious to enlist the active sympathies of the rising generation; so he repeatedly approached Messrs. Tahilram Khemchand, Harchandrai Vishindas and Hiranand Khemsing to take up the Congress work in Sind under the leadership of Mr. Oodharam Mulchand. Had the Father of the Congress been living to-day, it would have gladdened his heart to find the latter two having taken a leading part in the organisation of the Congress sitting in Sind. The late Mr. Tahilram Khemchand succeeded Mr. Oodharam as the leader of the Congress party and the President of the Karachi Municipality. He tried his best to raise public life in Sind to the high pitch which it had reached in the days of Mr. Dayaram Jethmal. He started the Sind Hindu Sabha. In his welcome address, the Hon'ble Mr. Harchandrai Vishindas, who was his right hand throughout in every public work, referred to him in the following terms:—

"The idea of holding a session of the Congress in Sind was a dream of the late Mr. Tahilram Khemchand, c. i. e., who, if alive, would have been addressing you in these words of welcome from this seat. In him Sind lost at the prime of life a leader of great achievement as well as promise. His lofty conception of public life, righteous discharge of duty with a sole eye to the common weal without ostentation and regardless of the plaudits or gibes of the multitude, serve as a beacon light to all the public men of this Province."

After Mr. Tahilram the task of leading the province fell upon the Hon'ble Mr. Harchandrai. As President of the Sind Hindu Sabha he toiled hard for the welfare of the Sindhis in general and Sind Hindus in particular. The notable event of this period was the holding of the First Sind Provincial Conference at Sukkur in 1908, which owed its inception to Mr. Khemchand Amritrai, secretary of the Sabha, and its success

particularly to the late Dewan Pessumal Sowkiram, Chairman of the Reception Committee, and Mr. Himatsing G. Advani, General Secretary. The patriotic spirit displayed there was indeed a revelation to all, disclosing as it did the potentialities of a vast solidarity in Sind. It was there that the aspiration of holding an early session of the Congress in Sind was conceived in a practical manner, though at the previous Congress at Surat several leading Sindhis had thought of inviting the Congress to Sind. The President, Mr. Harchandrai, exhorted Sindhis strongly to hold such Conferences every year as a preparatory step for the holding of the Congress in Sind. So next year the Conference was held at Hyderabad under the presidency of Mr. Himatsing G. Advani, which was organised mainly by R. B. Dewan Hiranand Khemsing, Mr. Mathuradas Ramchand and Mukhi Jethanand. Karachi, however, preferred to hold the sitting of the Congress rather than the Conference. Meanwhile the Sind Hindu Sabha had practically disappeared, and public life in Sind was on the decline. A supreme effort was essential to give a fresh impetus to the public life of Sind. Fortunately, by this time Mr. Harchandrai had come to occupy a unique position in the province like the late Mr. Dayaram Jethmal. In addition to being the accredited leader of Sind, he represented her on the Bombay Legislative Council. Later on he became the President of the Karachi municipality, to which office he was elected by the unanimous vote of the elected as well as the nominated municipal councillors. He was thus fully in a position to come to the rescue of Sind; and he was quite equal to the occasion.

Such was, in brief, the situation in Sind when the Hon'ble Mr. Harchandrai invited the Congress at Bankipur to Sind. When the difficulties in organising the session of the Congress in Sind are taken into consideration, it will be conceded that the Karachi Congress constitutes the crowning glory of Mr. Harchandrai's life. It is literally true that but for him the holding of a Congress session in Sind would have remained a dream as before. As if there were not sufficient obstacles in Mr. Harchandrai's path, several unforeseen difficulties arose. The *Sind Gazette* was the first to set the ball rolling in this direction. The Anglo-Indian organ of Karachi

could not reconcile itself to the idea of any Sindhi Mahomedans joining the Congress movement. So when it found that the Hon'ble Mr. Bhurgri, the recognised Moslem leader of the Moslem province, had the temerity not only to go to the Bankipore Congress as a delegate but to second Mr. Harchandrai's invitation to the Congress, the *Sind Gazette* went into hysterics and observed that the event there was enough to shake no less than three continents, Asia Europe and Africa! Throughout the year the *Sind Gazette* spared no efforts to keep Sind Mahomedans aloof from the Congress. These efforts are said to have received some support from high quarters. There were some other local difficulties, as usual. Of course, no substantial help was expected from the Parsi community of Karachi, which contains no adherents of the old school of Mr. Dadabhoy Naoraji and Sir P. M. Mehta amongst its leaders. To it the trenchant remarks of Mrs. Annie Besant in the *Commonweal* on "The Congress and the Parsis" apply with special force. But even the little help that could reasonably be expected was denied. To cap this came the recent financial crisis, which affected all classes of Sindhis. But Providence did not forsake Mr. Harchandrai. At the very outset Seth Isardas Assanmal, the prince of Karachi merchants, who had not long before set aside landed property worth three lacs for charity, came out with a donation of Rs. 500. This handsome contribution made the work of providing the sinews of war—the most difficult work for a province like Sind—comparatively easy; and eventually over Rs. 28,000 were collected, apart from about Rs. 11,000 from the sale of delegates' and visitors' tickets, etc. The most valuable help, however, came from an unexpected quarter, which completely changed the tone of the organisation. I refer to Mr. Ghullamalli C. Chagla, ex-President of the Karachi Municipality and a recognised leader of Karachi Mahomedans. The Hon'ble Mr. Bhurgri's accession to the rank of Congress leaders was a notable event; but Mr. Chagla's acceptance of the important office of the General Secretary of the Reception Committee was a source of still greater support to the Congress cause. For he being a most conscientious and thorough worker, as expected, he acquitted himself most admirably in the Congress work and, in fact, he

mainly bore the brunt of the active work of organisation with the help of his lifelong colleague, Mr. Ghullam Hussain Kassim. Apart from this invaluable help he by his very presence gave the lie to the spurious anti-Congress agitation engineered by the *Sind Gazette*, and showed that as in other advanced provinces the better mind of the Moslem community here was beyond doubt in favour of the Congress. The Karachi Congress will remain memorable for Mahomedans having taken the most prominent part not only in its proceedings but also in its organisation. This happy departure was befittingly initiated in Sind—the most Mahomedan province in India. Amongst the delegates and visitors, too, Mahomedans were more in evidence at this Congress than at any of the previous ones. The outside provinces did not send more than about 125 delegates; but Sindhis made up the deficiency. The outside delegates were particularly well impressed by the arrangements of the Reception Committee; and many of the leaders present remarked that in this respect the Karachi Congress had set an example to other parts of India. The General Secretaries were so pleased that they and the President of the Bankipore Congress wrote to the Hon'ble Mr. Harchandrai:

"We have been at many a Congress, but have seldom noticed such marked unity of purpose, such harmonious co-operation....."

The important question now arises: Is the Karachi Congress to have any permanent effect upon Sind? Does the Karachi Congress constitute a proof that Sind will no longer be a "Sleepy Hollow," or will she—like that fat boy Joe of the *Pickwick Papers* who betrayed an unlimited capacity for sleeping—go to sleep again for a decade or more, as she did after the ninth Bombay Provincial Conference held in Karachi in 1896? At the Sukkur Conference the venerable Chairman of the Reception Committee said that the latter event would not have taken place, "had not our revered guide and philosopher, Mr. Dayaram Jethmal, departed this life unseasonably." Fortunately, the Hon'ble Mr. Harchandrai is still in the prime of his life; and, what is more encouraging, he is more than ever desirous to carry out his resolve publicly made by him while concluding the Presidential remarks at the Sukkur that "he would devote his remaining days

to the service of the Motherland." Pessimists and prophets of evil of whom Sind has her full share are not wanting who have dimmed it often into our ears that the Congress would leave no permanent effect upon the public life of Sind. It is for the Hon'ble Mr. Harchandrai to falsify their prognostications. One of the ways to do so is to revive the annual Sind Conference. At the Sukkur Conference Mr. Harchandrai had pointed out that

"The divisional Conference was a necessary step for Sind to prepare itself for taking its proper part in the regeneration of the country. Moreover, the divisional Conference was particularly necessary in Sind owing to its peculiar land tenure, agrarian conditions and special maladies like the *Rasai* and, above all, owing to its geographical isolation from the Presidency proper. Such a Conference would also serve "to overcome the demoralising apathy that has eaten into our vitals in the past and to conserve our energies in perpetual working order by constantly placing before our mind's eye our wants and grievances."

Another means to the end is to revive the Sind Hindu Sabha—or, what would be infinitely better as well as in conformity with the spirit of the time and the present situation in Sind, the Sind Sabha—a non-sectarian organisation. With such patriotic, broad-minded and sincere colleagues as the Hon'ble Mr. Bhurgri, Mr. Ghullamalli Chagla and Mir Ayub Khan of Las Beyla, it would not be difficult for Mr. Harchandrai to make the proposed Sind Sabha a reality and a highly useful institution. By thus bringing together leading representatives of the two great communities in Sind on this common platform, Sind will

serve as a permanent object lesson to other parts of India particularly to the United Provinces and the Punjab where the Hindu-Moslem question is so very acute. As for funds for the purpose it may be arranged to devote about half of the surplus of the Congress funds for this noble object. Then, there is the press, which is in a deplorable state in Sind. It calls for a Sir Pherozechah Mehta to come to its rescue. The very generous response which Sind has made to the call of Mr. Harchandrai in regard to the Congress will, it may be fervently hoped, encourage him to venture upon fresh fields in the service of the public.

But whatever be the effect of the Congress upon the future public life of Sind, there is no gainsaying the fact that it has for the present atleast infused new life into the province. This fact should encourage other small provinces in India to follow Sind. The very fact that they would have to organise a Congress session will keep them busy for a year at least and thereby give an impetus to public life there, apart from the wholesome indirect moral effect. On this ground it would be more profitable if Congress leaders made special endeavours in future to hold Congresses in small provinces and cities rather than in big places like Bombay, Calcutta, Allahabad, Madras and Lahore.

(To be concluded.)

HASSARAM VISHINDAS.

MEDICAL ADMINISTRATION OF INDIA

BY THE HONOURABLE DR. NILRATAN SIRCAR, M.A., M.D.

THE present system of medical administration of India has for some time past been attracting considerable attention. It is a matter which vitally concerns the Indian people, as affecting not only their physical well-being, but their national self-respect and, to a certain extent, their purse as well. It may not, therefore, be out of place here to try to understand the present position of affairs

in this connection, and see how best to cure the defects of the system now in vogue.

On an analysis of the State department of medicine in India, we find that on the military side it is represented by—

1. The Royal Army Medical Corps officers, who are for the time being stationed in India, solely for the benefit of the European soldiery.

2. The military section of the Indian

Medical Service, attached to the Indian regiments.

3. The military section of the Military Assistant Surgeons.

4. Sub-Assistant Surgeons in military employ.

On the civil side of the medical department there are—

1. Officers of the Indian Medical Service, placed in purely civil charges, e.g., in District Civil Surgeoncies, in the Sanitary Service, in Medical Colleges and Schools and in departments of scientific research.

2. Members of the Uncovenanted Civil Medical Service, a class which is on the way to extinction.

3. Civil Assistant Surgeons, mostly medical graduates of the Indian Universities, and a few possessing European qualifications. A very limited number of this class is employed in Civil Surgeoncies in unimportant districts, the rest of the service working in a subordinate capacity.

4. Military Assistant Surgeons who are in civil employ, either as District Civil Surgeons, or apothecaries and house-surgeons. Unlike the Civil Assistant Surgeons, this class is not recognised by the General Medical Council of Great Britain as qualified practitioners.

5. Sub-Assistant Surgeons employed in purely civil work in the districts and sub-divisions.

It will appear from the above that on the military side there are two distinct higher Services—the R. A. M. C. (formerly A. M. S.) and the purely military section of the I. M. S. This fact, coupled with the circumstance that the I. M. S.—those members of it who are in civil employ—also monopolise the important posts in the civil medical administration, leads to inconvenience and want of economy. There are weighty official pronouncements to this effect, which would show that the evils of the present system have been recognised by the highest military and Civil authorities quite as much as by the Indian people.

As early as 1862, His Excellency Sir Hugh Rose observed that "it would be of most essential benefit to the military and civil interest, if the Government were to create a distinct Civil Medical Service for India, quite independent of the Army." In 1877, the Government of India wrote in a military letter that "it has been frequently urged and admitted that the result

of the double system (meaning thereby the maintenance of two distinct military medical services) is extravagant expenditure and inefficiency." In reply to this, the Duke of Argyll expressed his entire concurrence with the views regarding the expense and inconvenience attendant on the double military medical staff, and agreed to the separation of the civil from the military administrative duties. The schemes of reform that were then formulated one after another were not without serious defects and proved abortive.

In 1881, the Government of India deputed Surgeon-General Crawford and Surgeon-General Cunningham to investigate into the subject. And we find this expert Committee recommending the amalgamation of the Army Medical department of England and the military section of the I. M. S, and the organisation of a new Civil Medical Service. As the exclusion of Indians from the Commissioned Medical Service formed a part of the scheme, it did not find favour with Lord Kimberley, the then Secretary of State. At a subsequent stage, in 1900, Lord George Hamilton, then Secretary of State, expressed "unwillingness to accept proposals based upon the assumption that sufficient medical qualifications will never be found in India or elsewhere outside the Indian Medical Service." In quite recent times, again, Lord Morley interested himself in this question, and made a liberal declaration in recognition of the growing claims of the independent medical profession for taking its just share in the medical administration of India.

While the authorities in England have uniformly ranged themselves on the popular side—which is also the side of justice—in this question, the advisers of the Government of India have not always succeeded in taking up an equally impartial attitude. As Lord Wolseley observed, in his minute on the question of the reorganisation of the Military and Civil Medical Services of India, the question is "rendered difficult by the vested interests and service prejudice, which are allowed to enter largely into the arguments and reasoning of those to whom we should look for information. It is impossible to obtain a really impartial opinion on it from medical officers, all of whom are anxious to aggrandise their own service at the expense of the other."

The time-honoured plea on which the present monopoly of the high civil offices

by the Indian Medical Service is sought to be justified is that these officers serve as a "reserve" "whose services would be available on the out-break of war." But on a little examination it will be seen that the present arrangement which, as we read, is "utterly indefensible from a military point of view," pleases neither the military authorities nor the civil population. Surgeon General Haddon refers to this "reserve" as existing only on paper. In tracing the origin of the present system, General Mansfield found that "there being no fund of general practitioners on which the Government can draw for Civil Medical purposes, as is the case in England, or in a British Colony, the Government drew on the medical service of the army for its instruments on civil account." As Lord Wolseley thinks, the safest course in approaching the subject is "to consider the subject as if we had been called upon for the first time to devise a medical system for our public service in India."

If one were to carry the "reserve" theory to its logical consequence, the continuity of the beneficent policy of Government, as manifested in medical institutions and the sanitary and research services, which are all staffed by the I.M.S. officers, would be liable to be broken at any moment by the slightest breath of war. As this is unthinkable, the I.M.S. in civil employ—at least the large majority of such officers—cannot be looked upon as a "reserve". We are supported in this view by the fact that the actual occasions when this "reserve" had to be drawn upon, so far as is known to the people, have been few and far between, and the number of I. M. S. officers thus called away from their civil duties have so far been very small. But when we find the present Director-General making a statement before the Public Services Commission, that the civil "reserve" of the I. M. S. is a very tangible thing, and is very largely drawn upon, we begin to suspect the correctness of our vision, and tremble for the physical well-being of our people, entrusted as it is to a body of men who may have to leave off their peaceful work at any moment: for it is well-known that the I. M. S. now enjoys a monopoly of all the higher civil medical appointments in India.

In his well-known despatch on the subject, however, Lord Morley thus observes:—

"Since 1899, successive Secretaries of State have

drawn attention to the objections to the indefinite extension of the cadre of the I. M. S., for the purpose of providing for miscellaneous appointments, for which that service, though it may offer well-qualified candidates, is not the only and may not be the most economical source of supply. Notwithstanding the necessity for restriction of the cadre of the I. M. S., it has in recent years continued to increase. . . . I have consequently decided that the time has now arrived when no further increase of the civil side of the service can be allowed, and when a strong effort should be made to reduce it by gradually extending the employment of civil medical practitioners."

In their despatch dated the 20th August, 1908, which preceded Lord Morley's final despatch quoted above, the Government of India were constrained to admit that "to the extent of about one-third, the (I. M. S.) officers in civil employ do not form any part of the real war reserve, and there would be no military objections to the transfer to independent practitioners of the civil appointments held by them." The Simla authorities, after making this admission, proceeded to "consider whether there are objections *on other grounds* to such a transfer"; and by a characteristic process of reasoning they came to the conclusion that, among other things, "the necessity of maintaining the attractiveness of the I. M. S. should be borne in mind," and "nothing should be done to lower the efficiency of the Medical Schools and their hospitals." On these conditions, the Government of India were prepared to concede that the advance in the direction of employment of independent medical practitioners in the higher civil appointments, "should be very gradual, and in the main, though not exclusively, from the bottom."

While we hear much about the necessity of maintaining the attractiveness of the I. M. S., and the efficiency of the medical institutions, not a word is anywhere said about the grave injustice which the present I. M. S. monopoly of higher civil appointments perpetrates on the independent practitioners. Under the present system almost all the important hospitals are closed against independent practitioners—a thing unknown outside India. Then, as regards the efficiency of the medical colleges and their hospitals, we are afraid the gospel of "attractiveness of the I. M. S." not infrequently determines the attitude of the authorities in many matters where any consideration other than that of true efficiency and public interest would be quite out of place. It is a matter of common knowledge that

changes are very frequent even in the more important chairs in our medical colleges, and one man very often leaves a chair and occupies an altogether different one if the latter falls vacant and proves more attractive. And, let us be frank, we are not prepared to admit that the I. M. S. invariably stands for all-round efficiency and specialisation in every conceivable branch of the science of medicine. As a matter of fact, we find that distinguished men, who have achieved any great renown by original work, are not common amongst the professors at the present day.

That the service barrier impedes progress in every direction, is also apparent from the fact that the higher posts in even the research department are reserved for the I. M. S., as if specialistic knowledge can not be found anywhere else. It is to be doubted if Government always get the best value of the Indian tax-payers' money by thus excluding outsiders from responsible work in the departments of medical and sanitary research.

The only remedy for the present evils, some of which we have tried to explain above, would be the amalgamation of the military branch of the I. M. S. and the R. A. M. C., and the formation of a separate civil medical department (*not* a "Service") from the profession in India and England gradually to replace the civil side of the I. M. S. This would not only lead to greater efficiency, but to economy as well. Under this scheme, all appointments, whether in the department of medical education, research, medical relief, sanitation, jails (the medical charge only) or medical administration, should be made from the independent profession after advertisement, merit being the sole test of competency.

The department of medical education

should be independent of the authorities of medical administration, being entirely under the department of education, which should be helped by a special board of medical education. Professorships of scientific subjects in Medical Colleges and Schools need not be confined to medical men. Professors should be given a salary of Rs. 1000 to Rs. 1500 or more; their term of service should be 10 years, being renewable at its termination. Professors of professional subjects should be allowed consultation practice only, non-practising professors getting a higher pay.

The District Medical Officers should be recruited by advertisement, their selection resting with the Local Bodies as in the case of District Engineers. Their salary should be Rs. 500 to Rs. 1000, private practice being allowed.

The medical administration of each province should be vested in a medical officer of experience and an advisory committee consisting of official and non-official members. All appointments in the Medical Department, excepting those to be made by the local bodies, are to be made by this officer, who may be styled Director of Medical Administration, with the help of the Committee. The salary of this officer should be Rs. 2000 to Rs. 2500.

We have tried to indicate here only a few broad lines which a scheme of reform should follow. And we have no doubt that if the principles embodied in these suggestions are accepted and worked out in every branch of the Medical Department, the medical education of the country will greatly improve, we shall have better and more efficient practitioners, research work will thrive and be fruitful of results, and the status of the profession in general will be appreciably raised in India.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

Indian Historical Studies, by H. G. Rawlinson, 16-280, with 7 illustrations and a map. (Longmans.) 4s. 6d. net.

Without pretending to any originality this little volume contains ten short essays on subjects of Indian interest like Buddha and Asoka, Akbar,

Shivaji, and Ranjit Singh, the Chinese pilgrims, the learned Moor Ibn Babuta, and Robert Knox of Ceylon. Prof. Rawlinson does not, indeed, add to our knowledge by discovering any new facts or by presenting known facts in a fresh light. But he has written an eminently readable book. There is hardly a dull page in it, except from the point of view of the scholar. The busy general reader and

the Indian student who lacks either the facility or the inclination to consult original and better known works, will be able to pass a few pleasant hours over these pages and will carry away a clear idea of some of the makers of Indian history.

Though professedly writing a study on the basis of other works, the author now and then makes shrewd observations of his own which command our assent. Thus, he is right in holding, "Shivaji was naturally neither treacherous nor cruel...Neither Moghul, Adil Shah, nor his own neighbours would have shown him any mercy if they had caught him. It was a question who should strike first." (p. 128.) And, again, "What exactly happened [at the meeting between Shivaji and Afzal Khan] we shall never know. Afzal Khan may or may not have struck the first blow...To this [interview] Afzal Khan raised no objection; probably he thought that he would find an opportunity to assassinate or capture his foe." (pp. 133 and 132) In fact the whole sketch of Shivaji's character (pp. 143-144) is well-balanced and judicious. Or, in another connection, "It is perhaps not generally recognised that the colonising spirit was almost as rife in ancient India as in Greece." (p. 189.) On pages 201-203 he discusses what he admits to be a startling question, viz., "Was Buddha really an Aryan, or are we to class his remarkable creed among the 'foreign influences' which affected India during this period?" His own conclusion is, "Perhaps, we are justified in including Buddhism among the products of early foreign influence in India." To our mind the question can be best answered by putting two other questions: (1) If Buddha was not a product of India, what other Asiatic country has produced a religion which satisfies the highest spiritual craving of man, which has conquered a continent by pacific means, and to which one-fifth of the human race still bows down? (2) In a country whose boast is "Normans and Saxons and Danes are we," is a historian justified in classing Wyclif and Chaucer among the products of foreign influence?

We, again, differ from Mr. Rawlinson when he calls Shivaji's mother "bigoted" (p. 126). Is it bigotry to "reverence one's own religion" and "hate the enemies of one's country and gods"? History does not record that she ordered her son to convert Muslims back to Hinduism by force or to defile mosques which had not usurped the position of temples.

We offer the following corrections for a second edition.

Afzal should be Afzal, Ude Ban should be Uday Bhan, Shahiste should be Shaista, Aziz-u-din should be Aziz-ud-din. Shivaji interviewed Aurangzib at Agra and not at Delhi (p. 136.) On p. 183, south-east and north-east are evidently misprints for south-west and north-west respectively. The Akalis are not a clan (p. 183.) Is it not an anachronism to place the Kohli-nar in the turban of Akbar? (p. 114) See V. Ball's edition of Tavernier for a different view. On p. xii we read, "The Akbar Nama of Abul Fazl. . . has been partly translated by Gladwin (1783) and Blochmann (1848)." The book referred to here is the *Ain-i-Akbari* and not the *Akbar-namah*, which latter Mr. Beveridge is now translating for the Asiatic Society of Bengal. The names of Blochmann and Keene have been wrongly spelt here, and the date of publication of the former's translation is 1873 and not 1848 as given by Mr. Rawlinson.

A History of India for High Schools and Colleges, by E. W. Thompson, Christian Literature Society, Madras 5th ed. 1912, viii-439.

This manual deserves very high praise not only for its wealth of illustrations and maps, its good paper and careful printing, but also for its fulness of information, interesting and yet simple style, and attention to other aspects of national life than wars and dynastic changes. Those who open it with the idea that it is a crib book like other "Madras Manuals" will be most agreeably disappointed. Our elders whose knowledge of Indian history is derived from the meagre text-books of Hunter and Lethbridge, can do worse than refresh their minds by going through the pages of this volume. For College students it is a handbook of full and varied information. The illustrations have been selected with remarkable skill and reproduced with distinctness and effect; they really illustrate the subject by making the letterpress luminous. To refer to one example only, it was a happy idea to print the picture of a Hun opposite a coin of Mihirgula, (pp. 72 and 73.) On p. 46, however, a better Asokan pillar might have been given.

On p. 195, middle, the author reproduces the incorrect translation of Khafi Khan made by Dowson, though the mistake was pointed out in the review of S. Owen's *Fall of the Mughal Empire* in this magazine. On the same page, line 40, for *Delhi* read *Agra*. (See this Review for 1907).

J. SARKAR.

SANSKRIT—ENGLISH.

The Sacred Books of the Hindus (October and November, 1913, Nos. 52 and 53). Volume viii.—Parts ii. and iii. The Nyaya Sutras of Gautama. Translated by Mahamahopadhyaya Satis Chandra Vidyabhusan, M. A., Ph. D., Principal, Sanskrit College, Calcutta. Published by Babu Sudhindra Natha Vasu, at the Panini office, Bahadurganja, Allahabad. Pp. v-xvi-63-175-xi-xiv-xlvi. Annual Subscription Inland Rs. 12 - as. 12: Foreign £1. Price of this copy Rs. 3.

These two parts complete the book and contain—

- (i) Exhaustive Table of Contents (1-v).
- (ii) Translator's Introduction in English (pp. i-xvi).
- (iii) The last three books of the Nyaya Sutras (Sanskrit Text, English Translation and a commentary in English).
- (iv) Alphabetical Index to the Sutras (pp. i-xi).
- (v) Index of words in English (pp. i-xiv).
- (vi) Word Index to the Nyaya Sutras (pp. i-xlvi).

It is an excellent edition of the Nyaya Philosophy. Our only complaint is that the *Padapatha* of the Sutras and the meanings of the words of the Sutras have not been given. The translator's Introduction is very valuable, and we quote from it the following.

"To Gotama, Gautama or Akshapada is attributed the authorship of the Nyaya-Sutra, the earliest work on Nyaya Philosophy. Sanskrit literature in the Sutra or aphoristic style was presumably inaugurated at about 550 B. C., and the Naya-Sutra, the author of which lived at about that time, must have been the first contribution to that literature. The "Sutta" or Sutra section of the Pali literature reads very much like a body of sermons bearing no affinity with the Sutra works of the Brahmans.

"The Nyaya Sutra is divided into five books, each containing two chapters called *ahnikas* or diurnal portions. It is believed that Akshapada finished his work on Nyaya in ten lectures corresponding to the Ahnikas. We do not know whether the whole of the Nyaya Sutra, as it exists at present, was the work of Akshapada, nor do we know for certain whether his teachings were committed to writing by himself or transmitted by oral tradition only. It seems to me

that it is only the first book of the Nyaya Sutra containing a brief explanation of the 16 categories that we are justified in ascribing to Akshapada, while the second, third and fourth books which discuss particular doctrines of the Vaisesika, Yoga, Mimamsa, Vedanta and Buddhist Philosophy bear marks of different hands and ages. In these books there are passages quoted almost verbatim from the Lanka-vatara-Sutra, a Sanskrit work of the Yogachara Buddhist Philosophy, from the Madhyamika Sutra of Nagarjuna and from the Sataka of Arya Deva—works which were composed in the early centuries of Christ. The fifth book treating of the varieties of futile rejoinders and occasions for rebuke was evidently not the production of Akshapada, who dismissed those topics without entering into their details. The last and most considerable additions were made by Vatsyayana, otherwise known as Paksila-Svami who about 450 A. D. wrote the first regular commentary, "Bhasya", on the Nyaya Sutra and harmonised the different and at times conflicting additions and interpolations by the ingenious introduction of Sutras of his own making fathered upon Aksapada.

"The Nyaya Sutra, since its composition, enjoyed a very great popularity as is evident from the numerous commentaries that have from time to time centred round it.

"It appears from the Chhandogya-Upanishad, Brihadaranyaka-Upanishad and Kausitaki Brahmana, that Philosophy (Adhyatma-Vidya) received its first impetus from the Kshatriyas (members of the military caste) who carried it to great perfection. King Ajatasatru in an assembly of the Kuru-Panchala consoling a Brahman named Svetaketu, son of Aruni of the Gautama family, that he had no cause of being sorry for his inability to explain certain doctrines of Adhyatma-Vidya which were known only to the Kshatriyas. It may be observed that Mahavira and Buddha who founded respectively Jainism and Buddhism—two universal religions based on philosophy or Adhyatma Vidya—were also Kshatriyas. Kapila is reputed to be the first Brahmana who propounded a system of philosophy called Samkhya, but his work on the subject not having come down to us in its original form, we are not in a position to ascertain what relation it bore to the Vedas or what kind of reception was given to it by the orthodox Brahmans. We know for certain that the most powerful Brahmana who undertook to study and teach philosophy openly was Gotama, Gautama or Akshapada, the renowned author of the Nyaya-Sutra. He founded a rational system of philosophy called "Nyaya" which at its inception had no relation with the topics of the Veda, Samhita and Brahmana. At this stage, the Nyaya was pure Logic unconnected with the scriptural dogmas. Akshapada recognised four means of valid knowledge, viz, perception, inference, comparison and word, of which the last signified knowledge derived through any reliable assertion.

"This being the nature of Nyaya or logic at its early stage it was not received with favour by the orthodox community of Brahmans, who, anxious to establish an organised society, had their sole attention to the Samhitas and Brahmanas which treated of rituals, ignoring altogether the portions which have nothing to do with them. The sage Jaimini in his Mimamsa-Sutras distinctly says that the Veda having for its sole purpose the prescription of actions, those parts of it which do not serve that purpose are useless. We are therefore not surprised to find Manu enjoining excommunication

upon those members of the twice-born caste who dis-regarded the Vedas and Dharma-Sutras relying upon the support of the Shastra or Logic. Similarly Valmiki in his Ramayana discredits those persons of perverse intellect who indulge in the frivolities of Anviksiki, the science of Logic, regardless of the works of sacred law (Dharma-Sastra) which they should follow as their guide. Vyasa in the Mahabharata, Santiparva, relates the doleful story of a repentant Brahmana who, addicted to Tarka-Vidya (Logic) carried on debates divorced from all faith in the Vedas and was on that account turned into a jackal in his next birth as a penalty. In another passage of the Santiparva, Vyasa warns the followers of the Vedanta Philosophy against communicating their doctrine to a Naiyayika or Logician. Vyasa does not care even to review the Nyaya system in the Brahma-Sutra seeing that it has not been recognised by any worthy sage. Stories of infliction of penalties on those given to the study of Nyaya are related in the Skanda Purana and other works; and in the Naisadha-charita we find Kali satirising the founder of Nyaya Philosophy as "Gotama" the most "bovine" among sages.

"Gradually however this system of Philosophy instead of relying entirely upon reasoning came to attach due weight to the authority of the Vedas, and later on after reconciliation with them, the principles of Nyaya were assimilated in other systems of philosophy such as the Vaisesika, Yoga, Mimamsa, Samkhya, etc.

"Henceforth the Nyaya was regarded as an approved branch of learning. Thus the Gautama-Dharma-Sutra prescribed a course of training in Logic (Nyaya) for the king and acknowledges the utility of Tarka or Logic in the administration of Justice though in the case of a conclusion proving incompatible, the ultimate decision is directed to be made by reference to persons versed in the Vedas. He recommends Logic (Nyaya) as a necessary study for a king and a Logician to be an indispensable member of a legal assembly. Yajnavalkya counts "Nyaya" or Logic among the fourteen principal sciences, while Vyasa admits that he was able to arrange and classify the Upanisads with the help of the "Anviksiki" or Logic. In the Padma Purana, Logic is included among the fourteen principal branches of learning promulgated by God Vishnu. In the Matsya Purana, Nyaya-vidya together with the Vedas is said to have emanated from the mouth of Brahma himself. In fact so wide-spread was the study of Nyaya that the Mahabharata is full of references to that science.

"In the Adi-parva of the Mahabharata, Nyaya or Logic is mentioned along with the Veda and Chikitsa (the science of medicine), and the hermitage of Kasyapa is being filled with sages who were versed in the Nyayatatva (logical truths) and knew the true meaning of a proposition, objection and conclusion. The Santi-parva refers to numerous tenets of Nyaya supported by reason and scripture while the Asvamedha-parva describes the sacrificial ground as being resounded by logicians (Hetu-vadin) who employed arguments and counter-arguments to vanquish one another. In the Sabha-parva, the sage Narad is described as being versed in Logic (Nyayavid) and skilful in distinguishing unity and plurality ("Aikya" and "nanatva"), conjunction and co-existence (Samaya-yoga" and "Samavaya"), genus and species ("Parapara") etc., capable of deciding questions by evidences (pramana) and ascertaining the validity and invalidity of a five-membered syllogism (Pancha-avayava-nyaya).

"In fact, the Nyaya (Logic) was in course of time deservedly held in very high esteem. If it were allowed

to follow its original course unimpeded by religious dogmas, it would have risen to the very height of perfection. Nevertheless the principles of Nyaya entering into different systems of philosophy gave them each its proper compactness and cogency just as Bacon's inductive method shaped the sciences and philosophies of a later age in a different country. It is however to be regretted that during the last five hundred years the Nyaya has been mixed up with Law (Smriti), Rhetoric (Alankara), Vedanta, etc., and thereby has hampered the growth of those branches of knowledge upon which it has grown up as a sort of parasite."

MAHES CHANDRA GHOSH.

SANSKRIT—ENGLISH.

The Sacred Books of the Hindus, vol. X.—Part 4 (No. 51). Purva Mimamsa sutras of Jaimini. Translated by Mahamahopadhyaya Ganganatha Jha, D. Litt. Published by Babu Sudhindra Natha Vasu, at the Panini office, Bahadurganj, Allahabad. Pp. 289—284. Annual subscription:—Inland Rs. 12, As. 12, Foreign £1. Single copy Rs. 1-8.

This part contains the first three *Padas* of the Third *Adhyaya*, subdivisions of the work being:—

- (1) *Adhikarana*.
- (2) *Sutras* in Sanskrit.
- (3) *Padapatha* with meanings of words in English.
- (4) English Translation of the *Sutras*.
- (5) A commentary in English.

The translator's commentary is an original one. It is very lucid and is worthy of the learned *Mimamsa* scholar. The book is an excellent edition of the *Mimamsa Philosophy*.

Introduction to the Science of Education, by Babu Benoy Kumar Sarkar, M.A., Professor of Political Science, National Council of Education, Bengal. Translated from the Bengali by Major B. D. Basu I.M.S. (Retired), Editor of the "Sacred Books of the Hindus," Author of "Indian Medicinal Plants." Published by Messrs Longmans, Green and Co. Pp. xxxi—141 Price 3s. 6d. net.

We welcome the book in its English garb. The translator's preface is very interesting and valuable and should be read by all who take an interest in Professor Sarkar's works.

The following is the Professor's "Educational Creed" which gives the shortest account of his pedagogic system.

A. GENERAL.

I. Aim and Criterion of Education twofold:—the man must be (i) Intellectually, a discoverer of truths and a pioneer of learning; (ii) Morally, an organizer of institutions and a leader of men.

II. Moral training to be imparted not through lessons culled from moral and religious text-books, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking works of philanthropy and social service.

III. To build up character and determine the aim or mission of life, (i) the "design," plan, and personal responsibility of a single guide-philosopher-friend, and (ii) the control of the whole life and career of the student, are indispensable. These circumstances provide the pre-condition for true Spiritual Education.

IV. Educational Institutions and Movements must not be made planks in political, industrial, social or religious agitations and propagandas, but controlled and governed by the Science of Education based on the rational grounds of Sociology,

B. TUTORIAL.

I. Even the most elementary course must have a Multiplicity of subjects with due inter-relation and co-ordination. Up to a certain stage the training must be encyclopaedic and as comprehensive as possible.

II. The mother-tongue must be the medium of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor, the educationists must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the protective principle."

III. The *sentence*, not word, must be the basis of language-training, whether in inflexional or analytical tongues—even in Sanskrit; and the inductive method of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena, to the general principles, is to be the tutorial method in all branches of learning.

IV. Two foreign languages besides English and at least two provincial vernaculars must be made compulsory for all higher culture in India.

C. ORGANIZATIONAL.

I. Examinations must be daily. The day's work must be finished and tested during the day. And terms of academic life as well as the system of giving credit should be not by years or months but according to subjects or portions of subjects studied. Steady and constant discipline, both intellectual and moral, are possible only under these conditions.

II. The Laboratory and Environment of student-life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, excursions, etc., as well as pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests.

In our schools the deductive method is usually followed and Professor Sarkar has done well in laying great stress upon the inductive method. He says:—"The inductive method of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena, to general principles, is to be the tutorial method in all branches of learning." But this expresses only half the truth. The method should be neither inductive nor deductive, but both; it is neither analytic nor synthetic, but "analytico-synthetic," to borrow the phrase coined by Dr. Lawrie. First we get the vague unanalysed whole which we analyse; this analysis is then followed by synthesis. We proceed from the concrete to the abstract; lessons should always be followed by others in which the order is reversed and in which the abstract principles are used to explain other concretes. We are to proceed from particular facts to general truths and when we have arrived at general truths, these must then be used so as to throw light upon hitherto un-explained particulars. We are to proceed from the simple to the complex; but when the complex has been resolved into its simple elements, these must be re-combined to form the complex. Our author is also aware of the defects of the purely inductive method. He says—"We have not said how this method will have to be modified with the progress of the pupil in each of the subjects that falls within the range of study. We have also omitted to mention the defects and imperfections of this system. It is in contemplation to bring out a work which will deal with these points elaborately."

Our author's ideas are quite modern and up-to-date. In addition to the translator's preface (pp. 1-30) the book deals with the following subjects:—

(i) Methods of Human Science. (ii) Divisions of Pedagogics. (iii) The Inductive Method of teaching. (iv) The Study of Languages. (v) The Study of History. (vi) The Study of Geography. (vii) The Study of Mental and Moral Sciences. (viii) The Study of Mathematics. (ix) The Study of Natural and Technical Sciences. (v) General Remarks on the Inductive Method. (xi) Foreword to the Book. (xiii) Plea for the work.

GUJARATI.

1. *Life of Mohandas Karachand Gandhi*. Pp. 160.
2. *Life of Dadabhai Navroji*, by Dr. H. V. Desai, L. C. P. and S., pp. 136, both published by Pandurang Jivanlal Desai, Bookseller, Ahmedabad, and printed at the Satya Prakash Printing Press. Paper bound. Price Re. 0-4-0. (1913) :

The idea of publishing a series of such lives in Gujarati, on the model of G. Natesan's series in English, at popular prices, is very commendable. The publisher has taken care to see that the brochures contain simple and easy language, so that the purpose of their publication be not missed.

Kalabhavan Technical Institute, Baroda, Calendar for the 24th Session, 1913-1914. Printed at the Baroda Printing Works. Pp. 159 and 88. Paper bound. Unpriced. (1913).

This calendar published in four languages, English, Gujarati, Marathi and Hindi, is a storehouse of information for those who want to join the Institute.

Sukharup Stri Sansar, by Mrs. Manekbai Kabanji Kavi, Rajkot. Printed at the Satya Prakash Printing Press, Ahmedabad. Cloth bound. Pp. 249. Price Rs. 1-4-0. (1913)

Mrs. Manekbai Kavi is well-known as a public speaker. For the last fifteen years, in various parts of the province, including Bombay, she has made herself conspicuous by her speeches on social matters, and this book is a compilation of such speeches. They are couched in good and persuasive language, and her arguments are always supported by some text or position from the Shastras or Puranas. Even in a distant and comparatively dull place like Rajkot, she has found her occupation; a matter of great satisfaction to her and others interested in her work.

Bana-kumar, by Abdul Kadar Hasan Ali, Editor of the "Vohra Udaya," printed at the Badri Press, Rajkot. Paper bound. Pp. 139. Price Re. 0-8-0. (1913.)

There are comparatively so few books—and fewer good books—written by Muhammadan gentlemen in Gujarat, that this novel from the pen of a Bora writer

deserves to be noted specially. He has tried to represent the social life of his community, as moulded by present day conditions. He has been able to turn out a work which is interesting from start to finish, and hence is such as would repay the trouble of perusal.

Natyashastra, by Kavi Nathuram Sundarji Shukal, Court poet, Bhavnagar, Porbandar and Vankaner States. Printed at the Ananda Printing Press, Bhavnagar. Cloth bound. Pp. 466. Price Rs. 5-0-0. (1911).

The Natya Shastra of Bharatacharya in Sanskrit is too well-known to require any introduction. The above mentioned work is a translation of the same into Gujarati, by one who is at home in Gujarati, Hindi and Sanskrit, and who also has firsthand acquaintance with poetry and drama. Indeed of the latter, he has an intimate knowledge of both its theory and practice, having written plays for performance on the stage. On the merits of the translation, we need not say anything beyond this, that it preserves the excellence of the original in its entirety, and there are supplementary chapters on the European estimate and aspect of the drama. On the whole the book is a valuable addition to Gujarati Literature, and should command a deserved encouragement on all hands.

Rajsthan no Itihas, Vol. I., by Ratnasinh Dipsinh Parmar, published by the Society for the Encouragement of Cheap Literature; printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. Superior paper. Illustrated. Pp. 746. Price Rs. 2. (1915.)

This substantial volume, a translation of Col. Tod's Annals of Rajasthan, offered to the public at the cheap price of Rs. 2, is one of the most valuable services rendered by the Editor, Bhikshu Akhandanand, to Gujarati Literature. The Hindi translation of Pandit Baldev Prasad on which the present book is based, embodies all the latest light thrown on the invaluable work of Col. Tod, while the other two translations already existing in Gujarati lack that phase of the work, which in some cases goes so far as to point out and correct certain mistakes made by Tod. A commendable work in every way, the book has added to its attractions by neat printing, superior paper and handsome binding.

Swami Ramtirtha, Part VI., by Kripashanker Becharlal Pandit, published by the Ahmer Society and printed at the Ahmer Press. Pp. 256. Cloth bound. Price Re. 0-4-6. (1913).

This sixth part of Swami Ramtirtha's life contains his speeches, and is in keeping with the former parts. The translation is well executed.

K. M. J.

NOTES

Ladies who have done famine relief work.

During the last famine in the Bombay Presidency some ladies did excellent relief work in the famine area. One of them is Mrs. Jamnabai Sakai, who belongs on her father's side to a very wealthy and respect-

able Bania family of Bombay, well-known for its philanthropy. Her many-sided activities, therefore, in the cause of famine relief, are the more remarkable, in so far as she cheerfully underwent all privations which a tour in a famine-stricken area involves. She is foremost in all movements



Mrs. Nanibai.

relating to the social uplift of the ladies of the Presidency, and by her simplicity of manners and readiness to help all who require help, has won a very prominent place in Bombay proper and the districts.

Another is Mrs. Nanibai *alias* Shivgavri Gajjar, who is the sister of the well-known chemist Prof. Gajjar of Bombay. She belongs to Surat and had the misfortune to lose her husband when she was very young.



Mrs. Jannabai Sakkai.

Under the fostering care and advice of her brother, she has founded a Vanita Vishram at Surat, with a branch at Bombay, where she boards, lodges and educates her helpless sisters. The home is flourishing and has accomplished a lot of good. She too braved the privations of a famine-relief campaign in Gujarat and Kathiawad, and her sterling work in the cause of womanhood has been rewarded by Government, who have bestowed on her the Kaiser-i-Hind medal (silver) this year. K.M.J.

The work of such philanthropic ladies would be a great blessing in mitigating the sufferings of famine-stricken women and children and in nursing sick males. Now that famine has made its appearance in some districts of the United Provinces, we do hope some kind-hearted ladies will place their services at the disposal of the private agencies that are sure to be at work in the areas affected.

"Brand of the Helot" up to date.

The degradation of native professors in Government Colleges on the ground of colour is going to receive a striking illustration in a short time, as will be seen from the following evidence before the Services Commission.

Mr. Gokhale.—You have written books which are recognised as authorities on Indian History ? *

Prof. Jadunath Sarkar.—Yes.

Mr. Gokhale.—Is it a fact that a Professor of History is to be brought out from England and appointed to the I. E. S., who will be placed over your head at the Patna Government College, and therefore your status will be reduced from that of a senior professor to that of a junior professor ?

Prof. Sarkar.—Yes.

Mr. Gokhale.—After being senior Professor of History for 14 years and after earning all your distinctions, you are to be reduced to the position of a junior professor, and a man who has just taken his degree in England is to be put before you ?

Prof. Sarkar.—Yes, that is what I understand from an announcement made by the Bihar Government recently.

Mr. Gokhale.—Has the new comer done any special work ?

Prof. Sarkar.—No, as far as I know. But simply because he happens to be in the I. E. S., he will take the senior position.

**

The Palit and Ghosh endowments.

The largeness of the gifts of Sir T. Palit and Dr. Ras Behari Ghosh to the Calcutta University and their national importance in providing for our students the highest scientific education at home, have been recognised on all hands. But the political signification of the conditions attached to these endowments should not be lost sight of. The two illustrious founders have insisted that *only natives of India* shall be appointed professors under their endowments. That it should have been necessary to lay down such a condition is a striking commentary on our Government's educational policy.

It is not possible to dismiss Tarak Nath Palit or Ras Behari Ghosh with cheap sneers at "shirtless Swadeshists" and "irresponsible platform orators." They are shrewd men of business, prosperous citizens, and persons whom the King has

* In the course of a lecture delivered by Sir Theodore Morison at the Calcutta University Institute on January 15 last, he referred to what he called a remarkable piece of original research made by a Bengalee scholar, Prof. Jadu Nath Sircar, in the History of Aurangzeb, of which two volumes had already come out. Prof. Sircar, he said, had to learn a foreign language and the history of Aurangzeb was of course a grand style of history.

delighted to honour. They have given munificently for the advancement of learning. Why then did they make it an express condition of their gift that *none but Indians should be appointed to the chairs* founded by them ? It is because they know by painful experience that there is a *colour line* in the Government Educational Department, and that Indian talent has no fair chance.—Dr. P.C. Ray might enjoy the respect and admiration of the scientific world for his chemical discoveries ; he might be idolised by generations of students as a selfless and devoted teacher ; but he must ever remain in the Provincial Service. And therefore whenever a raw youth of the English race is added to the science staff of the Presidency College, Dr. Ray must seek the native's level as junior professor of Chemistry. Professor Jadu Nath Sircar, the talented historian of Aurangzeb, has won a European reputation by his original researches in Mogul history ; but he too belongs to the Pariah service. As soon and as often as a fresh English graduate of St. Andrews or Liverpool is appointed to the I. E. S. at Patna College, Prof. Sircar must slink back to the position of junior professor of History and take his orders from the new arrival.

From this stigma of shame, from this daily felt sense of racial degradation, Sir Taraknath Palit and Dr. Ras Behari Ghosh have rescued our country's future workers in science. It does not much matter what salaries their chairs carry, though these are by no means small. These chairs would attract our most self-respecting scholars, were their remuneration smaller than what it is, for every Palit Professor or Ghosh Professor will have the satisfaction of working in an atmosphere of "pure study" where black is admitted to be the absence of all colours but not the negation of all virtues. (*The Bengalee*, 24th August, 1913.)

**

To earn or to learn ?

Lord Curzon in one of his addresses as Chancellor of the Calcutta University, held up our college students in an unholy light by saying that they came to the University "to earn and not to learn." The following extract from an English paper will show that the same poison has entered English academic life but is welcomed by the highest authorities of that country ! Lord Curzon's

ideal, therefore, must be sought outside England,—in Timbuctoo or Lhasa.

Lord Haldane in his address on the "Conduct of Life" at Edinburgh University (Nov. 1913) spoke in particular of the mental and moral sorrows of an *undergraduate* who has to make his *choice of an occupation* in life and rule himself *in preparation for it*. His University career is the training for a wider permanent career, and the *moment a boy fresh from school enters a university* he becomes conscious of this fact in a sense never before experienced.....The very *degree* that he has now begun to work for will be one of the *coins with which he will purchase a position in life*. His degree—so he thinks, and it is *well that he should think so*—will be a certificate of accomplishment which he will be able to wave like a banner in the struggle of life.

We wonder whether Lord Haldane is a Bengali vice-chancellor in disguise.

A failing of Indian Educational Committees.

A distinguished European professor who knows the requirements of Indian education writes to us :

"Indians themselves are often just as much to blame in this matter (the appointment of professors) as the Government. The Committee of the Canning College at Lucknow has, I believe, a majority of Indian members. Yet two or three years ago, a Scotch-man who had only taken a degree at a Scotch university was appointed professor of mathematics there on Rs. 500 a month. Why was not Dr. Ganesh Prasad, who took high honours at Cambridge, asked to accept the post? The best Scotchmen after taking their degrees in Scotland come to Cambridge and read three years more before taking their degree there. A friend of my own who was tenth wrangler in my year did so. The difference between a good first class at Cambridge and a Scotch degree is then greater than the difference between B.A. and M.A. at an Indian University. But there is still more to be said in the case of Dr. Ganesh Prasad. He and Dr. Zia-ud-din and Mr. Paranjpye after taking high honours at Cambridge studied for a year at Gottingen under Klein, the greatest living teacher. To the best of my knowledge there is no Englishman in the Educational Service so highly qualified as they. Here is another case. Mr. Lakshmi Narain, who teaches the higher classes in mathematics at the Central Hindu College, is only paid Rs. 200 a month, while the teacher of the lower classes gets Rs. 300 a month because he took a Cambridge degree. People in India do not seem to understand that to

take high honours at Cambridge like Dr. Ganesh Prasad means a great deal, but to take a third class, as this teacher did, means very little. In the Mathematical Tripos the Senior Wrangler gets something like twenty times the marks of the lowest man who passes. So great a difference is not possible at an Indian University, and so Indians often fail to understand the meaning of a Cambridge degree.....I see again in the "Statesman" that it is intended to bring out an Englishman to be principal of the Hindu College. Why do they not offer the post to Dr. J. C. Bose, who will retire from Government Service in a year or two?"

Indian Educational Committees ought to be able to profit by what the writer has said.

Press Legislation.

The Press Act of 1910 was enacted to stamp out terrorism and murderous literature. This object has not been gained. The act itself has been exercising a "vague terror" upon all low-abiding men who have to do with printers' ink. It is true we still mildly criticise the superior class of human beings called officials,—but we do so only by sufferance, feeling all the while as if we were committing some crime. Now, journalists are generally speaking at least as honest, respectable and law-abiding as officials; so we do not see why they should be made to feel like criminals.

This law ought to be repealed. That is the unanimous opinion of the Indian National Congress and the Moslem League. Babu Surendra Nath Banerjea, by asking for a very slight amendment, may have acted in a spirit of compromise but his action may indirectly make the demands of the Congress and the Moslem League appear immoderate.

We do not believe in asking for less than what is reasonable and logical. When the parties are equal, and when both have the disposal of events in their hands, as, for instance, the Conservative and Liberal Parties in England, there may be compromise. But when it is for us only to ask and for the officials only to refuse, why weaken our case by asking for an infinitesimal portion of what would be quite reasonable for us to demand? The official classes pull one way, quite disregarding our wishes and interests. If

we pull entirely in the direction in which we ought to pull, there may be formed what is called in Mathematics a parallelogram of forces, giving us a movement along the diagonal. But if we begin by almost giving away our case, what improvement can we expect? So in our present political condition, we are as much opposed to unreasonable demands as to what is called compromise.

The cure for anarchism.

As usual the latest anarchical outrage has led to a demand on the part of some Anglo-Indian papers for more stringent laws and something like "shooting at sight." But how can it be ensured that only the guilty parties will be shot at sight? Indiscriminate shooting at sight may no doubt produce terror in the public mind, but it is also certain that many anarchists would continue to enjoy immunity. How would that improve matters?

We do not know of any swift and sure method of putting an end to anarchism; it will have to be slow. Nor can we suggest any single measure or isolated line of action that may lead to the attainment of the object desired. As in other matters, so in this, history, past and contemporary, may afford us some guidance. Countries which have enjoyed the greatest freedom and prosperity, have been the most educated, have been also the freest from anarchist outrages. While, therefore, there ought not to be any relaxation in tracking and punishing criminals, there ought to be taken bold and far-and-wide-reaching steps for the rapid and universal spread of sound education and for the continuous enrichment and political enfranchisement of the people. Statesmanship of Lord Morley's type which strives to kill all hope by declaring that even in the remotest future imaginable India will not be self-governing, is out of date. Hold out definite hopes of a definite goal, and work steadily towards that goal, declaring clearly that even that goal is not final. Do not wound national self-respect and irritate the public mind by harping continually on racial superiority and racial inferiority. Throughout the empire let there be an open door for talent and for honest work.

India in 2001.

A vision of India* in 2001 A.D. which has appeared in the *London Daily News*

and *Leader* is being largely quoted and commented upon. The vision is that of the last viceroy of India handing over the government of India to its princes and people under the suzerainty of a line of British Kings, the first being a son of the British monarch of that time.

Expediency and the exigencies of practical politics may lead people to accept constitutional changes which are neither logical, not ideal in their character. But when one speaks of a political vision, should it not satisfy the self-respecting imagination of the people of India? We do not know whether eighty-seven years hence political science will continue to consider the Crown a part of a civilised constitution. But supposing monarchy endures, will the India of the year 2001 feel flattered by the imposition of a royal dynasty sprung from a conquering race? Even now there are people in India who cannot without feeling miserable dream of any other future India than one that is as independent as Great Britain, Germany, France, or the United States of America. That may be a mere idle dream, never to be realised. But we are talking of visions. And as we are in dream-land, why seek to fetter even the dreams of an unhappy people?

The enlarged councils and political agitation.

The Congress session at Karachi has been far more successful than the one held at Bankipur during the previous year. That ought to make it clear to any unprejudiced observer that it is not a decaying institution. But nevertheless some Anglo-Indian papers have been repeating the shibboleth that the enlarged councils have made the Indian National Congress a superfluity;—and that, they say, is the real reason why such leaders as Messrs. Gokhale, Surendranath Banerjea, Madanmohan Malaviya and Sir P.M. Mehta have not attended the Karachi congress. Mr. Gokhale, we know, was too ill to attend, having been ordered by his medical adviser to take complete rest. We do not know why the others did not attend. In any case the fate of a national organisation cannot depend on the convenience or inconvenience of a few leading men. But let us discuss the real question at issue,—viz., whether the enlarged councils have made political agitation unnecessary.

The Imperial and provincial legislative

councils are not at all representative bodies in the sense in which the British House of Commons or the United States Congress or the German Reichstag are representative. These latter make laws, impose or repeal taxes and control expenditure. But even the perfect unanimity of all our non-official "honourables" cannot alter a single word of a single law of the land or control the expenditure of a single pice of the public treasury, or increase or diminish taxation by half a pie. In spite of the large powers enjoyed by the representative assemblies in Europe and America, in no country in the West, however free, has political agitation ceased or been felt to be unnecessary. Yet, with our illusory toy councils, we are told that political agitation is no longer necessary!

The fact is governments are more conservative and backward than the people whose affairs they manage. They, therefore, require to be urged forward, and political agitation is the only non-militant means that can be thought of to gain this object.

The Imperial Legislative Council of India consists of sixty additional members, of whom only 25 are elected. We will not discuss how and by whom they are elected. We will take it for granted that they are real representatives of the Indian people, whose number is 315 millions. The British house of commons consists of 670 members, *all elected*, representing the 45 millions of people inhabiting Great Britain and Ireland. The British are a practical people, and it may be taken for granted that they are not over-represented. Now, if 670 representatives are required to look after the interests of 45 millions of people, we find by simple rule of three that 4,690 representatives would be required to safeguard the interests of 315 millions of human beings. We admit that they would form an unwieldy body. So let us reverse the process. Let us suppose that 25 elected members are quite sufficient to secure the welfare of 315 millions of persons. Obviously, therefore, the British house of commons, representing 45 millions, ought to consist of 6.43 or, say, 7 members. We suppose that number will satisfy those Anglo-Indian journals which do not wish long life to our National Congress.

A resolution accepted by the Imperial Legislative Council is only a recommendation, to which Government may or may not give effect. Yet such is the democratic and representative character of this body that

a leader of the people like Mr. Surendra-nath Banerjea could muster courage to move in it a resolution only for a slight amendment of one section of the press act, whose repeal has been unanimously demanded by the two largest and most representative gatherings that India could muster. And there were only 17 men to vote for this trivial amendment. Surely the millennium has come and the expression "political agitation" ought to be expunged from our dictionaries.

If it be contended that the 670 members of the house of commons represent not the 45 millions of Britishers and Irish, but the 421 millions of people inhabiting the entire British Empire, then by rule of three we find that 500 members in round numbers would be required to voice the hopes, aspirations and grievances of 315 millions of Indians and safeguard their rights. Arithmetic gives us this number. But if we consider the greater helplessness and weakness of the Indian people it will be evident that they ought to have a much larger number of representatives.

The Position in South Africa.

Mr. Gandhi's telegram to Mr. Gokhale on the latest developments regarding the position of our countrymen in South Africa is clear and easy to understand. It runs as follows:—

"Letters exchanged with government half promising provisional agreement. Government unable to accept any of our three proposals for reconstituting the Commission, but declare themselves desirous of a speedy solution.

"They accept principle of consultation with community giving us fullest opportunities. We cannot break our vow and give evidence, but will assist Sir Benjamin Robertson where possible.

"Appreciating Government's position we suspend Passive Resistance having assurance of prospective Legislation during forthcoming Session. Regarding allegations we had intended publishing our authentic evidence, but will now refrain from doing so, being anxious not to reopen old sores.

"Government recognise our motive, and will themselves give no evidence regarding allegations.

"Also releasing all prisoners.

"Am now submitting my action for ratification to community.

"We took into consideration every circumstance including Viceroy's advice and your representations.

"Rev. Mr. Andrews has been of great assistance in arriving at this agreement. He saw the Governor. General and was present at the last interview with General Smuts.

"I expect to reach Durban on Saturday."

It is plain from this statement that neither of the two parties is to say anything regarding the charges of ill-treatment

and brutality towards strikers. Nevertheless Renter's telegram says:

"The Government repudiates strongly and emphatically as here-to-for the charges of harsh and improper action against the Indian passive resisters."

If no evidence was to be placed before the commission regarding these charges, no party should have said anything about them in public.

Let us see what legislation the commission recommends.

Famine in the United Provinces.

From Sir James Meston's speech at the public meeting held in Allahabad to inaugurate the Famine Relief Fund for the United Provinces, we gather that scarcity has been declared in ten districts and famine in two, namely, Jalaun and Banda, as compared with 24 and 13 respectively in 1908. While in 1909 there were 300,000 people on relief, to-day there are 48,000.

Nearly 120 lacs of rupees have been distributed in advances and the Government of India will be asked to provide ample amounts when aid is needed for the purchase of bullocks and seed. 52 lacs of revenue have been suspended in the current financial year and an estimate of ample generosity on the same lines has been framed for the next year.

FAMINE AREA.

His Honour then gave the calculation that the area which famine will have to be declared will be about 17,000 square miles with a population of 5½ millions while grave distress will be in districts covering another 30,000 square miles with a population of 14 millions. Sir James Meston mentioned how badly off the cattle would be in spite of every endeavour on the part of Government to import fodder. Grass is being sold at the railway stations at 6 annas a maund, which involves Government in an average loss of 10 annas a maund.

APPEAL FOR FUNDS.

His Honour in conclusion said it is clear that the scope for the exercise of private charity is large. The Indian peoples' famine fund has made us a gift of Rs. 40,000 for which I offer our warmest acknowledgments and which has already been distributed to district officers for the purchase of blankets. What we now ask for is money to supplement Government relief. The latter is of necessity limited to providing the bare necessities of life but there are many small comforts that go far to console poor people for the temporary break up of their homes. It is for these reasons that I have invited you to-day to consider the propriety of starting a new provincial famine fund. I am well aware that there have recently been considerable drains on the pockets of many in these provinces, but we have here a claim upon the first principles of common humanity, the relief of severe and undeserved human suffering, the restoration of self-respect and peace to many anxious hearts and the maintenance of a happy family life in many humble homes.

COMMITTEES AND SUBSCRIPTIONS.

The Committee then elected the Lieut. Governor as president of the General Committee and the Hon'ble

Sir Henry Richards, Chief Justice, as President of the Executive Committee. Announcements were then made of amounts promised including Rs. 10,000 from Cawnpur Woollen Mills and Rs. 5,000 from Sir Alexander McRobert. The total amount collected and promised up to date amounts to just over Rs. 53,000.

Arrangements should at once be made by private agencies to take charge of orphans. Complaint is often made that they are made over to Christian missionaries. What is better is for those who complain to open orphanages themselves. The best thing that can happen is for each religious community to maintain its own orphans. The next best is for Government to maintain orphans in state orphanages, thus preventing proselytization. For as Government is pledged to neutrality, every effort ought to be made to keep the pledge.

Famine-stricken women and children would be better cared for if the private agencies engaged in giving relief could secure the active co-operation, in the field of work, of kind-hearted ladies like those who did such philanthropic work in the Bombay Presidency in 1911-1912.

Principalship of Bethune College.

We understand that at the informal conference held to consider the question of the principalship of Bethune College and allied matters, one or two Bengali ladies advocated the appointment of a European lady principal, the remaining members of the Conference, forming the majority, being of a contrary opinion. We think the Director of Public Instruction should be informed that these two ladies do not at all represent the views of the Bengali community in general or of the Brahma Samaj in particular. They are not the accredited representatives of the Brahma Samaj, and are not in touch with that body. We speak of the Brahma Samaj in particular, because at present most of the students of Bethune College are Brahmos, mostly of the Sadharan Brahma Samaj. It is, therefore, necessary to ascertain the views of the Brahma Samaj. The Sadharan Brahma Samaj has a constitution. It has its duly elected President, Secretary, General Committee and Executive Committee. Nothing is easier than to ascertain the views of this body through its elected office-bearers, among whom are several eminent educationists. The Church of the New Dispensation can also be similarly consulted. Or if the Director finds it more convenient, he may

consult the parents or other guardians of the students. In that case the guardian of every student ought to be consulted. It may be very convenient to consult a few ladies, some of whom are sure to support the preconceived notions of the Director. But we hope he will not deceive himself that he has thereby consulted the public. If the Director had decided for himself to do or not to do a certain thing without trying to ascertain non-official public opinion, he would have gone about the business in the wrong way. But should he have invited a few ladies, the claims of some of whom to pronounce on questions affecting University education are *nil*, in the name of consulting public opinion, he would be considered to have simply slighted public opinion. What he should do is to consult those sections of the public which take and always have taken advantage of the facilities for higher education which Bethun College affords; and this consultation should be held through their accredited representatives or with the guardians of the students, but not with a few ladies chosen in a haphazard manner, the representative character and academic qualifications of some of whom can be quite safely challenged. We cannot understand why only ladies should be consulted. *Men* also understand female education.

We do want our daughters to imbibe Western learning, but we do not want them to undervalue or be unmoulded by eastern ideals of womanhood and domestic life. We want them to be eastern women who have assimilated western culture and the nobler ideals of the west. The headship of Bethune College, therefore, should go to some cultured daughter of the East. And as the girls to be trained are Bengalis, the Principal of Bethune College should be a Bengali. The Director should never think of appointing a European principal, until he has exhausted every means of securing a properly qualified Bengali lady. We would even go so far as to suggest that if he be not satisfied with the qualifications of the most competent Bengali lady available at present, he should appoint some elderly Bengali gentleman whose academic qualifications and high character are acknowledged on all hands, be he still in service or retired, and get the best available lady candidate trained in any way that Government may think proper. We hope it will be quite plain to the Director that if Bengali

ladies be thought competent to advise on matters relating to university education, there is nothing inherently impossible in some of them possessing the capacity to impart that education.

We have never hesitated in the past to point out the defects of Bethune College. Most of these defects have been due to the indifference of previous directors of public instruction to the needs of the College and the consequent niggardliness of the Government. A European lady principal can not do much to improve the College unless Government choose to spend an adequate sum of money. But if money be spent to the extent required, a Bengali lady principal can also place the institution on a satisfactory footing.

Exclusion of Hindus from U. S. A.

Reuter informs us that President Wilson does not intend to exclude the Japanese from the United States, his object is to exclude only Hindus (meaning the natives of India). Seeing that in the U. S. A. the number of Japanese immigrants is far larger than that of "Hindus," and considering that the class of "Hindus" there are not less moral or civilised than the Japanese, or more formidable competitors to the white labourers than the Japanese, one can only conclude that the partiality for the Japanese is due to their military strength. When one has to deal with people who cannot be brought to their senses except by the prospect of receiving hard blows, there is no other alternative than to hit back when you are hit, though that is a rather barbarous and unspiritual method. But as India has no independent political existence, she cannot hit back as occasion requires unless the British Government agrees to the adoption of that method. Moreover, even independent and powerful nations do not think of retaliation until they have exhausted all the resources of diplomacy. The Californian anti-Asiatic land-laws have long been irritating Japan, thousands of whose sons are fruit-growers in the U. S. A.; but she is still representing and negotiating. Retaliation is not to be lightly thought of, particularly in our case. Our government is a foreign government. We have to make it more and more a national government, quickly responsive to sentiments of our national self-respect and self-interest.

The fact to be ascertained now is whether President Wilson wishes to exclude "Hindu"



MR. M. K. GANDHI, HIS SECRETARY MISS SCHLESIN, AND HIS PRINCIPAL ASSISTANT MR. KALLENBACH.

labourers alone or "Hindu" students as well. If he wishes to exclude the former alone, representations ought to be made through our Government to reconsider his decision. If he obstinately sticks to his position, still we ought not, in our own interests, to think of retaliation. For that is sure to lead to the exclusion of our students as well. Our facilities for education in India are so limited that we ought not lightly to jeopardise the chances of our students receiving training in any scientifically and mechanically advanced country.

But if President Wilson's intention be to exclude both wage-earners and students, then the first step should be to influence our government to make proper representations to him. Failing this, an attempt should be made to exclude American goods from the Indian market as much as possible; and the public services of India and where possible, private avenues of employment also, should be closed against Americans.

It has not given us any pleasure to write these lines. It may be said that at present India is hospitable to foreigners because she cannot help it. But in her more glorious and happier days, when she was independent and could have excluded particular men or races, she never thought of doing so. She has ever been hospitable to men and ideas and cultures, and she would fain preserve that noble trait in her character.

The purse-proud and machine-proud West is self-sufficient and is either contemptuously or through jealousy striving to exclude the East from her territories. She will yet know, perhaps when it is too late, that exclusion of those whom one considers undesirable means also the exclusion of what enlightens, liberalises and strengthens.

As for ourselves, we ought so to fit ourselves for the work of humanity that it may be quite plain to all that to exclude us would only work them harm. Let the world be not able to do without us as it cannot do without the Germans, for example. Let us not despise others as *melechchas*. Let us not fail to treat all our countrymen as brothers. Nemesis has either overtaken or is sure to overtake all who despise others.

Let us earnestly set ourselves to the very difficult task that lies before us, setting our face against the vain things of the world.

Swadeshim and the Medical Profession.

Lieutenant-Colonel Rogers in his evidence before the Public Service Commission said that the officers of the I. M. S. have lost their private practice to a very great extent. He attributed this diminution in the professional income of his fellows to "political animus" on the part of the people or in other words to Swadeshim. Another statement that he made was that the I. M. Service had lost 63 per cent. of its practice during the last 60 years. Now, these two statements seem to contradict each other. If the process of diminution in the income of the I. M. S. officers began so far back as 60 years ago, how can it be attributed solely or chiefly to the Swadeshi movement, which had its birth only eight years ago? As Dr. Rogers had partially to admit under cross-examination, the falling off in the practice of his fellows is mainly due to the growth of the independent branch of the profession. I. M. S. officers are generally called in cases of serious illness; and it does not seem probable that people would under the influence of swadeshim risk their lives by refusing to avail themselves of the services of the best doctors simply because they are foreigners.

By the by, has this decrease in practice anything to do with the introduction of the Bengal Medical Bill?

Communal differences and Government action.

At the last sessions of the Moslem League the Hon. Mr. Fazlul Haq, moved the following resolution:—

That the A. I. M. League while recognising the necessity of respecting the legitimate sentiments of the Hindu population regarding the manner of offering cow-sacrifices on the occasion of the Bakrid protests against the action taken by the local authorities of Fyzabad and other places in the said matter, which in the opinion of the League constitutes an unwarranted interference in the religious rights of the Moslem community.

"Both the mover and the Hon'ble Mr. Abdur Raof said that all differences between the communities at the religious festival should be settled by the communities themselves and the authorities should not be allowed to interfere. Mr. Raof asked the respective communities to devise such methods as to avoid all causes of trouble and respect each others' feelings."

We think it is a perfectly legitimate

demand. Nothing can gladden the heart of an Indian patriot more than the desire and the ability of different religious communities in India to settle their own differences without the intervention of official outsiders.

This resolution has led us to think whether the Musalman leaders can not foster the growth, in their own minds and those of their followers, of a similar faith in mutual adjustment of the difference of the communities regarding representation in legislative and other bodies. The cow-killing riots are due to religious sentiment. This sentiment stirs deeply the hearts of the mass of Hindus and Musalmans. On the other hand the mass of both the communities do not much care who is termed "honorable" and who not. In fact they know little about the administrative machinery of the country. If therefore the Moslem leaders think that non-official action is sufficient to prevent the excesses of religious fanaticism, we do not see why they should not have faith in similar action in a matter in which only educated and presumably non-fanatical people are at present interested. Their ways of looking at all questions affecting the two communities should be consistent. Else it might be said that they want Government intervention when it is to their advantage, but decry it when it may lead to the curtailment of their freedom of action in the interests of public peace and order.

We gladly note that so many as 40 noted Musalmans, including some of the best known leaders, declared themselves in favour of postponing the consideration of the question of communal representation in self-governing bodies for a year.

State control of Education.

Arguments drawn from the analogy of other civilised countries in support of state control of education in India are valueless, in as much as the state does not mean the same thing here as it does in Germany or France or Japan or even Russia. In those countries the state is either synonymous with the people or is growing more and more identified with the interests of the people year after year. Hence state control there is, more or less, another form of popular control. In India, on the other hand, all power is in the hands of a foreign bureaucracy, and the popular

will, far from being obeyed in the administration of the country, cannot even find unfettered expression in speech or writing. Nor can it be said that in this country educational questions are approached by the officials purely from the educational point of view. At every stage and at every step political reasons determine the kind of decision arrived at with regard to matters educational. And the politics of the officials are of the kind which seeks to perpetuate their own sovereignty as opposed to the gradual and steady increase of popular control in all administrative affairs.

Even in countries where the popular will can assert itself, at least to some extent, thoughtful educationists feel the need and utility of types of educational institutions and organisations uncontrolled by the state. And that for various reasons. One is, as we have observed in another connection, governments are necessarily more conservative than the people whose affairs they manage. The machinery of governments are slow to move, slow to progress, slow to adjust themselves to the forward march of thought and events and to the needs of changing circumstance. Another reason is that state-controlled education has the almost inevitable tendency to be of one unvaried type. But the needs of individuals and classes are various. Therefore education should be of various types. The history of Waseda University in Japan gives concrete support to our views. Says the *Japan Magazine* :

One of the more remarkable features of recent advancement in Japanese education is the increasing importance of the private university. At first the nation looked wholly to what were known as the Imperial universities founded by and under the direction of the government. It was soon seen, however, that the ideal of education insisted upon in these state institutions was much too narrow and stiff for a rapidly developing people like the Japanese. Fortunately the nation was not without men alive to the situation. Even if the state institutions had been wholly satisfactory they could by no means accommodate the increasing number of students that annually sought admission. It was then that the private universities were launched. Vigorous, original and independent minds like the late Mr. Fukuzawa, who founded the Keiogyoku University, and Count Okuma, the father of Waseda, began their great and lasting work for the education of the nation's neglected youth; and the magnificent success of the great institutions they founded, is the best testimonial to the wisdom and foresight of the founders and the efficiency of the institutions themselves.

Recently Waseda University, the institution foun



SIR S. H. BUTLER & Co.'s IDEAL OF THE FUNCTIONS OF THE STATE.

(Designed by Babu Satyanda Bose).

ded by the sage of Mejiro, has been celebrating its thirtieth anniversary, and receiving congratulations from the fame and scholarship of the whole nation. It was indeed a proud moment for the venerable founder when he stood amid a throng of ten thousand of his own students, and hundreds of delegates from kindred colleges, as well as a gathering of the nation's scholars, and beheld what his own mind had conceived and his own energy and self-sacrifice had wrought.

FIGHT WITH OFFICIALDOM.

Nor had his great task been an easy one. When Waseda University was inaugurated 30 years ago, its fight for success was an uphill one indeed. One of the greatest obstacles to its progress was the fight it had with officialdom. It was then thought in educational circles that such an anomaly as a private university was impossible. Institutions free from state control were regarded as a menace to the rising generation, whose thought and character must be molded by official influence and constantly under official espionage. With this attitude Count Okuma openly disagreed. He believed in the freedom of learning, and that

the human mind must be permitted to develop in a natural and not an artificial manner. He took his stand for the independence of learning, untrammelled by narrow convention and antiquated notions of nationality. He regarded education in Japan as laboring under the same restrictions that it suffered under the Church of the Middle Ages; he was intent on separating education from feudalism and from clanism.

At this time Count Okuma was one of the most prominent statesmen of the period. He had been in the Imperial cabinet, and was once Minister of Foreign Affairs. But his principles of freedom naturally made him an object of suspicion, and he found politics an impossible sphere for a mind like his own. He was convinced that the hope of the nation depended on a more thorough and liberal education. With this object in view he determined to found a university open to all the youth of the land qualified to profit by its instruction; and Waseda University today rises as a monument to his triumph, and to the splendor of his ideal.

The nascent institution struggled on for years against the inertia of centuries. Year after year it had

the satisfaction of seeing one or more barriers to its progress broken down. Gradually the men who opposed it gave way and became friends, when they saw its power for good. The day when the late Prince Ito consented to countenance Waseda and deliver a speech of congratulation within its halls at its twentieth anniversary was a great day; but to pile triumph upon triumph and to go beyond anything that the noble founder himself had ever expected, the next thing that happened was nothing less than a visit from the Emperor himself. The hour when Meiji Tenno honoured the halls of Waseda with the Imperial presence, was the climax of its ideal. The long and trying labour and anxiety of more than 20 years had at last been rewarded and its success acknowledged by the highest authority in the land. The triumph of Count Okuma and of Waseda University was complete. It was not a victory for the founder and the institution alone; it was a victory for free learning throughout the Empire.

Waseda University was opened in October, 1882, with 80 students and some seven professors. In ten years it had over 80 professors and more than one thousand students. To-day the university has one hundred and eighty professors and instructors with more than seven thousand students. Beginning with the two departments of Politics and Law, it has now departments of Economics, Commerce, Science, Engineering, and Literature, in fact every faculty except Medicine; and the establishment of that department is under contemplation. It has also its preparatory schools, with higher and special courses, as well as a Chinese department for students from China, and the Waseda Industrial school. Over ten thousand graduates have been turned out since its foundation; and to-day these occupy positions of increasing importance in the development of Japan; they are to be found in almost every department of activity that demands skill and education: in banks, law offices, great business houses, factories, and politics, as well as in journalism, where they have taken a very high place. As writers in the press the Waseda men have left an indelible mark on the cause of freedom in Japan. They have the pen of a ready writer, and they wield it with a boldness and incision born of courage.

The grand success achieved by Waseda, Count Okuma would be the last to ascribe all to himself. The president of the institution, Dr. Takata, is a power in himself; while professors Amano, Tsubouchi and others have helped to make a name for the institution by their learning and efficiency as instructors. Many of the professors are men who could have commanded a far higher position and income in government and other colleges, had they not been of that marvellous Japanese character and temperament that rises above all considerations save principle and professed policy. They had devoted themselves to the cause of independence in learning and to that cause they were determined to adhere through thick and thin.

Behind all and upholding all was the founder

himself. The obstacles that Count Okuma has overcome in bringing Waseda to its present triumphant position, might have proved sufficient to discourage ordinary men, but not the sage of Waseda. The work he has accomplished shows how much the nation has lost by his going out of politics. Perhaps he has chosen the better part; for he has devoted the best part of his career to the training of his young countrymen. This is the greatest and most far-reaching influence that any man can choose to exert.

Calcutta University College of Science.

Subject to confirmation by Government the Committee of the Calcutta University College of Science have selected the following gentlemen to professorships in that institution:—

Chemistry—Prof. P. C. Ray.

Physics—Mr. C. V. Raman, M.A.

Mathematics—Prof. Ganesh Prasad.

Chemistry—Mr. P. C. Mitter, Ph.D. (Berlin).

Physics—Prof. D. M. Bose, M.A. (Cal.), B.Sc. (Lond.)

Besides these, Messrs. Nil Ratan Dhar and Rasik Lal Datta have been nominated lecturers in Chemistry. In this number we have time only to express our satisfaction at these selections.

Prof. J. C. Bose Invited to Lecture in England.

The great honour of delivering a Friday Evening Discourse before the Royal Institution of Great Britain has again been offered to Prof. J. C. Bose. The subject of Dr. Bose's discourse will be his recent physico-physiological discoveries, which, opening out a new line of research, have created much interest in the scientific world. Prof. Bose has also been invited to deliver a course of lectures before the University of Oxford. That this is the third time that Prof. Bose has been invited to lecture at the Royal Institution, is a very rare distinction indeed.

By the by, if it be true that a member of the Indian Educational Service is to be appointed Vice-Chancellor of the Calcutta University, where can Government find a more distinguished officer of that service than Dr. Bose?

THE MODERN REVIEW

VOL. XV
No. 3

MARCH, 1914

WHOLE
No. 87

INDIAN ICONOGRAPHY

BY ABANINDRANATH TAGORE, C. I. E.

BEFORE opening this discourse, let me acknowledge my indebtedness to my friend Mr. Ordhendra Coomar Gangoly and to Shri Guru Swami, the architect, whom he has brought over from Madras, as well as to my pupils, K. Venkatappa and Nanda Lall Bose,— and let me also make this little request of my readers, and especially of my friends and pupils, my fellow-pilgrims in the quest for that realization which is the fulfilment of all art, that they may not take these aesthetic canons and form-analyses of our art treatises, with all the rigours of their standards and their demonstrations, as representing absolute and inviolable laws, nor deprive their art-endeavours of the sustaining breath of freedom, by confining themselves and their works within the limits of *shastric* demonstrations. Till we find the strength to fly we cling to our nest and its confines. But even while within our bounds, we have to struggle for the strength to outstep them; and then to soar away, breaking through all bondage and limitations, realizing the full significance of our struggles. For, let us not forget that it is the artist and his creations that come first and then the lawgiver and his codes of art. Art is not for the justification of the Shilpa Shastra, but the Shastra is for the elucidation of Art. It is the concrete form which is evolved first, and then come its analyses and its commentaries, its standards and its proportions—codified in the form of Shastras. The restraints of childhood are to keep us from going astray before we have learnt to walk, to give us the chance of learning to stand upright;

and not to keep us cramped and helpless for ever within the narrowness of limitations. He who realizes *Dharma* (the Law of Righteousness) attains freedom, but the seeker after *Dharma* has at first to feel the grappling bonds of scriptures and religious laws. Even so, the novice in Art submits to the restraint of *shastric* injunctions, while the master finds himself emancipated from the tyranny of standards, proportions and measures, of light, shade, perspective and anatomy.

As no amount of familiarity with the laws of religion can make a man religious, so no man can become an artist by mere servile adherence to his codes of art, however glibly he may be able to talk about them. What foolishness is it to imagine that a figure modelled after the most approved recommendations of the Shastras, would gain us a passport, through the portals of art, into the realms beyond where art holds commerce with eternal joy.

When the inexperienced pilgrim goes to the temple of Jagannath, he has to submit to be led on step by step by his guide, who directs him at every turn to the right or to the left, up and down, till the path becomes familiar to him, and the guide ceases to be a necessity. And, when at last the deity chooses to reveal himself, all else cease to exist for the devotee,—temples and shrines, eastern and western gates and doorways, their symbols and their decorations, up and down, sacerdotal guidance and the mathematical preciseness of all calculating steps. The river strikes down its banks to build anew, and a similar impulse leads the artist to break down the bonds of

shastric authority. Let us not imagine that our art-preceptors were in any way blind to this or that they were slow to appreciate the fact that an art hampered on all sides by the rigid bonds of shastric requisitions would never weigh anchor and set sail for those realms of joy which are the final goal of all art.

If we approach our sacred art-treatises in the spirit of scholarly criticism, we find them bristling all over with unyielding restrictions, and we are only too apt to overlook the abundant, though less obvious, relaxations which our sages have provided for, in order to safeguard the continuity and perpetuation of our art. "Sevya-sevaka-bhabeshu pratima-lakshanam smritam." Images should conform to prescribed types when they are to be contemplated in the spirit of worship. Does that not imply that the artist is to adhere to shastric formulæ only when producing images intended for worship and that he is free, in all other cases, to follow his own art instinct? In figs. 3 accompanying this article, I have chosen two examples of the *Tribhanga* figure (*Tri*, three, *Bhanga*, flexion, asymmetry). One is a literal rendering of the approved formulæ of the Shastras and the other a figure chosen at random from amongst the countless '*Tribhngas*' evolved by Indian artists. These serve to show the triflex idea as we see it in the Shastras and as the artist chooses to render it.

When the sage Shukracharyya was tackling the mystery of beauty with his scales and measures, perhaps Beauty herself, in the form of an image violating all the rules of the Shilpa Shastras—strange creation of some rebellious spirit—appeared before him and demanded his attention. The great teacher must have seen and understood and it is this understanding that prompts him to say—"Sevya-sevaka-bhabeshu pratima-lakshanam smritam."—These, Lakshmi, are not for thee; these laws that I lay down, these fine analyses of what an image should be, are for those images that are made to order for people who would worship them. Endless are thy forms! No Shastra can define thee, nothing can appraise thee.

"Sarvangai sarva-ramyo hi kashchillaksheprajayate, shastra-manena yo ramya saramyo nanya eba hi. Ekesham eba tat ramyam lagnam yatra yasya hrit, shastra-manabihinam yat ramyam tat vipashchitam."

"Perchance one in a million has perfect form, perfect beauty!

"So only that image is perfect which conforms to the standard of beauty laid down in the Shastras. Nothing can be called perfect which has not the sanction of the Shastras, this the learned would say.

"Others would insist, that to which your heart clings becomes perfect, becomes beautiful."

SCALES AND PROPORTIONS.

Our art traditions recognize five different classes of images:—*Nara* (human), *Krura* (terrible), *Asura* (demoniac), *Bala* (infantile) and *Kumara* (juvenile). Five different scales and proportions have been prescribed for these:—

Nara murti=ten *talas*.

Krura murti=twelve *talas*.

Asura murti=sixteen *talas*.

Bala murti=five *talas*.

Kumara murti=six *talas*.

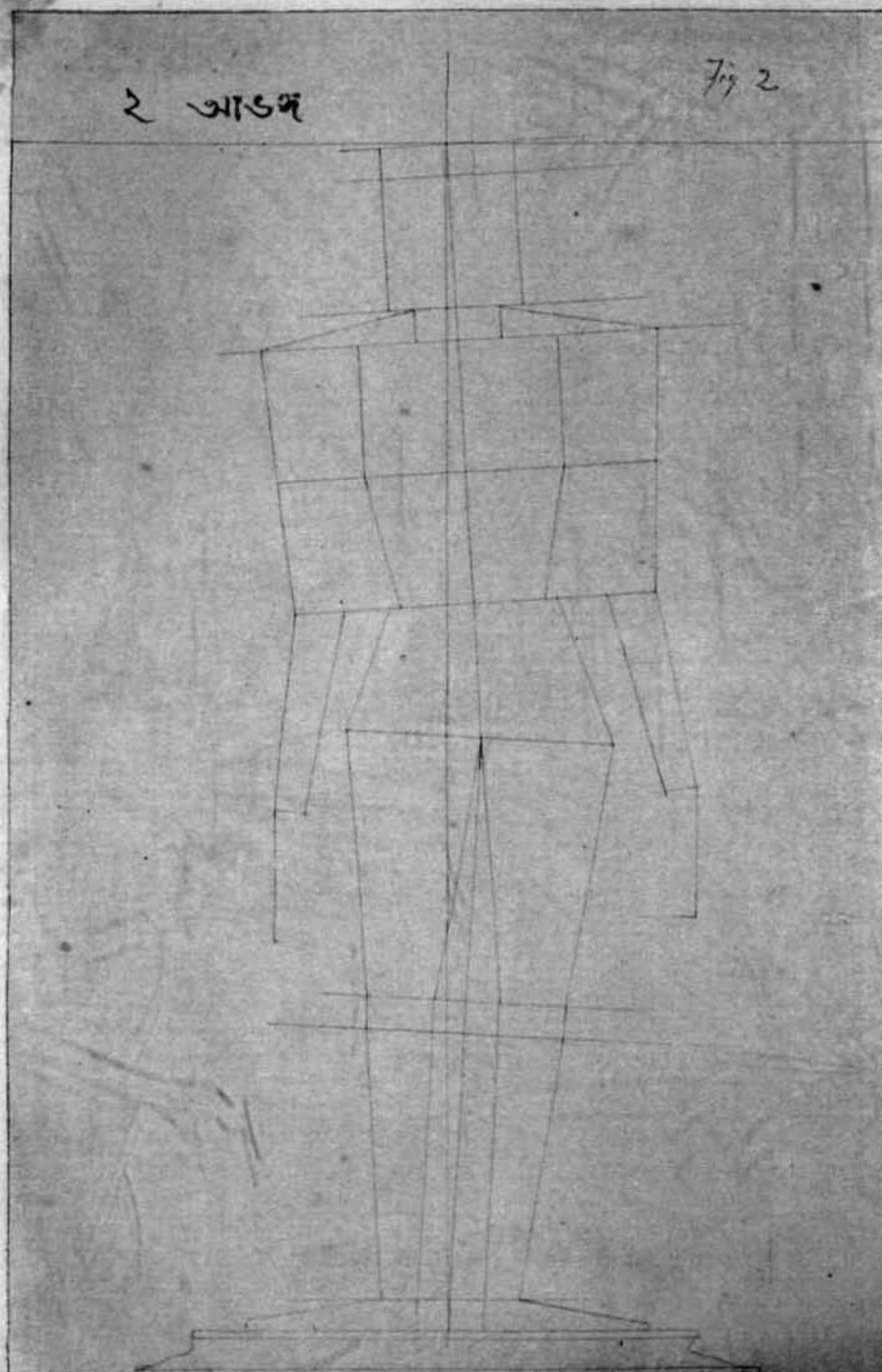
The *tala* has been defined as follows:—A quarter of the width of the artist's own fist is called an *angula* or finger's width, Twelve such finger-widths is the measure of a *tala*.

The *Nara* or ten *tala* measure is recommended for such heroic figures as, *Naranarayana*, *Rama*, *Nrisinha*, *Vana*, *Vali*, *Indra*, *Bhargava*, *Arjuna*, etc. The *Krura* or twelve *tala* measure is for destructive conceptions such as *Chandi*, *Bhairava*, *Narasimha*, *Hayagriha*, *Varaha*, etc. The sixteen *tala* measure is to be used for demoniacal figures like *Hiranya-kashipu*, *Vritra*, *Hiranyaksha*, *Ravana*, *Kumbhakarna*, *Namuchi*, *Shumbha*, *Nishumbha*, *Mahisha*, *Raktabija*, etc. The *Bala* or infant type, for all representations of infancy such as *Gopal*, *Balakrishna*, etc. And the *Kumara*, or six *talas*, for the period of childhood, past infancy, before the approach of youth, such as *Uma*, *Vamana*, *Krishnasakha*, &c.

Besides these given measures there is another measure current in Indian iconography which is known as the *Uttama Navatala*. In this type of images, the whole figure is divided into nine equal parts which are called *talas*. A quarter of a *tala* is called an *Amsa* or Unit. Thus, there being four *amsas* to each *tala*, the length of the whole figure from tip to toe is 9 *talas* or 36 *amsas*. Fig. 5 is a representation of the *Uttama Navatala*. The heights or vertical lengths of the various parts of a figure made according



"Indian Iconography"—Fig. 1



"Indian Iconography"—Fig. 2.



आत्म

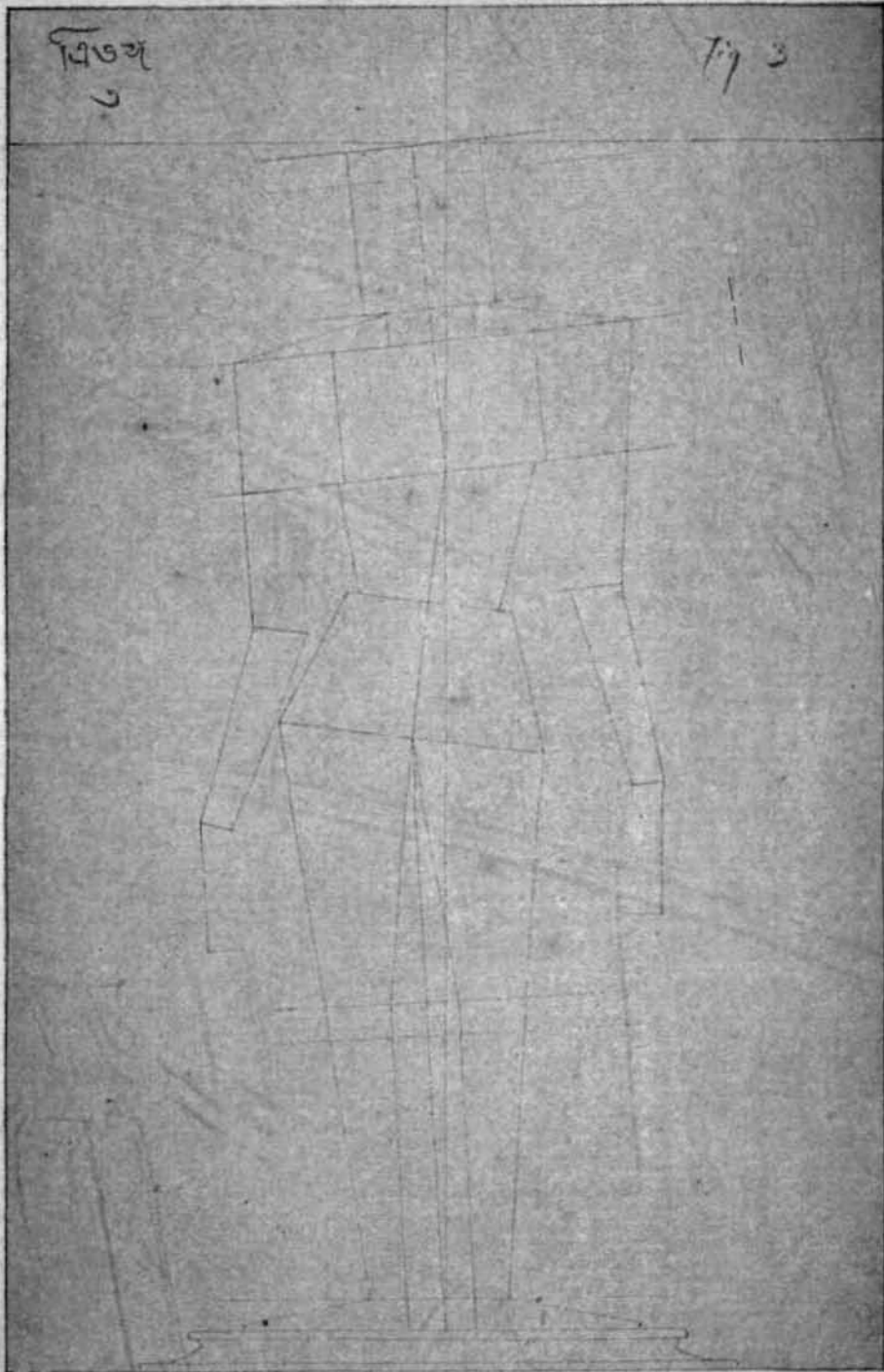
२

Fig 2

"Indian Iconography"—Fig. 2.



"Indian Iconography"—Fig. 3.



"Indian Iconography"—Fig. 3.



"Indian Iconography"—Fig. 4.

to this tala are—middle of forehead to chin 1 tala, collarbone to chest 1 tala, chest to navel 1 tala, navel to hips 1 tala, hips to knees 2 talas, knees to insteps 2 talas, forehead to crown of the head 1 amsa, neck 1 amsa, knee-caps 1 amsa, feet 1 amsa. The widths or horizontal measures are as follows,—Head 1 tala, neck $2\frac{1}{2}$ amsas, shoulder to shoulder 3 talas, chest 6 amsas, waist 5 amsas, hips 2 talas, knees 2 amsas, ankles 1 amsa, feet 5 amsas. The hands and their parts are as follows,—Lengths: shoulders to elbows 2 talas, elbows to wrists 6 amsas, palms 1 tala; widths: near armpits 2 amsas, elbows $1\frac{1}{2}$ amsas, wrists 1 amsa.

The face of the figure is divided into three equal portions,—middle of forehead to middle of pupils, pupils to tip of the nose, tip of the nose to chin.

According to Shukracharyya the proportions of a Navatala figure should be as follows:—From the crown of the head to the lower fringe of hair 3 *angulis* in width; Forehead 4 *angulis*, nose 4 *angulis*, from tip of nose to chin 4 *angulis*, and neck 4 *angulis* in height; eyebrows 4 *angulis* long and half an *anguli* in width, eyes 3 *angulis* in length and two in width; pupils one-third the size of the eyes; Ears 4 *angulis* in height and 3 in width. Thus, the height of the ears is made equal to the length of the eyebrows. Palms 7 *angulis* long, the middle finger 6 *angulis*, the thumb $3\frac{1}{2}$ *angulis*, extending to the first phalanx of the index finger. The thumb has two joints or sections only, while the other fingers have three each. The ring finger is smaller than the middle finger by half a section and the little finger smaller than the ring finger by one section, while the index finger is one section short of the middle. The feet should be 14 *angulis* long, the big toe 2 *angulis*, the first toe $2\frac{1}{2}$ or 2 *angulis*, the middle toe $1\frac{1}{2}$ *anguli*, the third toe $1\frac{1}{2}$ *anguli* and the little toe $1\frac{1}{2}$ *anguli*.

Female figures are usually made about one *amsa* shorter than males.

The proportions of child-figures should be as follows:—The trunk, from the collarbones below, should be $4\frac{1}{2}$ times the size of the head. Thus the portion of the body between the neck and the thighs is twice and the rest $2\frac{1}{4}$ times the size of the head. The length of the hands should be twice that of the face or the feet. Children have short necks and comparatively big heads,—

for the growth of the head, with increase of age, is much slower than that of the rest of the body.

FORM AND CHARACTER.

A perfectly built figure, faultless in its details, is one of the rarest things in the world; and in spite of general resemblances of features and form, between man and man, it is impossible to take any particular figure as a standard or ideal for all. Features, like hands, feet, eyes or ears, are given to all men in pairs, and, roughly speaking, these are structurally the same in one man as in another. But, our intimate acquaintance with the human race, and our habit of paying close attention to the details of a man's features, make us so acutely conscious of minute differences of physiognomy that the choice of the æsthetically ideal figure becomes a matter of serious difficulty for the artist. But in the case of the lower animals and plant organisms the resemblances are apparently much closer and there seems to be a certain well defined fixity of form in the different specimens of the same object. Thus, there is apparently not much difference in form between, say, two birds or animals of the same species or between two leaves or flowers of the same variety of trees. The eggs laid by one hen have the same smoothness and regularity of contour as the eggs of any other hen, and any leaf taken from one peepul (*ficus religiosa*) tree has the same triangular form and pointed tip that we find on any other. It is for this reason probably, that our great teachers have described the shapes of human limbs and organs not by comparison with those of other men but always in terms of flowers or birds or some other plant or animal features. Thus the face is described as "rounded like a hen's egg." In Fig. 6 are shown two faces, one having the form of a hen's egg and the other suggesting a *pan* (betel leaf). The type of face that is popularly described as *pan*-like is more commonly seen in Nepal and in the images of gods and goddesses current in Bengal. Now, when we describe a face as round, we mean simply that the prevailing character of the face is roundness and not angularity or linearity. But in spite of this tendency to roundness, there is something in its form that cannot be adequately expressed by comparison with a globe. So it has been described as egg-like; which implies

that it shows the same general elongation, and lessening of width towards the chin, that is typical of the hen's egg; and whether the face be thin and long or square-built, it has nevertheless to keep within the limits of this ovoid shape. It is by manipulating and elaborating this egg-shape and introducing local variations to modify the simplicity of its contours, that the artist has to depict the whole range of facial variations, due to different ages and characters. Just as a copper water-pot retains its roundness, in spite of extensive dents and damages, so the face retains its basic eggshape through all its widely various types. As the roundish shape is the permanent character of the water-pot, the egg-shape is the most fundamental characteristic of the human hero. The *pan*-face, the moon-face and even the owl-shape are but variations of the egg-face.

Fig. 7. THE FOREHEAD, is described as having the form of a bow. The space between the eyebrows and the fringe of hair in front shows the arched crescent form of a slightly drawn bow.

Fig. 8. THE EYEBROWS are described as being "like the leaves of a *Nem* (*melia azadirachta*) tree or like a bow." Both these forms have found favour with our artists, the first being used chiefly for figures of men and the latter for female figures. The various emotions, of pleasure or fear or anger, &c., are to be shown by raising, lowering, contracting or otherwise modifying the eyebrow like a leaf disturbed by the wind or a bow under different degrees of tension.

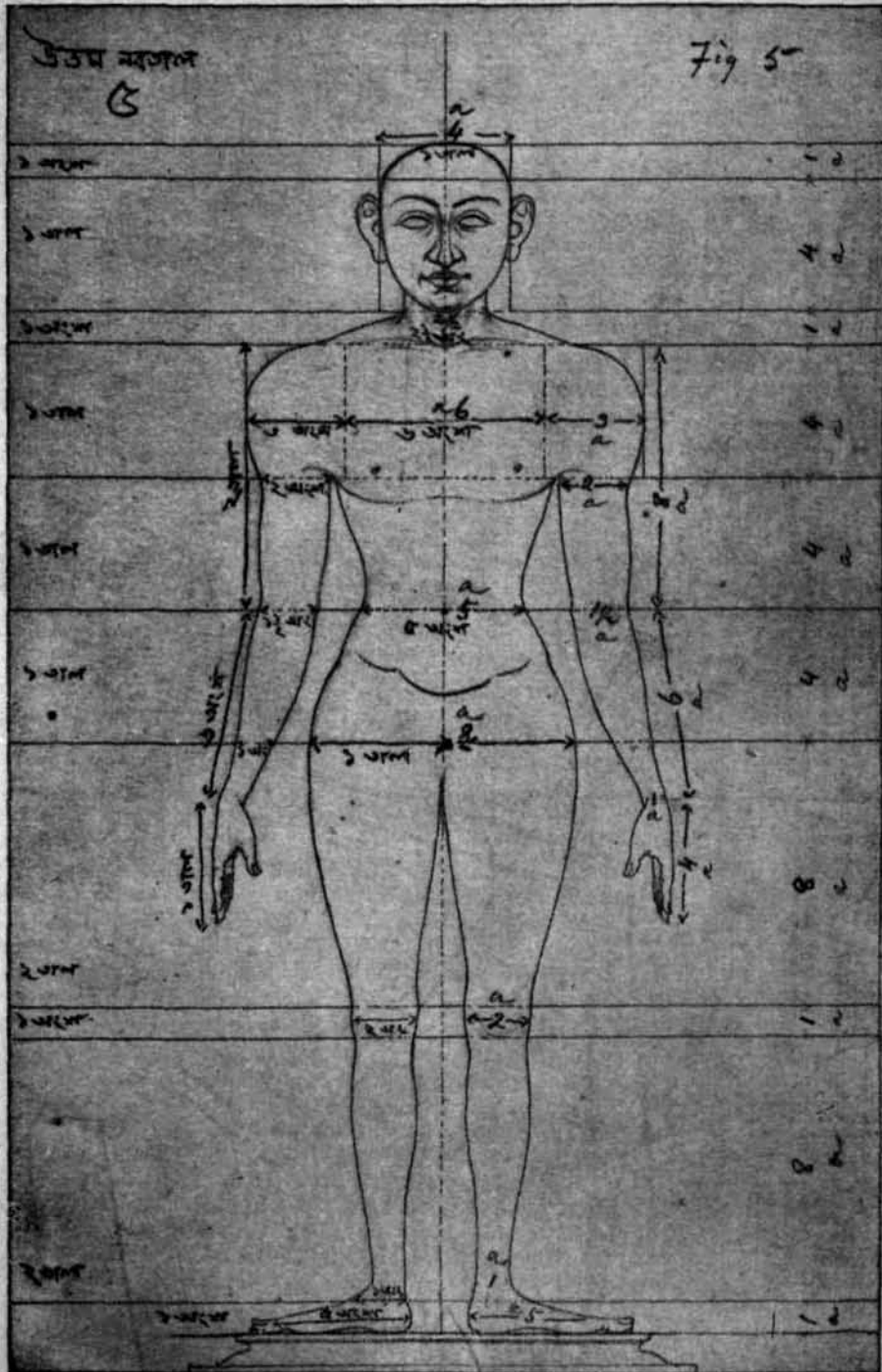
Fig. 9. THE EYES have been described as "fish-shaped." But the similes used to describe the eyes are as endless as the range of emotions and thoughts that can be expressed through them. If we are to confine our similes to the *safari* fish, we have to ignore the round eyes, the wide open eyes, and a host of other varieties of eyes. Fresh additions have therefore constantly been made to our stock of similes. Thus, the eyes have been compared among other things to the *khanjana*, the common wagtail, a small bird with a lively dancing gait; the eyes of the deer; the water-lily; the lotus leaf and the little *safari* fish. Of these the first two are used chiefly in painted figures of women, while the other three are to be seen in the stone or metal images of gods as well as goddesses. Besides these there is another type

of eyes known in Bengal as *patol chera* (like a sliced *patol*)* (*trichosanthes*) which is not mentioned anywhere in our sacred texts or our ancient literature; but it is nevertheless to be found extensively employed in the female figures painted on the walls of the Ajanta caves. The eyes of women are by their very nature restless; but it must not be supposed that it is this characteristic alone that our art preceptors have tried to convey in choosing three such restless animals as the deer, the *khanjana* and the *safari* for their similes. The forms and expressions peculiar to different types of eyes are very well suggested by these similes. It will be found that these different types represent well marked differences of character, and each has its own appropriate application in the expression of different emotions and temperaments. Thus the *khanjana* eyes are characterized by their playful gaiety, the *safari* eyes for their restless mobility, the deer-eyes for their innocent simplicity, the lotus-leaf-eyes for their serene peacefulness and the 'waterlily-eyes' for the calm repose of their drooping lids.

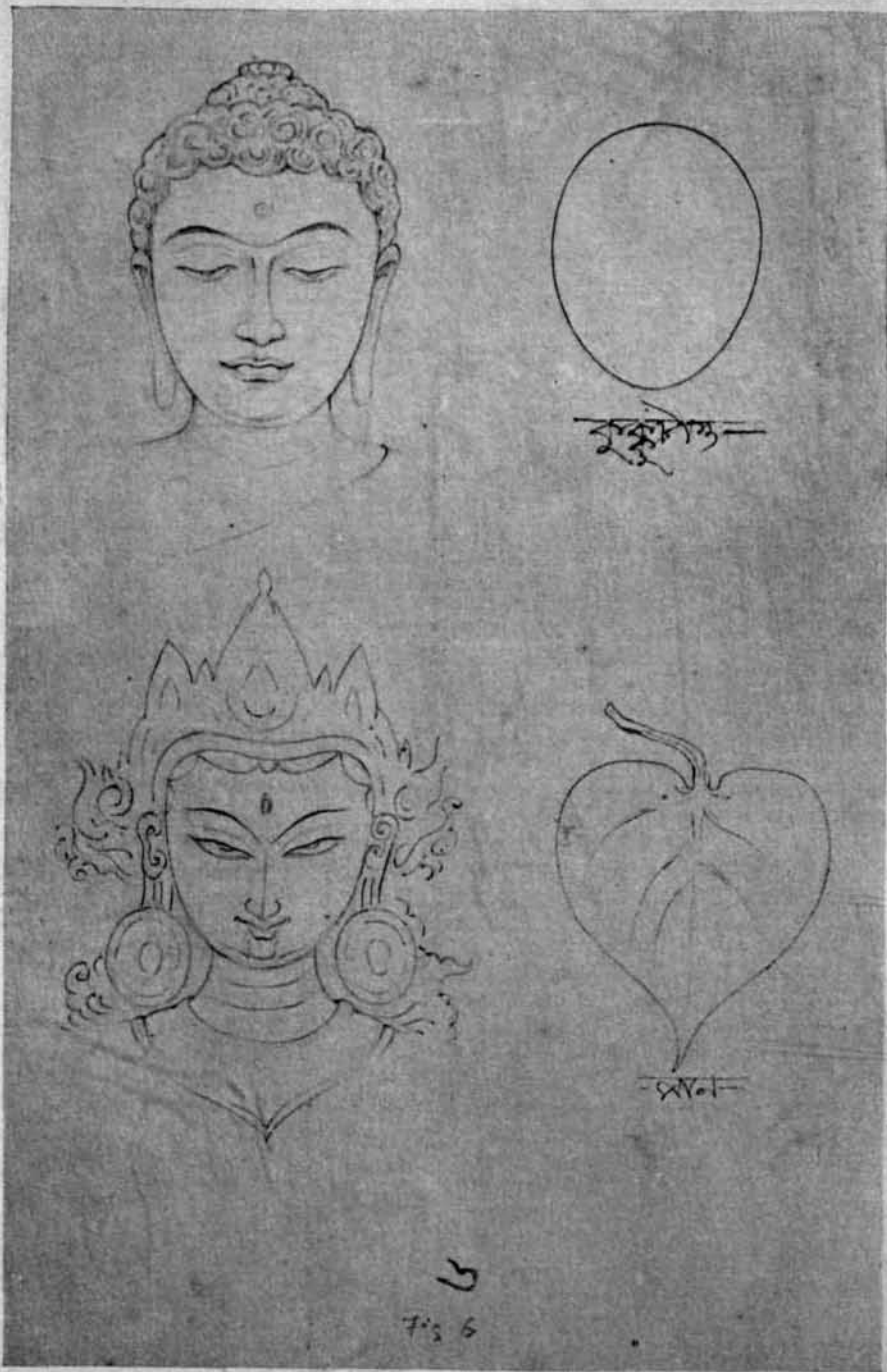
Fig. 10. THE EARS are directed to be made "like the letter ञ". Some resemblance can no doubt be traced between the ear and the letter ञ but our great teachers do not seem to have taken much pains to indicate the structure of the ears. The sole reason for this seems to be that the ears are so much obscured by ornaments and decorations in the images of goddesses and by elaborate head-gear in the case of gods, that our writers have satisfied themselves by roughly indicating the general character of the eyes. In our province, ears have often been compared to vultures, and that is no doubt a far more appropriate and suggestive analogy than the letter ञ.

Fig. 11. THE NOSE and THE NOSTRILS. The nose has the shape of the sesame flower and the nostrils are like the seed of *barbati* or the long bean. Noses shaped like the sesame flower are to be seen chiefly in the images of goddesses and in paintings of women. In this form, the nose extends in one simple line from between the eyebrows downwards, while the nostrils are slightly inflated and convexed like a flower petal. Parrot-noses are found chiefly in

* *Patol* is a common vegetable called *parwar* in Hindi.



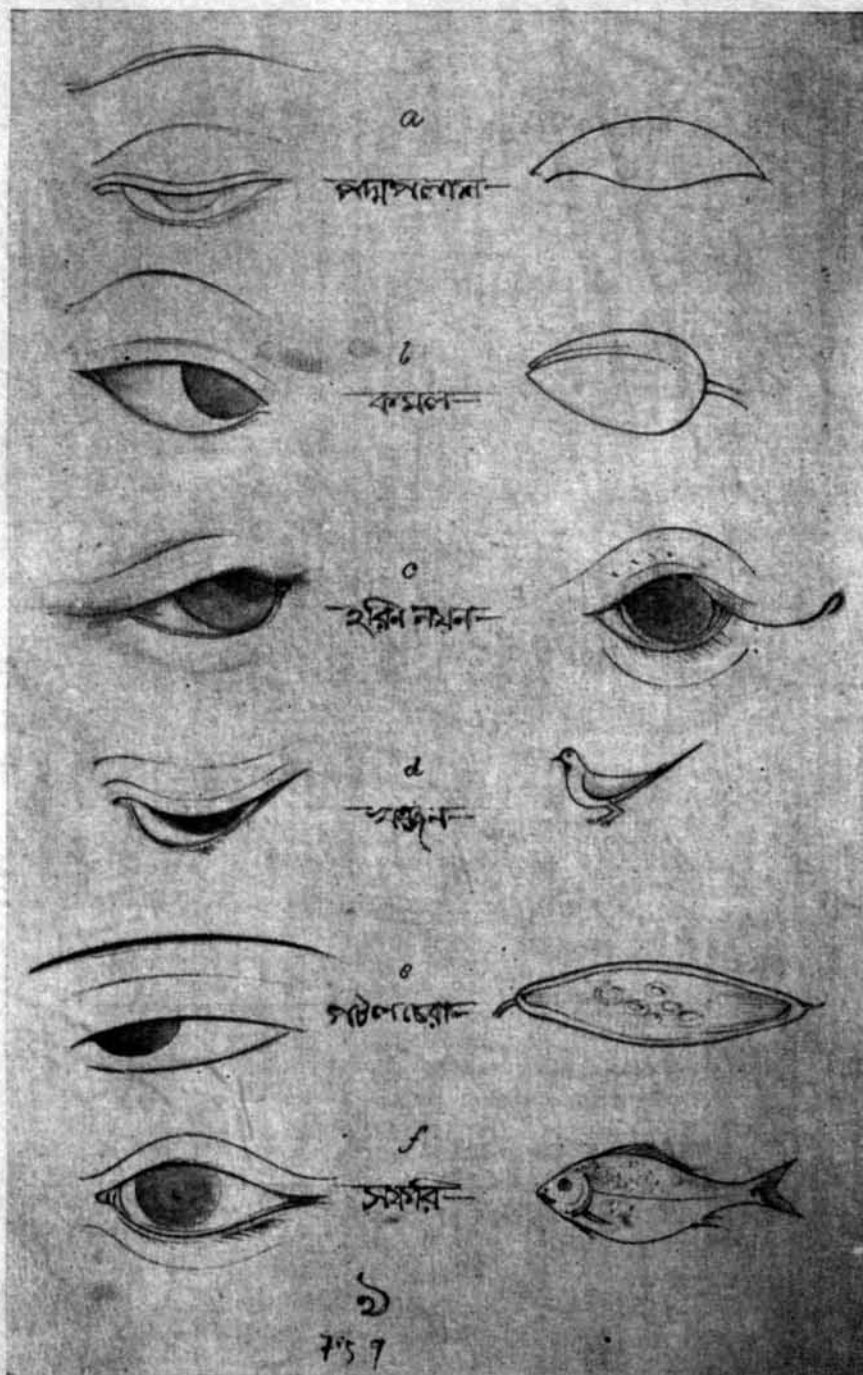
"Indian Iconography"—Fig. 5.



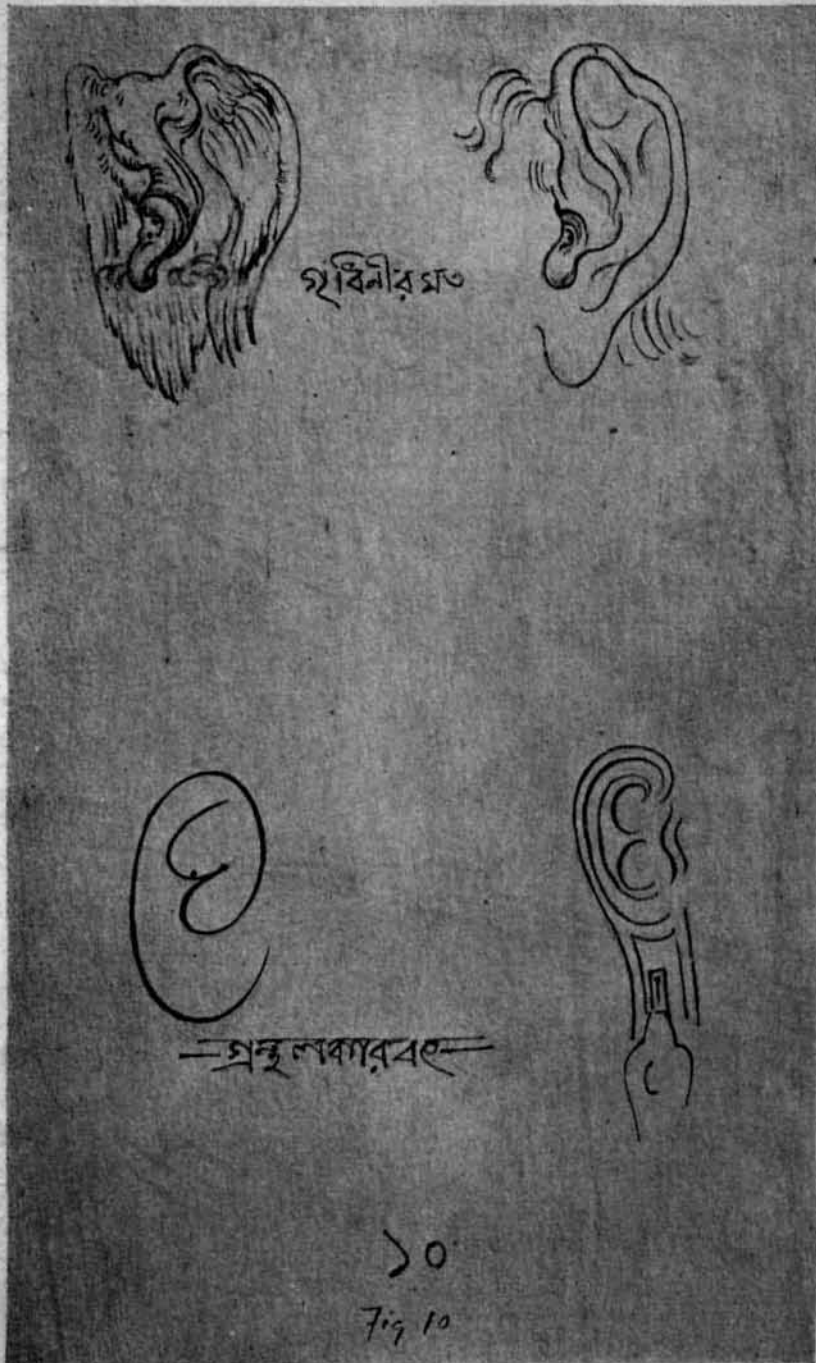
"Indian Iconography"—Fig. 6.



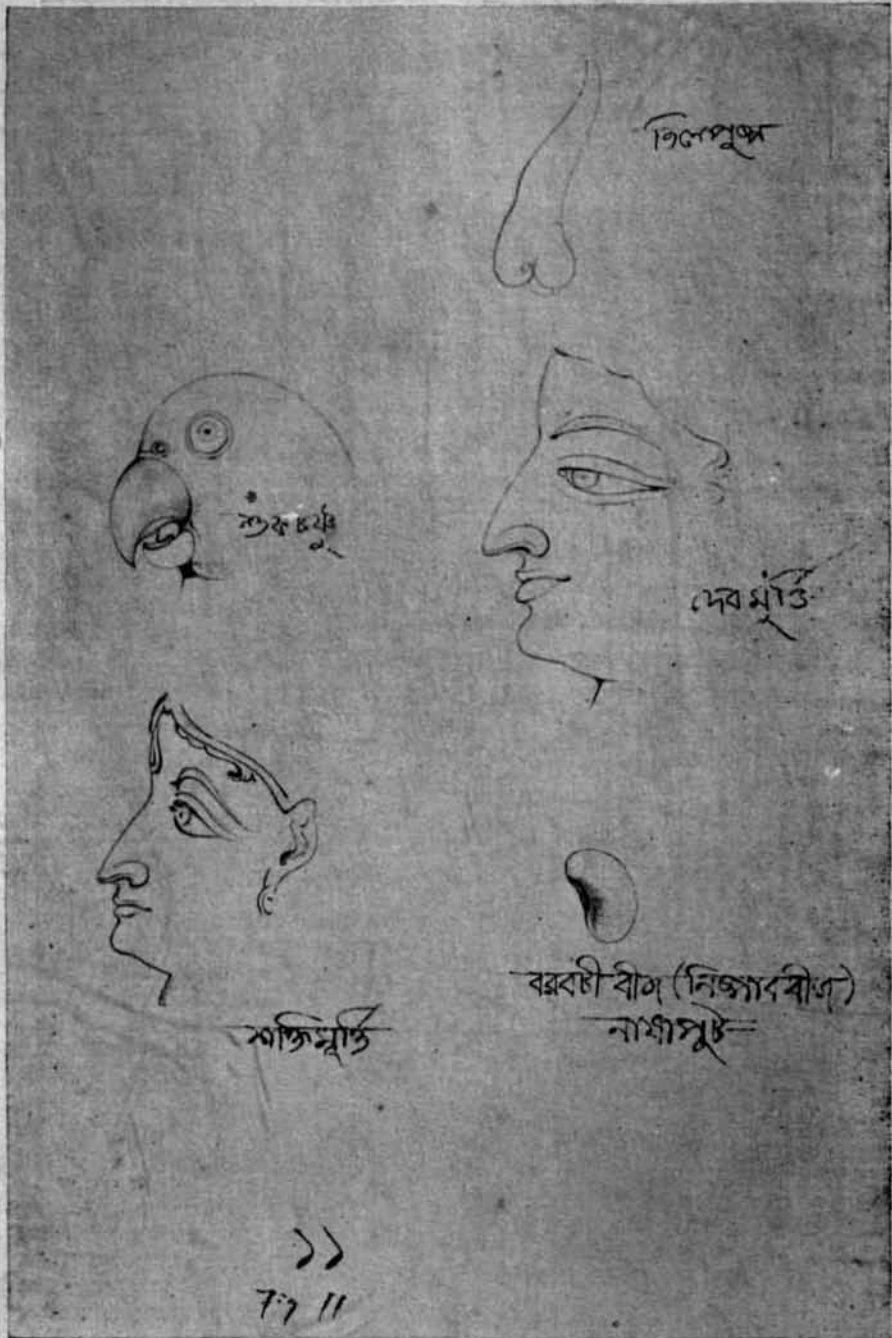
"Indian Iconography"—Figs. 7. and 8.



"Indian Iconography"—Fig. 9.



"Indian Iconography"—Fig. 10.



"Indian Iconography"—Fig. 11.

the images of gods and in male figures. In this type the nose, starting from between the eyebrows rapidly gains in height and extends in one sweeping curve towards the tip, which is pointed, while the nostrils are drawn up towards the corners of the eyes. Parrot-noses are invariably associated with heroes and great men, while, amongst female figures, they are to be seen only in the images of *Sakti*.

Fig. 12. LIPS. Being smooth and moist, and red in colour, lips have been appropriately compared to the *Bimba* (*momordica coccinia*) fruit. The *Bandhuli* or *Bandhujiba* (*leucas linifolia*) flower is admirably adapted to express the formation of the lower and upper lips.

Fig. 13. THE CHIN has the form of the mango-stone. This analogy has not been suggested merely to indicate the similarity of shape. It is readily seen that in comparison with the eyebrows, the nostrils, the eyes or the lips, the chin is more or less inert—being scarcely affected by the various changes of emotion which are so vividly reflected in the other features. It has therefore been purposely compared to the inert stone of a fruit, while the others have had living objects—like flowers, leaves, fish, &c., for similes. The ear is also a comparatively inert portion of our face, and there is therefore a certain fitness in comparing it to the letter ञ।

Fig. 14. THE NECK is supposed to exhibit the form of a conch, the spiral turns at the top of a conch being often well simulated by the folds of the neck. Besides, as the throat is the seat of the voice the analogy of the conch is well suited to express the function, as well as the form of the neck.

Fig. 15. THE TRUNK, from just below the neck to the abdomen, is directed to be formed like the head of the cow. This is certainly an excellent way of suggesting the strength of the chest and the comparative slimness of the waist as well as the loose and folded character of the skin-foldings near the abdomen. The middle of the body has also been compared to the *damaru* (cf. 'hour-glass' formation) and the lion's body; while the rigid strength of a heroic chest has been well described by comparison with a fastened door, but none of these can approach the first of these similes, in the beautiful completeness with which it conveys an idea of the form as well as the character of the trunk.

Fig. 16. THE SHOULDERS have the form of an elephant's head, the arms corresponding to the trunk. "Elephant-shouldered" has become a term of ridicule to us, but the resemblance of our shoulders to the head of the elephant is undeniable. Our artists have long been modelling the human shoulder and arms on the lines of the head and trunk of an elephant. Kalidasa has no doubt described his hero as having the shoulders of a bull but the elephant's head is a far more appropriate analogy for expressing the true character of the shoulders. Not only is there a similarity of form between our hands and the elephant's trunk, but the functional resemblance between the two is also pretty evident. Comparisons with snakes or creepers, given by our poets, serve merely to express the pliant, clinging or clasping character of the hands as well as that constant seeking of a support which characterizes the creeper and the snake. But the elephant's trunk suggests all these as well as the form and the various characteristic movements of the hands.

Fig. 17. THE FOREARMS from the elbows to the base of the palms, are to be modelled like the trunk of a young plantain tree. This emphasizes the supple symmetry as well as the firmness of the arms.

Fig. 18. THE FINGERS. Comparisons of the fingers with beans (*phaseolus vulgaris*) or pea-pods may not find much favour with the poets, but they certainly seem to give more useful indications of the form of the fingers than the proverbial (young *champak* flower-buds).

Fig. 19. THE THIGHS,—The thigh, in male as well as in female figures has long been fashioned after the trunk of the plantain tree by our artists. The trunk of the young elephant is also, occasionally a favourite model—specially for images of goddesses. But in strength and firmness of build, the plantain tree seems a more expressive simile than the elephant's trunk. The swinging appendage is quite an appropriate simile for the hands with their wide range of movements, but the thigh, having to withstand the weight of the body, seem to be more effectively supported by the firm and upright trunk of the plantain.

Fig. 20. THE KNEES. The knees are usually compared to the shell of a crab.

Fig. 21. THE SHINS have been described as shaped like fish full of roe.

Fig. 22. THE HANDS AND FEET have a traditional resemblance to the lotus or the young leaves of plants and nowhere has the striking appropriateness of this been better demonstrated than in the cave-paintings of Ajanta.

POSES AND ATTITUDES.

Indian images are given the following four different *Bhargas*, that is flexions or attitudes :— *Samabhanga* or *Samapada* (or equipoised) ; *Abhanga* (A slight *Bhanga* flexion) ; *Tribhanga* (*Tri*, thrice) and *Atibhanga* (*Ati* extreme).

Fig 1. *Samabhanga* or *Samapada*. In this type the right and left of the figure are disposed symmetrically, the *sutra* or plumb line passing, through the navel, from the crown of the head to a point midway between the heels. In other words, the figure whether seated or standing, is poised firmly on both legs without inclining in any way to right or to left. Images of *Buddha*, *Surya* (Sun) and *Vishnu* are generally made to follow this scheme of rigid vertical symmetry. The dispositions or attitudes of the limbs and organs on either side are made exactly similar, except that the *Mudra*, or symbolical posing of the fingers are different.

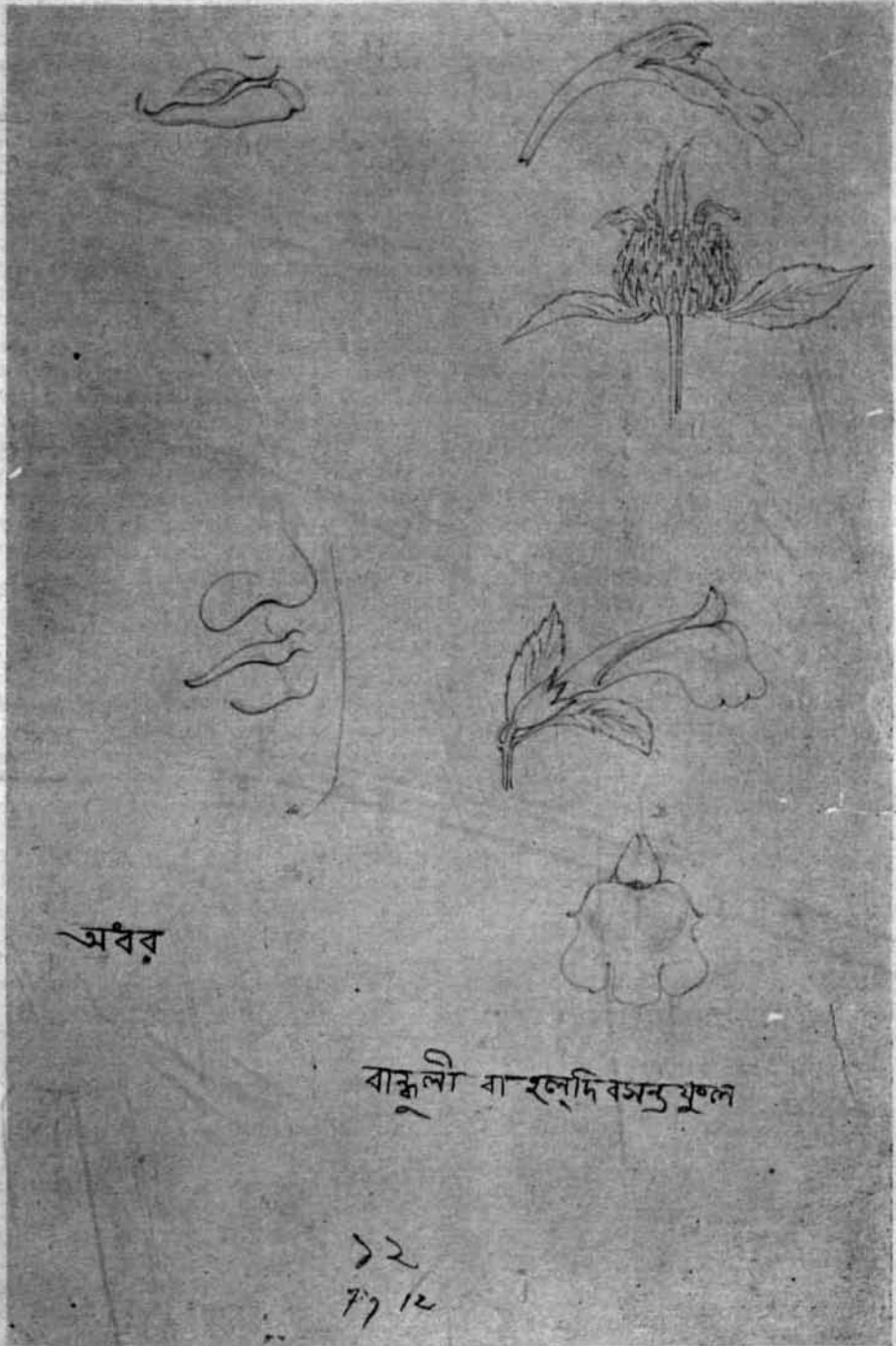
Fig 2. *Abhanga*.—In such a figure the plumb line or the center line, from the crown of the head to a point midway between the heels, passes slightly to the right of the navel. In other words, the upper half of the figure is made line slightly towards its right side, while the lower half, to the left side of the artist or the viewer. The figures of *Bodhisattvas* and the images of sages or holy men generally follow this slight inclination. The hips of a *tribhanga* figure are displaced from their normal position about one *amsa* towards the right side of the image, the left side of the artist, or the reverse.

Fig 3. *Tribhanga*. In these figures, the plumb line passes through the left (or right) side of the middle of the chest, the left (or right) of the navel, down to the heels. The figure is inclined in a zig-zig or like the stems of a lotus or like an inverted flame. The lower limbs, from the knees to the feet, are displaced to the right (or left) of the figure, the trunk from the hips and neck, to the left (or right) while the head leans towards the right (or left). Images of goddesses belong-

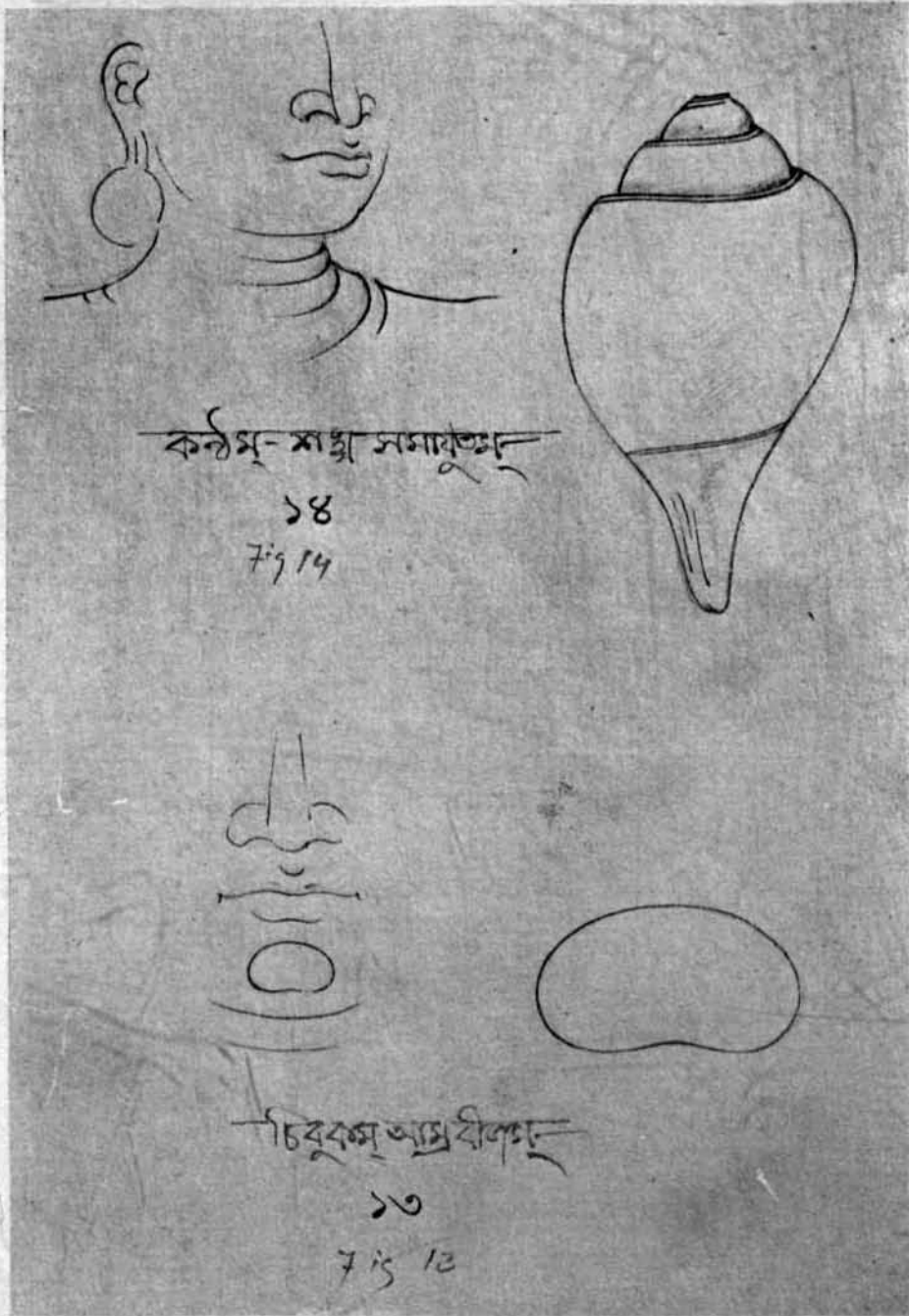
ing to this *Tri bhanga* type have their heads inclined to the right (the left of the artist), while gods always lean theirs to the left (the right of the artist), so that when placed together the god and the goddess appear leaning towards each other. In other words, when the male and female images are properly placed in pairs,—the female to the left of the male,—they appear like two full-blown lotuses bending to kiss, one seeking the other. This is the usual attitude of all *yugala* figures, or of divine couples. This bending attitude, or the seeking poise of the male and female figure may however be occasionally reversed, so that the figures lean away from each other, the male assuming the female *bhanga* and the female assuming the pose of a male figure, thus suggesting lovers' quarrels, and mutual disagreements, &c. Figures like *Vishnu* or *Suryya* which are flanked by two attendant figures or *Saktis*, are usually made a compound of the *samabhanga* and *tribhanga* types, the figure of the deity being placed rigidly upright in the middle in a stiff attitude without inclining in any way towards either of the attendant deities. The *Saktis* or attending deities are two male and female *tribhargas* placed on either side with their heads inclined inwards towards the principal figure. The figures on either side are exactly similar in poise except that one is a reverse or reflex of the other. This is a necessary condition as otherwise one of the figures would lean away from the central figure, and spoil the balance and harmony of the whole group. A *tribhanga* figure has its head and hips displaced about one *amsa* to the right or left of the center line.

Fig. 4. *Atibhanga*.—This is really an emphasised form of the *tribhanga*, the sweep of the *tribhanga* curve being considerably enhanced. The upper portion of the body above the hips or the limbs below are thrown to right or left, backwards or forwards, like a tree caught in a storm. This type is usually seen in such representations as Siva's dance of destruction and fighting gods and demons, and is specially adapted to the portrayal of violent action, of the impetus of the *tandava* dancing, &c.

The *Sukranitisara*, the *Vrihat-samhita*, and other ancient texts have dealt exhaustively with the measurements, proportions, forms and characters of all types of images. The following are the general advices given by our Acharyas.



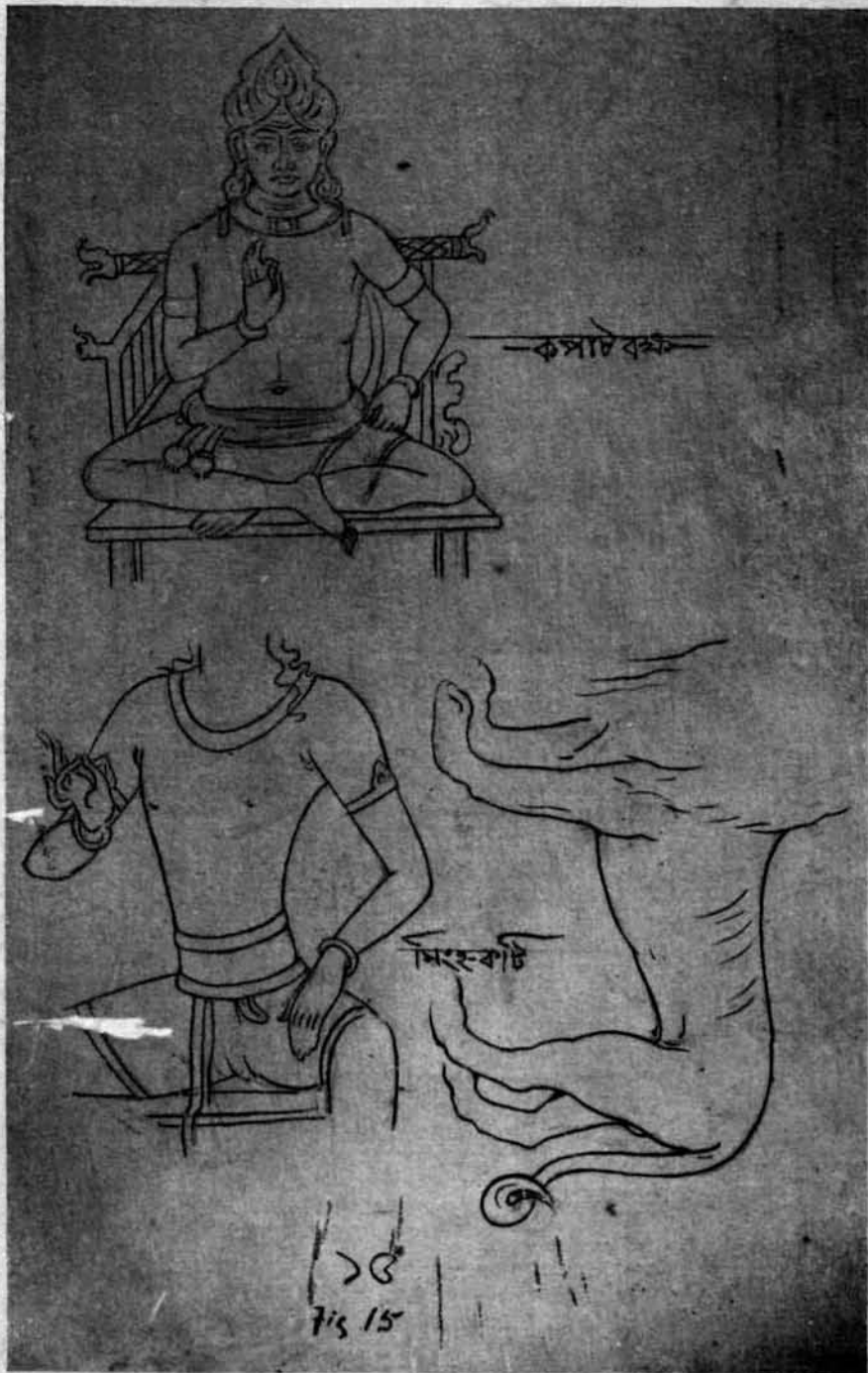
"Indian Iconography"—Fig. 12.



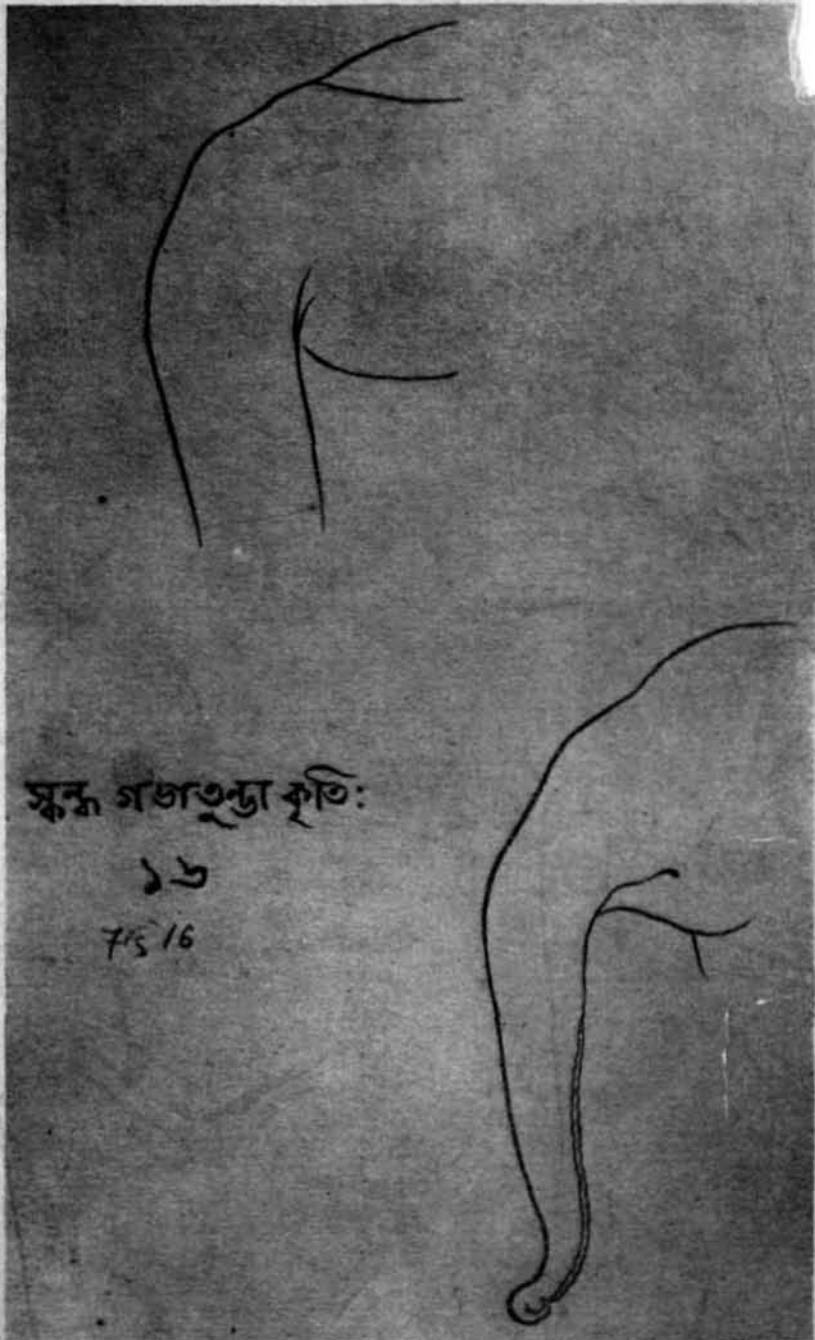
"Indian Iconography"—Figs. 13 and 14.

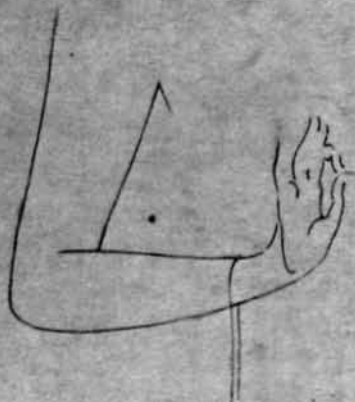


"Indian Iconography"—Fig. 15.



Iconography"—Fig. 15.

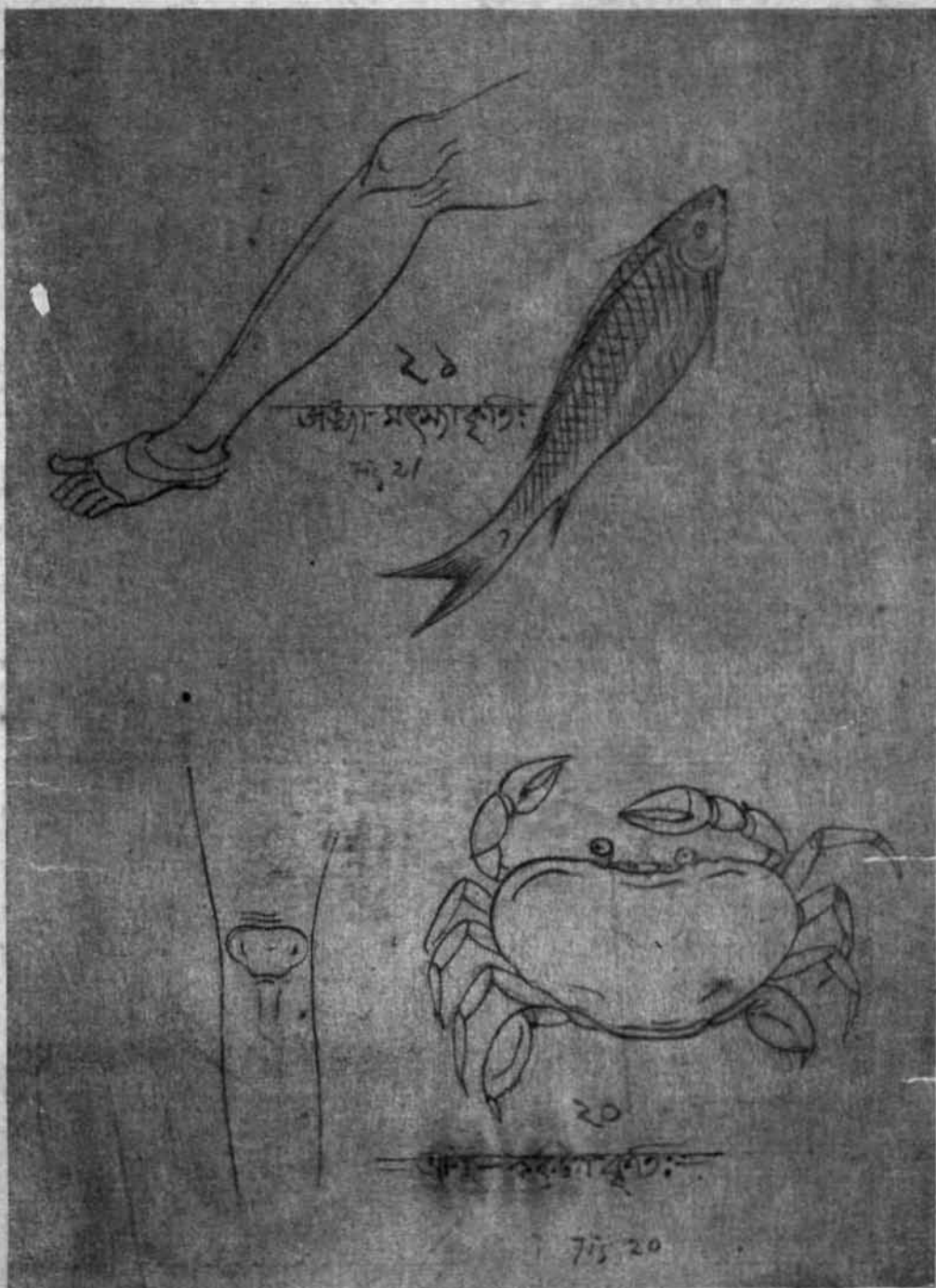




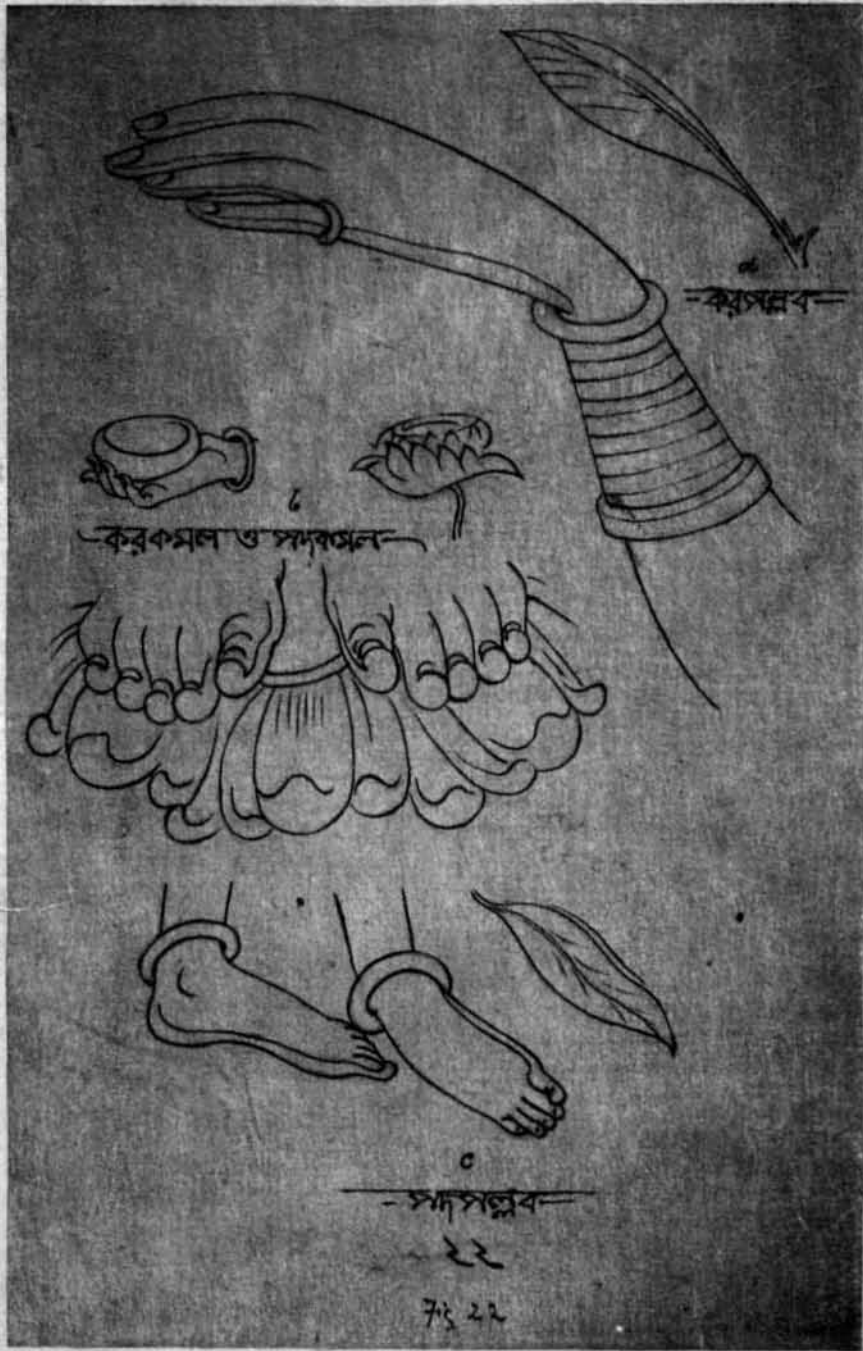
—বালফদলীকাতম—



১৭
Fig 17



"Indian Iconography"—Figs. 20 and 21



"Indian Iconography"—Fig. 22.

"Sevya-sevaka-bhavesu pratima-lakshanam smritam."

Where it is intended that the image should be approached in the spirit of a devotee before his deity, or of a servant before his master, the image must be made to adhere scrupulously to the forms and character prescribed by the shastras. All other images, which are not meant for worship are to be made according to the artist's own individual preferences.

"Lekhya lepya saikati cha mrinmayi paishtiki tatha, Etesham lakshanabhava na kaischit dosha iritah."

Images that are drawn or painted, or made of sand clay or paste—it is no offence if such images fail to conform to the prescribed types. For these are intended only for temporary use and are usually thrown away, afterwards, and as they are generally made by the women themselves for worship, or recreation, or for the amusement of the children, it would be too much to expect that they would adhere strictly to the conventions demanded by the shastras. So our texts here definitely concede absolute liberty to the artists in the cases considered above.

"Tishthatim sukhopabishtam ba swasane vahanasthitam, Pratimam ishtadevasya karayed yukta-lakshanam. Hina-smasrurnimesham cha sada shorasa-varshikim. Divyabharana-vastradhyam divyavarnakriyam sada, Vastrair-apada-gudha cha divyalankarabhushitam."

Standing, or seated comfortably, on their appropriate seats or mounts, eyes fixed without blinking, beardless and youthful as a boy of sixteen, gloriously dressed and arrayed, glorious in complexion and in action (granting blessings or benedictions), enveloped in clothes down to the feet, and decked with glorious ornaments—this is how the artist should conceive his deity.

"Krisa durbhikshada nityam sthula rogaprada sada, Gudha-sandhy-asthi-dhamani sarvada saukhyavardhini."

An emaciated image always brings famine, a stout image spells sickness for all, while one that is well proportioned, without displaying any bones, muscles or veins, will ever enhance one's prosperity.

"Mukhanam yatra vahulyam tatra panktyo nivesanam, Tat-prithak grivamukutam sumukham sakshikarnayuk."

Where an image has many faces (three or more), the heads should be arranged in rows, and each head should be provided

with a separate neck and crown and its own ears, eyes, etc. Thus, a five-headed figure is usually made with four heads forming a square, surmounted by the fifth. A six-headed figure has four in a circle and two above, while a ten-headed figure should have one head on top supported by two, three and four heads, in the second, third and fourth tiers respectively. See fig. 4.

"Bhujanam yatra bahulyam na tatra skandhabhedanam."

Where an image has many hands (four or more) the shoulder should not be split up, but all the arms on one side should come out of the same shoulder and should be spread out fan-wise like a peacock's tails. See fig. 4.

"Kvachit bala-sadrisam sadaiba tarunam bapuh murtinam kalpayechchilpi na briddha-sadrisam kvachit."

The artist should always conceive his deity as having a youthful figure, occasionally as a child, but never as old or infirm.

Translated by
SUKUMAR RAY.

SURRENDER OF RADHA (From Chandidas)

Words fail me, Love, my heart is full,
I know not what to say!
In life, in death, from birth to birth,
Be thou my lord, my stay!
The sweetest tie of love doth bind
My heart to thy blest feet;
I give mine all to thee, and vow
I am thy slave, my sweet.
I once did think, in this wide world,
Some other friends I owned;
Ah! none now cares how Radha fares,
A castaway disowned!
My kinsfolk who in Gokul live,
Have all forsaken me!
To cool my burning heart, to these
Thy lotus feet I flee!
Ah send me not away, my love,
Do what thou thinkest just;
I felt in thee was all my help
And come to thee I must!
A wink that shuts thee from my sight
My heart doth seem to break;
Thou art the stone turns dross to gold,
I'll wear thee round my neck!

ATUL CHANDRA GHOSH

REVIEWS

Indian Nationalism: An independent estimate:
by Edwyn Bevan. Macmillan and Co. 2s-6d. 1913.
Pp. 141.

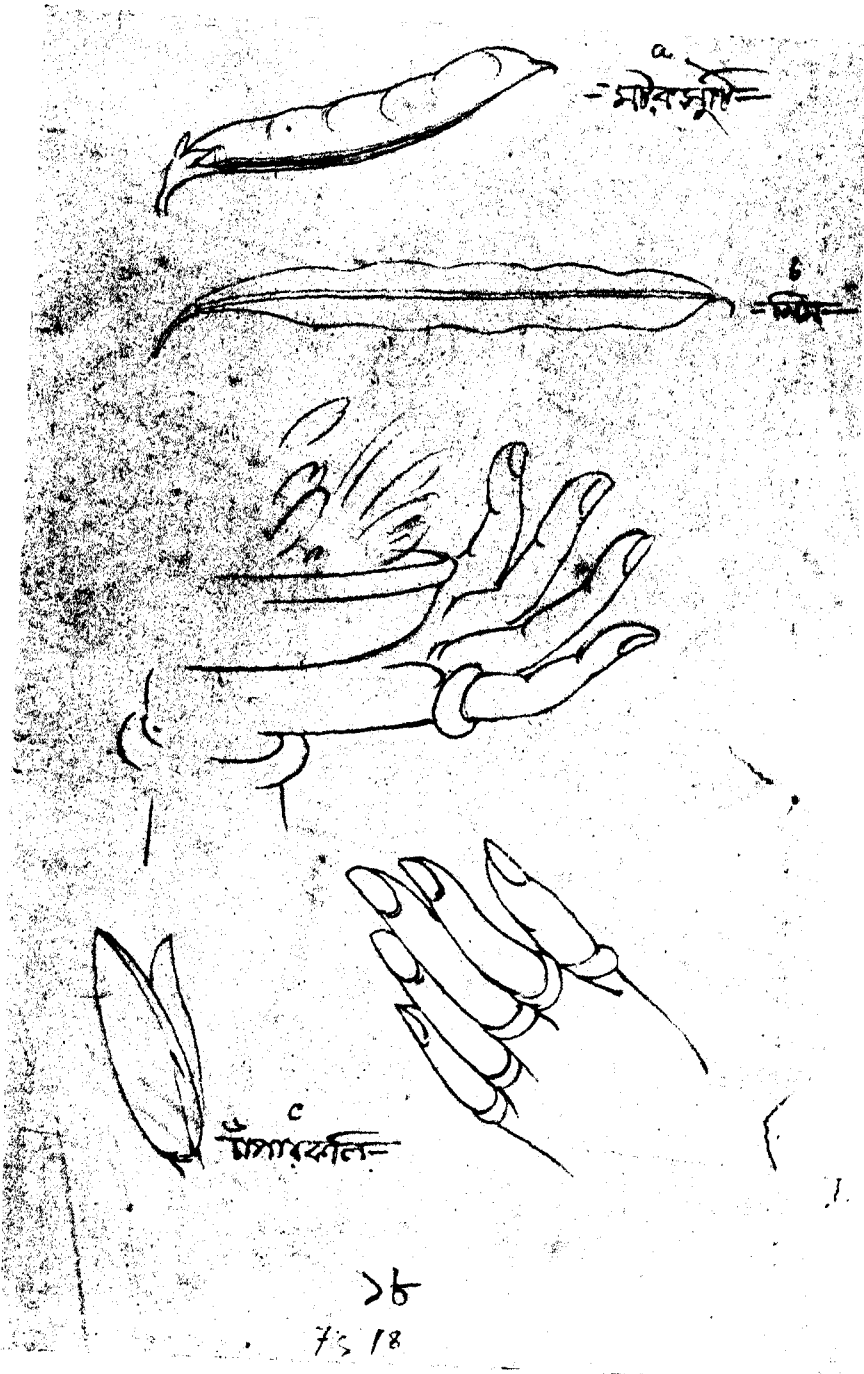
We were delighted to go through this little volume, written by one who has evidently never been to India, and yet who shows a grasp of Indian problems which is really wonderful. His information is quite up-to-date, and does not merely skim the surface but penetrates into the heart of things. In most respects it is entirely correct, and though all his views may not find acceptance among extremists of either camp—Indian and European—we have no hesitation in saying that, differ as we may in minor points, they appear to us to be quite sound in the main. We give below a summary of his views, and leave the reader to judge for himself.

Mr. Bevan begins by saying that "nationalism in India has many aspects beside the political. Over the whole field in which interaction between the native tradition and the new things is going on—religion, art, social life, individual ethics—Nationalism is an organising principle of conservatism and resistance." He then enters an warning against popular generalisations about East and West, which, even if they were true of the past, specially foolish as applied to the new times before us, owing to the vast enlargement of the means of communication. However the British people came by the power to govern India, the writer believes that they hold it now as a trust. Regard for the good of India, in the opinion of Mr. Bevan, is a motive really operative in a large number of Englishmen, otherwise British rule could not have gone on till now. "It has been always there, the conscience of the people. Its judgment often takes long to tell. Baser motives may hurry the nation over and over again into courses which that section will not approve. . . yet I believe that in the end its protest prevails; no wrong can withstand for always its steady pressure, no crime can be persisted in, against which it sets its face. The exportation of opium into China was a typical case."

The author believes that the Englishman excels in a kind of energy of initiative, steadiness and resource in emergencies, precision and thoroughness necessary for co-ordination and organisation, a practical common sense which sees the way by a kind of instinct rather than by any articulate process of reasoning." He is also of opinion that though "it is true that there is some community of culture and tradition and way of looking at life all over India," "the cleavages between race and race, between creed and creed, between men of one language and men of another, between caste and caste, each an exclusive community with separate interests—all these profound divisions make India a parallel, not to any single European country, but to Europe as a whole. . . . But even Europe is less divided than India, for though we may discern the principle of the caste system in our different social strata, in the opposition of capital and labour, and so on, the principle is nowhere elaborated and stereotyped as it is in India." On these propositions he bases his "case for the empire," and says "I have good hope that my people will come off not without honour at the bar of history."

Next the author proceeds to deal with what he calls "the seamy side" of British rule, and here he displays an amount of sympathy and insight which is truly remarkable. He says: "The idea that we

could go on permanently directing the life of the agricultural part of the community with a despotic, if beneficent authority, whilst the growing educated class stood apart in passive hostility, is one which has little probability to recommend it. In the end, surely, there can be only two issues to the present order of things—co-operation or war." He rightly dismisses the latter alternative as unworthy of consideration, and proceeds to state that no race has been more successful than Englishmen in dealing with rude and primitive peoples. This is partly due to the fact that their wants are simple, and partly that in relation to such peoples, Englishmen "have been in a position of unchallenged superiority. There could be no question of wild tribesmen or Indian peasants putting themselves on a level with the Englishman or thinking it anything abnormal that they should be ordered about at his will." "But it is a different matter when the Englishman is confronted, as he is confronted now and as he will be confronted more and more in the future, with people who in culture and education are his equals, or it may be, his superiors. That is a position requiring a delicacy and tact, a fineness of manners, which some Englishmen certainly exhibit, but how many?" "Supposing we on our side could meet the young Indian so far as to admit that the evil which is implied in our rule was a real evil, that his pain was honourable, I do not say it would go far towards a practical solution of our problems, but it would be the first step to a mutual understanding without which we cannot even discuss our problems together." Referring to the frequent rudeness with which educated Indians are treated by Englishmen and Englishwomen in India, "the bitterness of which it requires all their magnanimity and all their non-Christian charity to do away with," the author truly says: "I am convinced that there is no factor in the situation which more gravely compromises the whole future." In answer to the objection that it is impossible to have social intercourse with educated Indians because of their ideas of women, Mr. Bevan says that the best Indians have a much stricter view of chastity than most Europeans. Of course the author recognises that friendly social advances could not induce the educated Indians to give up their political desires, "but I am convinced," he says, "that the political grievances would never have been what they have been, had the social grievance not imported into them a peculiar bitterness and resentment." "When Anglo-Indians talk about educated Indians, they are not necessarily an authority on the subject because they have lived long in India, for here they are speaking about a class of people with whom, by their own admission, their dealings have been as scanty as they could make them. They probably have not known in a real sense one single educated Indian." The following extract is worth quoting: "... it seems to me false to suppose that you can have education at all, without creating political unrest. It is specially naive, I think, to suppose that by encouraging an infusion of traditional Hinduism and Mahomedanism in the school, one will maintain in the younger generation the political outlook of the old-fashioned Hindu and Mahomedan. . . . You cannot restore the old dignified acceptance of things as they are by a forlorn attempt to make the younger generation go on believing in its ancestral religion. If that religion can



"Indian Iconography"—Fig. 18.



"Indian Iconography"—Fig. 19.

be interpreted in such a way as to be compatible with the new ideas brought by education, it can no less be interpreted in such a way as to be compatible with, yes, to sanction and consecrate, the Nationalist movement."

The next chapter deals with Moderates and Extremists. The author is rather hard on Radical English friends of India, though he says that he would be happier with Pagett, M. P., than with Sir J. D. Rees. His exposition of the Extremist creed is however a very able one. "The two ideas which give the extremist movement its significance are, firstly, the desire to get from shams to realities; and secondly, the necessity of suffering and self-sacrifice for the achievement of salvation." "Why the extremist movement seems to be significant, is, firstly, because these ideas have value, showing the movement to have the drive of a really spiritual element in it; and secondly, because it is apparently depleting the moderate party by drawing away the finest in character and understanding among the younger men." The rest of the exposition we leave the reader to peruse for himself.

In discussing the outlook, in the concluding chapter of this intensely interesting book the author has no new remedy to suggest. He advises the Indians to wait till the two processes going forward in India make their results felt, as they are bound to do. One is education, which will unify Indian society by loosening the hold of tradition, and providing a much wider field of common interests, and by creating an effective public opinion, transform the constitutional forms of government at present in existence from shams into realities. The other is industrial and commercial expansion, which will act in the way of levelling barriers and teach us thoroughness, punctuality, power to organise and combine. His conclusion is: "I should like my countrymen to come out of it with credit, and I should like the end to be that India stood up strong and free among the nations: I don't think any consummation could be more honourable to my countrymen than that."

To those who lay too much emphasis on spiritual values, the author says that he knows that western education and industrial expansion does, to some extent, militate against the old culture of the land, which, in its best form, was a great attainment. To talk of industrial expansion is to drag down that culture to a lower plane. There is the danger of a coarsening and smirching of the spirit itself, of the vulgarisation of a life still beautiful in its antique simplicity. But "it is no disparagement of it (the old culture) to say that it is quite unadapted for securing an organisation of force as is needed for the survival of a State in the modern world." "Here we are speaking, not of the human spirit as a whole, but of certain special aptitudes—the aptitudes in virtue of which a people can conduct a modern State." "There were armies and implements of war, I know, in the old India, as well as seers and sages, but it was a very different world outside from this world of to-day, now that the close contest between the great nations, armed with the resources of rational organisation and science, has made the whole surface of the planet its theatre. To survive in the midst of that contest a nation must transform even its inner organism to be as one of them."

A few words on some of the observations with which we are unable to agree. At page 35 the author refers, with evident approval, to the alleged preference, by the common people, of an English to an Indian magistrate. Even if there is any truth in this comfortable theory, which is doubtful, it is not

certainly due to any superior virtue in the Englishman. As a foreigner he lives a life of absolute detachment from the passions and interests of the people of the country, and as between Indian and Indian, this may give him a greater impartiality where the case, while evoking considerable local feeling, is yet simple to understand and does not require a knowledge of, and sympathy with, the manners and customs of the people. In similar circumstances, it is quite conceivable that Frenchmen and Germans would like their cases to be adjudicated by Englishmen rather than by their own countrymen, but would this ever be suggested as a reason for the appointment of English magistrates in those countries? On the question of foreign officials, Mr. Bevan says at page 47 that it is obvious that if you have them you must pay them a higher remuneration than would suffice for the people of the country. But the question is not exactly this. It is, whether admitting highly qualified foreign officials to be still necessary in the very highest grades, the time has not come for their replacement in all but those grades, and even partially at any rate in those grades, by equally qualified indigenous agency. The author dwells on the marked improvement in the social relations of Englishmen and Indians during Lord Hardinge and Lord Carmichael's regime as an encouraging sign, but the recent rupture-of-the-spleen cases would seem to indicate that the improvement is not so great as might be wished. At page 103 the author says that the extremist has no quarrel with the principle of autocracy, provided the autocrat, be an Indian. But is this true? Lastly, at page 127 he says that Indians may accelerate the speed at which education is going forward by voluntary effort, and maintain any type of education which any section of the public might desire. But if we recall the history of the Tata Research Institute, the Hindu and Moslem University schemes, the National Schools of Bengal, Mr. Rabindranath Tagore's school at Bolepur to which the author himself refers, and the University College of Science, we who live in the country cannot share the author's optimistic assertion.

Since the publication of Mr. Ramsay Macdonald's 'Awakening of India,' this little book is the ablest we have come across in which the fundamental difficulties of the Indian problem have been handled with a real grasp of the subject.

Introduction to the Mitakshara: by Govinda Das, Durgakund, Benares 1912.

It has seldom been our good fortune to come across so unpretentious a pamphlet which is nevertheless so full of solid worth. The author appears to be well-versed in the Smriti-Shastras and his knowledge of the English language appears to be on a par with his Sanskrit learning. For over sixteen years he was engaged in editing the Mitakshara for the Asiatic Society of Bengal, but owing to failing health he had to leave the work to other hands, and content himself with writing the introduction only. It is an introduction worth study, for the comprehensive grasp and deep erudition of the writer, no less than for his thoroughly sound and enlightened views on the whole subject of Hindu law. The introduction should be separately printed and offered for sale, and a Bengali translation would be an eyeopener to many of our Smarta pundits who made themselves on their learning without knowing how utterly futile and even mischievous it mostly is.

The metrical Smritis are reconstructions of the Dharma-sutras, and are like them overloaded with minute directions about rituals, ceremonies, penances

and purifications. All civil and criminal offences are looked at from the point of view of an ecclesiastic in both and consequently regarded as *sin* and to be expiated not for their bearing on the social and civil life of the community but for their effect on the offender's life after death. Every one of the commentaries and digests was composed after the Moslem hordes had begun to pour into India, from the 7th century A. D. The commentators one and all belong to the same class of closet scholars and lawyers untouched by the myriad activities of the world. Vyabahara (law proper) occupies but a small fragment of their energies, and their learning is all spent on Achara and Prayaschitta (rituals and penance). Not a single one of these multitudinous commentaries and digests is ever betrayed into taking any notice of the outside world. "Islam was predominant, but no mention is made of Islamic law. The magnificent empire of Vijaynagar was utterly destroyed and its splendid Capital razed to the ground to be a source of archaeological wonder to later generations; but never a word about the deadly struggle in the works of the protegee of the Emperor, the omniscient Madhava, and his brother Sayana...While Hindu kingdoms were falling like ninepins round him, the Brahman was busy carefully calculating the exact amount of expiation necessary for the helpless individual who had become impure by the touch of the house-lizard, and the idea of national welfare never rose before him. Omenology, astrology and theology, these were the three forces that brought grist to his mill, and they were worked for all they were worth, and this was done by effectually enslaving the intellect of the people, by killing out all liberty of action, and by killing out all joy in life by a pessimistic philosophy. The germs of a corporate national life were effectually blasted." The Brahman, denied an outlet for his keen intellectuality, and humiliated by being thrust into the background by those whom he deemed unpolished barbarians, Mlecchas, turned his attention to minutely elaborating the simple Grihya and Dharma-Sutra rituals into the formidable structure of superstition, the like of which the world has never seen.

The Mitakshara is a commentary of the Yajnavalkya Smriti. The age of Yajnavalkya and certain incidents of his life are pretty well known, from references to him in the Shatapatha Brahman and Brihadaranyaka Upanishad. The character of this Vedic Rishi does not appear to have been a very estimable one, as portrayed in the ancient books, though intellectually he was one of the most brilliant men of his time. "His covetousness, his love of disputation, his irascibility, his intellectual vanity, and finally his polygamous instincts and love of good living (even though the Adhvaryu is prohibited from eating the flesh of ox or cow he could not desist, saying, "I for one, eat it, provided it is tender," Sh. Br. ii, 1-2-2.),—throws a queer light on the social life of those days, and shows that human life was neither better nor worse than what it is to-day, and that there was quite as much Kaliyuga in those golden days of India's existence as to-day." Yajnavalkya even killed the Brahman Shakalya and was thus guilty of the sin of Brahma-hatya.

It would appear that things had not changed much for the better with the Smarta Pandits of a much later date. "The History of the (Benares) Sanskrit College printed at the Government Press, Allahabad, is a valuable and instructive document and well worthy of a careful study by all those inter-

ested in the social life of the great Benares Pandits of those days.....It is one long woeful record of the misbehaviour of these learned gentlemen, and if tradition speaks true, it is a very moderate account of the things that used to happen. The first Principal of the College, Kashinath Shastri Bhattacharyya, a Bengali Pandit, is described as "the greatest villain" going!In fact, not unlike the mediæval monks of Europe who not unoften combined a great deal of ecclesiastical learning with much more than their fair share of worldly rascality, these great Pandits were an astounding mixture of vast learning and vaster hooliganism." It must be confessed that the "few concrete examples of the behaviour of the Pandits and their Vidyarthis" with which the writer proceeds to illustrate this rather startling generalisation completely bears out its truth, however unpalatable it may be.

The author's observations on "the contradictions of which the Smritis are full" deserve to be quoted: They "are mostly due to the necessity under which their redactors were of preserving as far as possible, all the old work, and introducing all the newer legal speculations into the body of the works; and finally the inability and also the unwillingness of the later commentators to distinguish between these two sources of confusion and also their firmly-rooted theological prejudice, which made them regard all these as divine, and made it impossible for them to take into account the differences due to the varying dates of their composition and the various localities in which they were composed. The attempt of the commentators and the digest writers to deduce a coherent and mutually uncontradictory set of laws binding on all Hindus has been a dismal failure and a woeful waste of vast and intricate but misapplied learning."

The writer very truly says: "There is nothing so provocative of thought and destructive of age-long prejudices and ruts formed by the endless passage of close human aggregations, as a comparative study of the religious, social and political institutions and ways of thought that have given birth to these various modes of human activity. Self-centred, smug complacency gets effectually startled and disturbed, never more to be re-established."

But before we take leave of this learned exposition of the "tedious and often grotesque formalism and ostentatious orthodoxy whose terrible and paralysing tyranny we, who are born in India, realise only too well," we should like to invite public attention to Mr. Govinda Das's proposal that Government should undertake the codification of Hindu law and embody it in permissive Acts. Hindu law, even as it is, is unknown in its entirety to our modern judges and lawyers. They have arbitrarily chosen a few portions out of a few books and say that this and this only is the law to be applied to the Hindus. A careful perusal of the various law reports will show the immense amount of mischief done by early mis-translations, which have got embodied in judgments and have now become binding precedents, upsetting the old law in many places. It is now beyond the power of the judges to undo the harm done, and only the legislature can undo it, by boldly tackling the problem of the codification of the whole of the civil law. We understand that this is being done in the premier Hindu State of Baroda.

PEASANT PROPRIETORSHIP IN INDIA

"...a bold peasantry their country's pride,
When once destroyed, can never be supplied."

(I) UNRECLAIMED JUNGLE LAND
AS *res nullius*.

THERE was a time in the history of the human race when men felt it to be literally true that "the earth is the Lord's, and the fulness thereof,"—when the virgin fertility of the soil matured men's food-crops without help from man,—when it was literally true as the Mahabharata says "*akrishtapachya prithivi, asirbhir birudho bhavan*"—(Santi CCLXII—12),—the earth matured the crops without tillage, and the creepers sprang forth as desired. What is known as *Jum* cultivation among the Hill Tribes in the Hill Tracts of Chittagong and Tipperah, still reminds us of those good old days. The idea of personal property was a later growth. "The earth and all things therein," says Maine, "were the general property of mankind from the immediate gift of the Creator." When the multiplication of the human race reached that limit at which rivalry and competition and struggle are inevitable, men began to take possession of things "with the intention of keeping them as their own,"—thus giving rise to the idea of property. At first they held their property as common to all members of a clan settled in a particular locality, thus giving rise to what are now spoken of as village communities. "The village community of India," says Maine, "is at once an organised patriarchal society," and "an assembly of co-proprietors formed on the model of an association of kinsmen,"—"the co-owners,—though their property is blended,—having their right distinct." As these 'associations of kinsmen' became broken up by further multiplication and dispersion, property also became split up and more and more personal. Still there remained and still remain, things which could not be appropriated,—such as the fishes in the seas and rivers, the fowls of the air, and the wild animals that roamed

in the forests, and what is more to our purpose, the forests themselves. These are called in Roman law *res nullius* and in ancient Indian law '*asvamika*'—or without owner. As cultivation extended, more and more of the forest land, "*atavyah*"—ceased to be "*asvamika*." Naturally each parcel of forest land, as it came under cultivation, would become the property of the clan or the family, or in still later times, of the individual who first brought it under cultivation,—not of course with the intention of abandoning it at the end of each harvest,—like the *jum*-cultivator among the hill-tribes,—but with the intention of keeping it for ever for himself and his successors in interest. Thus peasant-proprietorship was a natural growth from the *res nullius* of primitive human society.

(II) THE TILLER OF THE SOIL SHOULD
BE ITS PROPRIETOR.

Who should be the proprietor of the soil—or that upper one foot of the earth's crust on which our food-crops themselves feed and grow? He who is likely to appreciate its full value, and to maintain it in the highest state of efficiency as the feeding ground of our food crops, and also obtain from it the maximum quantity of food for men and cattle. You would not throw pearls before swine. Man's very existence depends on the proper use of the soil. Says the Mahabharata—"Surely it is by agriculture food grows, and it becomes possible for thee to live"—"*krishya hyannam prabhavati, tatastvamapi jivasi*" (Santi CCLXII—2). "The gods, the men, and the lower animals all depend for their daily food on the cultivating house-holder, (*grihastha*) so that the house-holder is superior to all."—"Devaischa manushyaischa tiryagbhis chopajivyate, Grihastha pratyaham yasmat tasmat sreshtho grihasrami," (Daksha II—43). In the fitness of things, who then should be the proprietor of the arable land? Earl Grey in a recent speech at Glasgow said :—"Co-

operation means the elimination of every unnecessary middle man who cannot be regarded in any other light than that of a parasite." Who could approve of vesting such "parasites" with the proprietary right in arable soils? An unnecessary middle man between the crop-grower and the soil on which the crop grows, vested with the proprietary right in the soil, would only saddle the crop-grower and tiller of the soil with rents and taxes for his own personal advantage,—thereby hampering the work of food-production, and raising the cost of production. To vest any man who has no direct interest in agriculture, who has no direct interest in maintaining the feeding ground of our food crops in the highest state of efficiency, with the right of property in the soil, would be to act like Sitadevi when she decorated her pet Hanumana with her own pearl necklace, and probably with no better results. It follows then that, in the fitness of things,—no one can have a better claim to be invested with the right of property in the soil than the husbandman who by habit, disposition and training is best able to maintain the soil in the highest state of efficiency as the feeding ground of our food crops, and to obtain from that soil the maximum quantity of food for the community at a minimum of cost. It is really gratifying to find that the entire civilized world has already realised that in the fitness of things, none but the peasant should be the proprietor of the arable land,—that the soil is too sacred a trust to allow any speculator or middle man to trifle with it in his own interest, and as against the community. The civilized nations are, one and all, moving towards this one goal,—that of making the grower of the food crop the proprietor of the feeding ground of the crop,—or the form of land tenure commonly known as peasant-proprietorship.

(III) THE FORMS OF LAND-TENURE IN THE CIVILIZED WORLD.

It was said by Voltaire that one who knows only one language knows none,—and we might say with equal truth that one who knows the form of land tenure of only one country knows none. Comparison is the root of all true knowledge. It can not be that the peasant-proprietory system of land tenure which the experience of the whole civilised world proves to be the best,—so modified as to suit "the meteorological and economic conditions" of India, can be

otherwise than the very best for India. For the sake of a standard for comparison we will take a brief survey of the forms of land tenure of other civilized countries* :—

(1) Switzerland has long been held as an ideal state on account of the happiness and contentment of its small peasant proprietors. The land is cut up into a large number of small peasant-proprietory holdings,—for which the proprietor peasant has no rent to pay either to the state, or, like the peasants of India, to any middle man. The Swiss peasants do not find it practicable to have each his own pasture, and believing that it would be positively injurious to the health of their cattle, to be always confined in a small grass plot,—as some people in authority would recommend for India, hold their forests and summer pastures in common,—much like what the Indian husbandmen did in the days of the *Sanhitas*. (2) France, where once King Louis XIV, the autocrat of autocrats, said with impatience:—"l'etat, c'est moi!"—"The state? That am I,"—France too is in the hands of small peasant-proprietors,—though to reach this consummation she had to wade through pools of blood. (3) In Prussia the land is divided into peasant-proprietory farms, less than 5 per cent. (of these farms) being 5 acres, 33 per cent. from 5 to 50 acres, 32 per cent. from 50 to 250 acres,—and the rest 250 acres. Agriculture is in some respects bounty-fed, and the state distributes electric power for farm labour. (4) In Russia, much like what took place in England after the Norman Conquest,—land-ownership was the special privilege of the crown alone,—the nobles, and under them the tillers of the soil, being farmers holding under contracts from the crown. The Russian Government, not unlike the Indian Government, treated those farms as the chief sources of taxable income. But even in Russia this state of things was changed in 1861 when the Russian serfs were freed from bondage to the nobles, and received allotments of land,—the state indemnifying the nobles for the loss of the compulsory labour of the serfs,—which the peasantry had to redeem by repayment to the crown in 49 years. Peasant-proprietorship became fully established even in despotic Russia in 1908. (5) In Rumania

* Our materials regarding the forms of land tenure in the civilized world are taken chiefly from the *Encyclopaedia Britannica*.

the peasants were under manorial lords—much like the Bengal Zemindars,—but in 1864 a law was passed conferring on each peasant family freehold property in lots varying from $7\frac{1}{2}$ to 15 acres. To effect this change, the state bought up the whole land from the landlords paying the price at the rate of £1-16s. per acre, or Rs. 10 per bigha as compensation, and subsequently recovering the amount from the peasants by 15 annual instalments. Might not we in India follow this example with advantage? (6) In Servia more than four-fifths of the people to-day are peasant proprietors. The holdings are small,—not exceeding an average of 20 acres for each household. The Servian law “forbids the alienation for debt of a peasant’s cottage, his garden or courtyard, his plough, his last *yutara* of land (i.e., the area that two oxen can plough in a day),—and the cattle necessary for working his farm.” (7) In the United States there is no want of land, and the peasant farmer there is not only the proprietor of his farm, but any intending farmer is supplied by the Banks with the capital required for working the farm on the security of that land. We read in the newspapers of the day about the large number of Japanese peasant proprietors settled in California whose presence there seems likely to lead to serious complications between Japan and the United States. (8) Lastly, we come to England which Lord Cornwallis seems to have taken for his model in India. The history of English land-tenures is one of prolonged struggle continued even to this day for the recovery of lost ground,—for the abolition of the existing monopoly in land. Peasant-proprietorship prevailed in England in Saxon times, and every free man or *ceorl* had freehold property in land. There was also unappropriated land, the common property of the entire community, called *folk-land*. In later times the folk-land became converted into the crown lands, and the grazing commons. But the free development of the peasant-proprietory system in England received a rude shock from the Norman Conquest. William the Conqueror forced every one to admit that the land was the king’s, and that whoever held any land, was bound to serve the king. “Those who in days before the conquest had been free,—though they were the owners of very small estates,—now found themselves reduced to being

serfs or *villeins*,—and were forced to work 3 or 4 days in the week on their lord’s estate.” It was Charles II who parted with his feudal right over the land on receiving a grant of £ 100,000 a year from general excise in the place of a tax on the lands thus released. Notice that in feudal England the land of the country was thought fit to be released from assessment by the state. Why should it not be so in India where the king had no property in the soil of the country merely as such? The struggle of the English peasantry for the recovery of their lost proprietorship is still going on in the name and form of socialism. The leading English statesmen are now trying to give relief to her agricultural classes by limiting taxation to the “un-earned increment” derived from land by the larger land-owners. (Even this we in India are still very far from attempting). Two-thirds of the land of England and Wales is now held by 10,207 owners, known as the “upper ten thousand”—each holding 500 acres or more. The effect of it is that agriculture is almost a failure in England,—much in the same way as it is a failure in India,—for already in England the proportion of land under crops to that under grass is only as 53 to 47,—and there is a growing tendency towards a decrease of the arable, and an increase of pasture land.

(IV) LAND TENURE IN INDIA.

About ten years ago a most memorable agrarian controversy regarding land tenure in India was carried on between two of the greatest men of the times. On the one side stood Bengal’s greatest scholar and statesman,—the late Mr. R. C. Dutt, C.I.E., championing the extension of the Permanent Settlement, and setting up Bengal as the model to be followed for all India; and on the other stood our late Viceroy Lord Curzon, himself a great scholar, statesman and orator, to advocate the cause of temporary and periodical resettlements either with middlemen called Zemindars and Talukdars, or with the cultivating *rayats* themselves. “The attention of the Government of India”—begins the Resolution issued by the Governor-General in Council on the 16th January, 1902—“has lately been called in a special manner to the subject of the Land Revenue Administration of this country,—partly by the series of unprecedented calamities which have in recent

years, assailed the agricultural population, partly by a number of representations which have reached them from sympathetic friends of India. In the course of 1901, Mr. R. C. Dutt, C.I.E., addressed to His Excellency the Viceroy a series of letters concerning the Land Revenue system of the different provinces, and he submitted certain recommendations as to future policy and action." It must be said to the credit of both Mr. R. C. Dutt, and of Lord Curzon, that they both equally "fully recognised the need for legislation regarding fair rents and secure tenures for cultivators."* I almost tremble to think that I should have to enter lists with two such distinguished leaders of men, and raise my pygmean voice against the one championing permanent settlement with middlemen, and against the other championing temporary reassessment, which is but an euphemism for periodical enhancement and re-settlements by the state of land which is not the property of the state, and on which no assessment for rent is permitted in the civilized world. It falls upon me to show that peasant-proprietorship is the form of land tenure established by the ancient laws of India, which is also bound to be the best for India today, as it has been found by experience to be the best for other civilized countries. The strength and justice of the cause I am taking up makes me hope that my voice, feeble though it is, will not be as the voice of one crying in the wilderness.

What is the form of land tenure established in India from time immemorial? The British rulers—Lord Cornwallis as well as Lord Curzon,—appeal to "the ancient law of the country." (P. 5, Land Revenue Policy). What is the form of land tenure, or who is the proprietor of the land in India by "the ancient law of the country" established from time immemorial? The feudal view of a double proprietorship—a superior and an inferior proprietorship of land—the superior ownership of the lord of the fief co-existing with the inferior property or estate of the tenant, was unknown in India. It was a device or makeshift to reconcile two irreconcilables—the possession by indefeasible right of the true proprietor, and the mere permissive possession of a mere occupant for the time being, by courtesy called proprietor. The Mahomedan rulers, it is well-known, followed the policy

of non-interference as regards land tenure. Like William the Conqueror compelling every free Englishman or *ceorl* to "admit that the land was really the king's, and not his own,"—no Mahomedan ruler ever dreamed of compelling his Indian subjects to make a similar admission. As regards village life and the internal affairs of the Indian village communities, the Mahomedan rulers preferred to leave the old Hindu laws and customs practically intact. Lord Cornwallis in the Bengal Permanent Settlement Regulation I of 1793 makes frequent appeals to the old laws and customs of India:—"from the earliest times until the present,"—"according to established usage and custom,"—"provided that they be conformable to the Muhammadan or the Hindu laws." The Government Resolution of the 16th January, 1902, on the Land Revenue Policy of the Indian Government also appeals to "the ancient law" for authority:—"By the ancient law of the country,—to quote the opening words of Regulation XIX of 1793 by which the *Permanent settlement* was created in Bengal,—the ruling power is entitled to a certain proportion of the produce of every acre of land unless it has transferred or limited its rights thereto." (P. 5). Notice here that Lord Curzon speaks of the Permanent Settlement of Bengal as *created* by Lord Cornwallis's Regulation. We have here also an admission on the part of both Lord Cornwallis and Lord Curzon that the claim of the ruling power rests on "the ancient law of the country," and that the claim is limited merely "to a certain proportion of the produce" and extends to nothing else,—so that it would not be correct to say that the Government of India regards the ruling power in India as the proprietor of the land itself even so late as 1902. Indeed Lord Cornwallis instead of claiming any proprietary right on behalf of the ruling power, speaks of "all zemindars, independent taluqdars, and other actual proprietors of land"—repeating the expression more than a dozen times in Regulation I of 1793—as though mere reiteration could take the place of evidence or produce conviction. To style the zemindars, who were really his own creations, ever so many times as the 'actual proprietors of land'—betrays his lordship's lamentable ignorance of the real facts, perhaps pardonable for those days of anarchy and for a stranger as His Lordship was.

* Land Rev. Pol. Ind. Govt. P. 80.

Our ultimate appeal then should be to our country's ancient laws and customs, on which our rulers, Mahomedan as well as British—rely for authority. To answer the question, what is the form of land tenure for India or—who is the proprietor of the arable land in India?—we have to turn to our *Sanhitas*, and also carefully consider the side-light thrown by ancient Sanskrit literature generally on the subject.

Now, according to the ancient Indian law, as according to the Roman law to which we have alluded before,—land not brought under cultivation,—or not taken possession of with the object of keeping it, is like the fishes of rivers and seas, the fowls of the air, or the wild animals of the forest, *asvamika* or without owner. The *Sanhita* teaches:—"forests and waste lands, sacred hills, places of pilgrimage, and land consecrated to the gods, are said (by the sages) to be without owner and that giving and taking is inadmissible in respect of them." (Usanah-V-16).* The ruler of the country not being the proprietor of unreclaimed land can not make a gift of unreclaimed jungle land (*atavyah*). This Indian law of *res nullius* in respect of jungle land is repeated almost in the same words in the Anusasana Parva of the Mahabharata,—indicating that it was one of the universally recognised maxims of ancient Indian law—never open to question, that unreclaimed jungle land was without any owner, and no man had a right to give them or accept them as a gift,—not even from the king himself. "Jungle land, hills, rivers, and the several holy places are all said (by the ancients) to be without proprietor; acceptance as gift is inadmissible in their case."—"Atavi-parvatas-chaiva nadya-stirthamayani-cha sarvany-asvamikany-ahurnahi tatra parigraha" (Anusasana LXVI-35). To acquire property in jungle land—there was but one opening alike for the ruler and for the ruled,—and that was reclamation, or any act indicating possession for self and heirs. The mythical king Prithu whose wife, the earth, was named after him Prithivi, was himself a great reclamer of land, and a grower of crops: "Samastam vasudhayascha sa samyag upapadayat"—114 "teneyam prithivi

dugdha sasyani dasa sapta cha"—112 Santi LIX.

In some of the native states, the practice still obtains that an intending cultivator takes possession of unreclaimed jungle land without any reference to the ruling power, whose claim is entirely limited to a share of the produce or its equivalent in cash. It naturally follows that proprietorship begins with the act of reclamation, and the peasant who reclaims and converts the jungle into arable land, and not the ruling power, is the proprietor of that arable land. Manu too supports Usanas and the Anusasana parva. Says Manu:—"Even as the wild deer of the forests are said to become the property of the man who first spears them—so does the arable land, say they (the sages), become the property of the man who first cuts down the jungle for purposes of cultivation:—"sthanuchchedasya kedaram ahuh salyavato mrigam"—(IX. 44). The Commentator Kulluka explains: "The field is spoken of as the property of the man who removes the fixtures (jungle, banks, &c.) and thereby converts the jungle into a field."—"Yena sthanum utpatya kshetram kritam tasyaiva tat kshetram vadanti." It is clear therefore that peasant-proprietorship was the form of land tenure established by the ancient laws of the country from time immemorial. Our ancient laws looked upon the jungle and other unreclaimed waste land in the same light as the fowl of the air, or the fish in the sea, or the wild animals of the jungle, which any man might seize and appropriate for himself. So far as proprietorship in arable land was concerned, the king stood on the same footing as his subjects. Whoever reclaimed any jungle land, became its proprietor,—himself and his successors in interest. Like his subjects the king himself might acquire the right of property in land—by reclamation, purchase, or succession, or gift, in the same way as his subjects,—so that there would be crown lands in India as in England. Indeed from time immemorial "bhumidana" or "giving land" has been enjoined as a sacred duty of the highest merit—alike for the king and for his subjects:—"The givers of houses, arable lands, and homestead, and the givers of things asked for, O Bharata, go to heaven." (Anusasana XXIII-1000). "The worlds that are said to be acquired by making gifts of land," &c.;—"Bhumi-

* Atavyah parvatah punya-tirthanyayatanani-cha sarvany-asvamikany-ahur na cha teshu parigraha. Usanah-Sanhita V-16.

danena ye loka go-danena cha kirtita"—(Likhita-3). Says Savarasvami in his Mimansa Bhashya:—"What one is master and owner of,—that only admits of being given by him" "yasya va prabhuh syad-itarasy-asakyatvat"—(Jaimini Sutra 6-7-2). From the remotest times *bhumidana*, a gift of land—has been practised by the Indian people as a sacred duty and they have been buying and selling lands, so that from the remotest times the king as well as the people must have been the masters and proprietors each of his own lands. In the Ramayana we read of the sage Matanga looking upon and speaking of the woodlands he occupied, as his own property,—dearly loved and taken care of, as a son to him:—"Banesmin mamake nityam putratvat parirakshite" (XI-57-Kishkindhya).

We also read of the sale and purchase of land in ancient times:—"wise men therefore purchase land however small in size and make a gift thereof"—"asmat kritva mahim dadyat svalpam api vichakshanah" (Anusasana LXVI-34).

It should not however be lost sight of that in our ancient literature there are passages which are intended to apply to kingship as an abstract ideal, but not to a king as a concrete person,—for example "na rajnam aghadoshosti"—"The king can do no wrong." In the same spirit says the Santiparva: "The Vedas teach that the King is the master of the property of all non-Brahmans, and also of those Brahmanas, who abandon their proper duties" (LXXVII-2)—meaning of course no more than this—that men are liable to forfeit their property to the crown for misconduct. William the Conqueror set up a plea like this against those who fought against him in the field of Senlac—for confiscating their lands. In the ancient laws of our country are also found against such passages others that may be taken as their antidote. Says the Santi Parva:—"The king is a king for upholding social order, and not for his personal gratification. Mandhatah, know that the king is the protector of the people." Barring such exaggerated descriptions of the ideal of kingship, there is nothing in the ancient laws of our country upon which Lord Cornwallis ignorantly supposed that he took his stand, in his creation of the Zemindars as the proprietors of land which already belonged not to the state, but to the people. There is nothing even in Mahomedan history until the

break up of the Mahomedan rule on the death of Aurangzib in 1707, *i.e.*, 60 years before the British accession into power under Warren Hastings,—to lend colour to the supposition that the Mahomedan rulers regarded themselves as the proprietors of the country's land, or that they could call into existence an unnecessary body of middlemen between themselves and their subjects and invest them with the title of "actual proprietors of land"—before whom the entire population should go down on their knees, and surrender to them the proprietorship of their lands which they had enjoyed from time immemorial. Those sixty years after Aurangzib's death were however years of anarchy and chaos,—which brought in their train social disruption and disorder like what Valmiki deploras as taking place when the political equilibrium of country is disturbed:—"When a kingdom is without a king, no man has anything that he can call his own. Every day the men swallow each other like the fish"—"narajake janapade svakam bhavati kasyachit, matsya iva jana nityam bhakshyanti parasparam"—(XXXI-67 Ayodhya). During those sixty years of anarchy—everything seems to have become unsettled, much like England after the Norman Conquest. During those sixty years the rapacity of those puppets that disgraced the throne of Akbar introduced the system of the temporary farming of the royal shares of the produce to sharking adventurers for lump sums of money. Lord Cornwallis, instead of abolishing this system of farming, rather made it permanent, and depriving the husbandmen of their proprietorship in their land vested it in those revenue-contractors, the zemindars, whom he dignified with the title of "actual proprietors of land." It is however gratifying to notice that Lord Curzon in the Resolution on the Land Revenue Policy of the Indian Government looks upon the "ryotwari settlements" in the temporarily settled countries,—which means the greater part of the Presidency of Madras and Bombay—as "a peasant-proprietory form of tenure"—(p. 16). His lordship also admits that "proprietary cultivation is common in the Punjab"—(P. 15). Our ancient laws are the same for all India,—so that it cannot be contended on the authority of those ancient laws on which both Lord Cornwallis and Lord Curzon rely,—that the husbandmen in some parts

of India were peasant-proprietors, and in other parts mere landless serfs. The law of "sthanu ched asya kedaram" or peasant-proprietorship was universal throughout India; but Lord Cornwallis having ignorantly dignified his half-a-century old contractors of the royal share—"the zemindars and independent talukdars" of Bengal with the title of "actual proprietors of land"—blocked the way to a free admission on the part of the Government of Lord Curzon of peasant-proprietorship as the law for Bengal also.

V. JAIMINI'S MIMANSA SUTRA ON PROPRIETORSHIP IN LAND.

There is an interesting discussion in the Mimansa Sutra of Jaimini and its commentary by Savarasvami touching the proprietorship of land. As regards the date of the Mimansa Sutra, we can only say that it must have been written not less than a century or two before Sankaracharya, for we know that Kumarila Bhattapada, Sankaracharya's celebrated contemporary, wrote a *Vartika* on Savarasvami's *Bhashya* of Jaimini's Mimansa Sutra. Speaking roughly we may say it was written in the fifth century after Christ, towards the close of the Buddhist period. The discussion arises in connection with the *Visvajit* sacrifice, in which the sacrificer is to give away all his property to the officiating priest. The reader of the *Kathopanishad* will remember that Nachiketa's father had given away all his property at a *Visvajit* sacrifice—"Sarva vedasam dadan." Jaimini discusses in his philosophy what may or may not be given at a *Visvajit* sacrifice. "The Sruti prescribes", says the commentator Savara, "that the *Visvajit* should be performed in which all property should be given away as reward."—"Etad annayate visvajita sarvavedasa dakshinena yajeta" (6-4-32). Savarasvami starts with the definition of a gift:—"A gift is the dissociation of one's own self—from a thing, and the association of another's self with it"—"nanu danamityuchyate svatva nivrittih parasvatvapadanam cha." (6-7-1). The question is then raised whether anything that one calls his own is fit to be given, e. g., one's parents, or one's country. Jaimini's conclusion is that one can give only what one is master of,—anything else is incapable of being given, "Yasya va prabhuh syad itarasya asakyatvat"—(6-7-2). "Where mastership is absent there can be no gift"—"svamy-

abhavat danam nasti"—(10-7-16). Next is raised the question material to our purpose:—"Can the land of one's country in the lump be given away?" To this question Jaimini replies: "The land of one's country in the lump cannot be given away, for the rights in respect of it are the same for all"—"na bhumi syat sarvan pratyavisishtatvat" (6-7-3). Says Savarasvami:—"The country's land (the lump) cannot be given. Why? For men are seen to be the owners only of particular plots,—not of the land of the country in the lump."—"Na bhumi deya; kutah? Kshetranam isitaro manushya drisyante, na kritsnasya prithivigolakasya." This leads to a discussion whether the sovereign paramount (Sarvabhaumah) for the time being, can make a gift of the country's land in the lump. "Not even he—we say: Why? For the sort of possession exercised by the sovereign paramount in respect of the country's land is also exercised to the same extent by other people. There is no difference whatever as far as that goes."* In other words as ordinary people are the proprietors of their own lands and not of other people's lands,—the king is the proprietor of his crown lands and not of other people's lands,—and that as ordinary people use the country's lands in a general way for walking or standing on, the sovereign paramount also does the same. So far the sovereign paramount and the peasant both stand on the same level. Savarasvami then proceeds to say:—"The only additional advantage enjoyed by the king paramount because of his kingship, is that in consideration of his protecting the paddy, and other crops which grow on the soil, he is master of a fixed share of the produce. He is not master of the soil. He also controls the men appointed in its realization. As regards other uses, such as serving as the standing or walking ground for all animals—so far as exercising control in these respects go, no one has any particular advantage."†—(6-7-3—Mimansa Darsana). A writer in the *Modern Review* draws our

* Ya idanim sarvabhaumah, sah tarhi dasyati, sapi na iti brumah, yavata bhogena sarvabhaumo bhuner ishte, tavata anyopi, na tatra kaschit viseshah. 6-7-3.

† Sarvabhaumatve syattvetad adhikam yat asan prithiviam sambhutanam brihyadinam rakshana nirvishtasya kasyachit bhagasya ishte,—na bhume,—tannirvishtascha ye manushyah; tair anyat sarva-praninam dharana vikramanadi yat bhumi-kritam tatresitvam prati na kaschid viseshah." 6-7-3.

attention to the following remarks of Colebrooke on the Mimansa philosophy in his *Miscellaneous Essays* (p. 320-21):—

“A question of considerable interest as involving the important one concerning property in the soil in India is discussed in the sixth lecture. At certain sacrifices such as that which is called *visvajit*, the votary for whose benefit the ceremony is performed, is enjoined to bestow all his property on the officiating priests. It is asked whether a paramount sovereign shall give all the land including pasture ground, highways and the site of lakes and ponds? An universal monarch the whole earth, and a subordinate prince the entire province over which he rules? To that question the answer is:—The monarch has not property in the earth, nor the subordinate prince in the land. By conquest kingly power is obtained and property in house and field which belonged to the enemy. The maxim of the law that “the king is the lord of all excepting sacerdotal wealth”—concerns his authority for correction of the wicked, and protection of the good. His kingly power is for government of the realm, and extirpation of wrong; and for that purpose, he receives taxes from husbandmen, and levies fines from offenders. But right of property is not thereby vested in him; else he would have property in house and land appertaining to the subjects abiding in his dominions. The earth is not the king's, but is common to all beings enjoying the fruit of their own labour. It belongs, says Jaimini, to all alike; therefore although gift of a piece of ground to an individual does take place, the whole land cannot be given by a monarch, nor a province by a subordinate prince,—but house and field acquired by purchase and similar means are liable to gift.”

It is clear therefore from the Mimansa Sutra of Jaimini and its commentary by Savara Svami—that peasant-proprietorship or that “men are the lords of their fields”—“*Kshetranam isitaro manushyah drisyante*”—is the form of land tenure by law established in India from time immemorial.

(VII) THE ROYAL SHARE A *Vali* OR OFFERING, AND NOT RENT.

If the husbandman himself, and not the king, was the proprietor of the husbandman's land, it will be asked—why was the Indian husbandman bound to pay rent for it,—why was he bound to pay a fixed share of the produce to the king? The Anglo-Saxon freeman or *ceorl* had not to pay rent for his freehold. The Swiss or the French peasant proprietor has not to pay any rent for his holding. A full discussion of this subject of *rent* would be out of place here. We have to content ourselves with saying that the Indian peasant proprietor, like his Swiss or his French confrere, had not also to pay what we call rent for his holding,—that the fixed share which the Indian husbandman had to pay was not rent for the use of land

belonging to the state but a voluntary offering by custom become compulsory called *Vali* for services rendered by the state. What is rent? When one occupies a house or land belonging to another, one pays rent for it. Rent is money paid for the use of another's property. What is a *Vali*? A *vali* is a kind of free gift or offering and is usually spoken of as *validana*. Surely a *rent* is not a *dana* or gift. The different sources of revenue for an Indian king are thus enumerated by Manu:—“The king who without giving protection takes the (1) *Vali*, (2) the *Kara*, (3) the *Sulka*, (4) the *Pratibhaga* and (5) the *Danda*,... goes to hell the instant he dies.”* (VIII-307) The commentator Kulluka explains these terms thus:—(1) *Vali*—one-sixth and other shares of paddy, &c.; (2) *Kara*—collections from residents or occupants of homesteads in towns and villages made every month or by agreement in *Bhadra* and *Paus*; (3) *Sulka*—customs duty or gift varying in amount according to commodity taken from traders who move about by land or water, and have no fixed abode; (4) *Pratibhaga*—daily collection as present (*Upayana*) of fruits, flowers, potherbs, or grasses, &c.; (5) *Danda*—legal fines. The reader will see that none of these sources of income have any connection with property belonging to the king, and can be identified with rent, or fee for the use of another's property. Though *vali* is sometimes identified with “*kara*” or tax, and sometimes technically as the share due to the king—“*Rajagrahya-bhagah*,” the original meaning in Sanskrit of *vali* is (1) a present (*upahara*), (2) a gift for the altar (*Puja-samagri*), (3) offering of food to all sentient being (*Bhuta-yajna*), and (4) goats or other animals offered for sacrifice to the gods (*Ghatarthopakalpita chhagadih*). Rama lamenting over the fate of his exiled Sita said: “Like *vali* or animals offered for food to carnivores, most heartlessly I threw her away.” † We read in the *Vishnu Sanhita*—“the *Validana* or gift of *Vali* to the king is a tenth, an eighth, or a sixth by the cultivators”—“*Rajne validanam karshakaih dasamam ashtamam shashtham va*”—(Vishnu X). Thus we see that our ancient laws look upon

* *Yo rakshan valimadatte karam sulkan cha Parthivah, Pratibhagancha dandancha sa sadyo narakam brajet.* VIII-307.

† “*Kravyadbhyo valimiva nirghrinah kshipami*”—*Uttara-Charita*,

the *Vali* or share of the king as a *dana* or gift—very different indeed from *rent*. The Mahabharata speaks of the royal sixth share along with the other taxes as the wages realised for service rendered by the king:—“By realizing the *Vali* of a sixth share, the customs duties, and the fines from offenders, and such lawful salary, should the king wish to acquire wealth” :—The Mahabharata goes on to say: “The King having made his subjects to pay according to rule, their legal taxes, is to devote all his energies—when necessary—in supplying their wants and helping them to lay by provisions for future use.” (Santi, LXXI—II). (M. B. Santi LXXI—10.)* In the Satapatha Brahmana (V—2—1—15)—the king is distinctly given to understand that the crown is given to him on the condition that he will develop agriculture—“*Krishyai tvaiyam te rat.*”) The Mahabharata in order to make the king keep his duties to his subject always before his eyes, sometimes uses intemperate language (Anusasana LXXI—29 to 34) Surely the *Vali* of the sixth—“*Valishashtha*—is very different from rent in the English sense of the unearned increment due to a proprietor from an occupant using the house or land belonging to that proprietor, and for the withholding of which the occupant is liable to ejection. The King was called the *Visampati* or Guardian of farmers and traders,—and as such the *Vali* was paid to him at first freely as a contribution for the performance of certain very onerous duties on the due performance of which “under the meteorological and economic conditions of India,” on which Lord Curzon lays such stress—the success of agriculture and the prevention of “dreadful and desolating famines” depends,—duties which it is impossible from their very nature for each husbandman severally to perform, or provide for singly for himself—such as the restoration of stolen property free of cost, the provision of irrigation and drainage facilities, on a scale sufficient to counteract “the effects of climatic disaster.” (p. 3-4 Land Rev. Pol). Indeed the amount actually taken by the state in India from the agricultural classes,—*viz.*, about half the net income from land of 80 per cent of the total population, in the name of ‘rent’ for the use of

the land of the state for purposes of food-production for the community, is itself a presumption that the so-called ‘rent’ cannot really be rent for the use of any property owned by the state,—for in no civilized country could the idea be tolerated, of saddling 80 per cent of the total population, and that the section most useful to the community and at the same time the most helpless and least able to bear taxation, with the heavy burden of a state demand in the name of rent for land, amounting to half their income derived from the work of food production for the state, and that for the sole benefit of a small minority of 20 per cent,—and that the section generally less useful, but wealthier and therefore better able to bear the burden of taxation. (On the other hand no such objection could be taken if the so-called rent be a *vali* or contribution by the agricultural classes for their own benefit and that of agriculture generally—rendered necessary by the exigencies of the Indian climate or condition. Savara Svami expresses the whole truth in a nut-shell regarding land-tenures in India and the rights of the sovereign, when he says:— “Because of his protecting the paddy and other crops of the soil,—to the sovereign belongs a fixed share of the produce of the soil, but not the soil itself.” It follows then that “by the ancient law of the country,”—the husbandman and not the state is the proprietor of the husbandman’s fields. “*Svamyabhavat danam nasti*”—“Where mastership is absent, there can be no gift.” Mastership or ownership of the land being wanting there can be no giving of land settlement by the state—according to the “ancient law of the country”—no, even in unreclaimed jungle land—“*atavyah*”—for says our “ancient law”—“*na hi teshu parigraha*”—receiving as a gift is inadmissible in respect of jungle land, hills, &c. As a necessary corollary the whole controversy about land settlements with periodical enhancements of rent is altogether out of place when the state is not the proprietor of the land for the use of which rent can be charged from the occupant husbandman. True indeed—“the ruling power is entitled to a certain proportion of the produce of every acre of land”—as *Vali*, provided it is cultivated,—but not as rent,—as a voluntary contribution, by custom become compulsory—in repayment of certain very

* *Vali-shashthana sulkena dandenatha paradhinam, tastranitena lipsetha vetanena dhanagamani. Santi, LXXI—10.*

important services rendered by the state in respect of that land. The *Vali*, it is thus clear, is not a rent, but may be looked upon as a tax or *kara*. One might however question whether the way this tax—miscalled rent—is realised and used “is not supported by the experience of any civilized country.” It being a tax, there should be an assessable minimum as for all taxes in the civilized countries, so that it may not fall as an oppression and unbearable burden upon any man in the state. Below that assessable minimum of income,—the *Vali* or land-tax due to the state should not be charged. Again this *Vali* or land tax being intended for a particular purpose like the Chowkidari tax or the Municipal tax, or the Roadcess, —and realized from husbandmen for the benefit of their lands,—the example of the civilized countries should be followed,—and the principle of “no representation no taxation”—respected. A Board of representative husbandmen like the Board of Agriculture in England should direct and control the use of this *Vali* or land-tax. If this were done, then it would be a question of minor importance what the proportion of that land tax should be—a sixth as in Hindu times, or a third of the produce as in Akbar’s time,—for in that case what would be taken from the peasantry by the state with one hand, would be given back to the peasantry by the state with the other, and in a more beneficent form,—either as agricultural advances on the easiest terms or as greater irrigation facilities, or as

amplere pasture—or the restoration of the value of the husbandman’s stolen property from the public treasury if necessary,—or the establishment of courts of arbitration for the free administration of justice. But it is a discussion outside our purpose here. It is enough for our purposes to say that the mere fact of the Indian husbandman paying to the state a proportion of the produce of his fields,—makes him none the less the proprietor of his fields—any more than the payment of the house tax on the part of the residents of towns, makes them to cease to be the proprietors of their houses. The husbandman cultivating his own lands the whole question of land settlement, and rent assessment falls to the ground. With it that of the extension of the Permanent Settlement for which Mr. R. C. Dutt C.I.E. pleaded, as well as that of temporary resettlements which Lord Curzon defended,—lose their reality and like the head-ache of the headless—*asiraska sirobyatha*—becomes meaningless. The “share in the produce of the soil” to which “the ruling power in India has always been entitled” not being a true rent for land belonging to the state but a *Vali* or contribution on a very liberal scale, at first voluntary, but by custom became compulsory, made by the husbandmen for the benefit of themselves and of agriculture,—the conclusion is irresistible that peasant-proprietorship is the form of land tenure established in India, “by the ancient law of the country” from time immemorial.

DVIJADAS DATTA.

THE INDIAN VILLAGE COMMUNITY AS A SELF-SUFFICIENT CO-OPERATIVE UNIT *

ONE of the chief reasons why the progress of co-operation has been so slow in our country is to be found in the fact that the movement is not organic, a growth from within. Initiated, controlled and guided by Government, the movement does not surely reflect the spontaneous develop-

ment of the co-operative spirit amongst the Indian villages, the agriculturists and artisans who are their ultimate guardians. In order that a new institution can have an abiding place in a country’s social life, it must adapt itself to the existing social organisation and derive its strength and support from the historic forces of evolution. The most important problem before the Indian co-operator at the present day is to

* Discussed before the sixth Provincial Co-operative Conference, January, 1914.

adjust the co-operative organisation to the ends and ideals of Indian village life, the product of a long process of development, and to utilise the existing social structure of the Indian village for this purpose. Otherwise the movement will not touch the hearts of the people, and the progress will be spasmodic and uncertain, as it will find no natural support from the socio-economic traditions of their lives. In India the village community resembles in its economic structure a self-sufficient system of co-operative organisation. Where the traditions of the village community still persist, the village artisans serve the whole village or a fixed circle of from 30 to 50 families and receive small monthly payments of grain and money with other customary perquisites. They often hold in addition a small plot of land rent-free, in remuneration for services rendered to the villagers. The village community is thus to some extent an association of consumers, and is itself directing village production. On account of the combination of a group of consumers, production is carried on in the interests of the consumers. And this represents the highest co-operative ideal. The village community cannot be revived in India; but the economic ideal which underlay it can be revived. That ideal may be expressed in the modern language of co-operation thus: Ethically the consumer transcends the producer. The consumer's interest is actually the common interest of all members of society. The producers represent one class of society, but all classes are consumers. The village community represents the interests of consumers, and if these interests differ from those of the producers, the former prevail. Thus if the producers combine and misuse their monopoly power by forcing heavy prices, the village community is a most valuable defence of the consumers.

The counterpart of the village community in the modern economic world is the village store. Though in the countries in Europe where the co-operative movement is in an advanced stage of development, the store-organisation forms but a small part of the movement as a whole, its social and economic significance far outweighs the inferior numerical position with regard to other forms of co-operation. The distributive society in the West has been seen to possess much greater life and vitality than other forms of co-operation. Its activity

gradually encompasses the sphere of other phases of co-operative enterprise, and it seems that there is hardly a social problem in the solution of which it is not able or prepared to help. The original modest little grocery store is gradually being transformed into a spacious shop with an endless variety of goods; and opens a network of branches throughout the district. A large distributive trade leads to the establishment of productive departments. The trade in vegetable leads to their cultivation, the boot trade to a boot factory, the sale of ready-made clothes to dress-making and millinery. Several distributive societies have exceeded this list of industrial undertakings and begun to provide their members with housing accommodation. They either erect dwelling-houses, the management of which they keep in their own hands, or make it possible for their members to build cottages for the accommodation of one family for themselves by granting them loans; in a few instances indeed, distributive societies have actually founded towns. Here and there, too, distributive societies have successfully undertaken the care of the sick and the maintenance of public health, by the establishment of dispensaries, creches and convalescent homes, insurance institutions, etc., while the cause of education has found within their ranks many enthusiastic supporters and pioneers. They have opened libraries and reading rooms, arranged lectures and courses of study, and counteracted the colportage of harmful novels, etc., by circulating good literature, accomplishing not a little in educating the masses in co-operative and social modes of thought. They have started "peoples' houses" (*maisons du peuple*), taken part in the fight against alcoholism, and also established lodging-houses and night shelters for the poor. One may, therefore, affirm that every effort made to obtain better food and housing for the people, to improve their material condition, to refine their intellectual needs or raise their habits and customs, has found enthusiastic support within the movement.

In India the village community will have to be rehabilitated in the organisation of the village store. Village stores have to be organised in every village. The Indian villagers' needs are calculable with a fair degree of exactness. Thus there will be little difficulty to adjust the resources of the store to the village requirements. All

the villagers will contribute each a small sum as subscriptions and hand over the amount to a committee of leading and influential men selected by the villagers to look after rural economy. The committee will then make arrangements for the establishment of a store for the sale of provisions, clothing, groceries, etc., at market prices. Cash payments and distribution of profits among villagers in proportion to the amount of their purchases will be insisted upon. As sales become large the village store will open its own productive departments, which will give employment to village artisans, the weavers, the blacksmiths, the potters, the bell-metal workers, etc., as well as the cultivators.

Not only peasants and handicraftsmen but the middle classes—those who have obtained higher education—might have employment in any one of the departments managed by the co-operative store. For the central co-operative distributive society will conduct institutions like schools for agricultural and technical education, circulating libraries and reading rooms. In fact all the village requirements will be supplied from the resources of the village in land, labour, capital as well as knowledge and skill through the co-operative society. And not only schools, agricultural and industrial institutes for imparting literary, agricultural and technical education to the villagers, and conducting researches and experiments on the spot with the object of utilising the natural resources of the village, but also factories, aided by up-to-date machinery and motive force, which will also belong to the village community. The villagers who gain some technical knowledge will work in the factories under the guidance of the middle class without, however, giving up possession of the soil. Thus the schools and factories of the village, while providing scope for the activity of the middle classes, will satisfy some of the more important needs of the village. These present needs of Indian villagers may be roughly classed under the following heads :—

- (1) Food, clothing and shelter.
- (2) Medical aid.
- (3) Education.
- (4) Religious instruction through musical play (*jatra*), story-telling (*kathakata*), songs and recitations, social amusements, festivals.
- (5) Arbitration and protection.

- (6) Drainage and sanitation.
- (7) Money and the mechanism of exchange.
- (8) Conveyance : maintenance of roads, canals and waterways. Irrigation.
- (9) Storage of rain water and of crops.
- (10) Insurance of life, of crops, of livestock against disease and deterioration.

All the above needs will be satisfied by the distributive society of the village through its different departments. The store will not only satisfy the hunger of the community ; it will also provide its intellectual and spiritual food. Every villager will have to do some kind of work in any one of these departments and he will have his requirements satisfied by the village commonwealth in proportion to his service to society. Thus the whole body of the people will work, each man in the sphere he most likes, accepting with determination and intelligence their place as members of the co-operative system of industry which would represent in its development the fine picture of a "State within a State." The village commonwealth will manage the finance of the village, its income and expenditure and lead the village to progress and prosperity. The system will be conducted for the people and by the people ensuring the development of their intelligence, self-help and independence. Each of these co-operative commonwealths in the village will gradually become associated with other societies, assuming provincial and ultimately national dimensions. The federation of the distributive societies will immensely strengthen the idea underlying the movement and lead it with certainty and force to the ideal of the emancipation of the masses.

Such a system would continue in its working the traditions of our old village community. It would emphasise the economic ideal which dominated the village community,—that the consumers' interests are prior to those of the producers, that consumption being the end and goal of economic activity, production is subservient to it. It would also be consistent with the process of historic evolution of the Indian village. In India the village has an independent development of its own. Its social and intellectual activity has not been determined from without. The political organisation in India has never been able to control every sphere of

Indian life. Decentralisation has been the watchword of the Indian social system. To the State has been entrusted the task only of protecting the people from foreign invasion and internal discord and anarchy. The administration of justice, education and the preservation of peace and the suppression of crime have been left to a great extent in the hands of the people. The traditional civic activities of the village, the joint enterprises towards the promotion of social well-being, will be strengthened and encouraged by the introduction of co-operation. The system of co-operation will stir up the intellectual and social life of the village, direct its activities which have hitherto been more or less disorganised, into well-defined and

fruitful channels, and also provide work and employment for the middle class, which has grown tired of the langour and monotony of village life. Thus the village community will be rehabilitated, and, guided and controlled by its natural guardians, the middle class, in whom the lessons of co-operation of the West will not be lost, will become as of old the centre of intellectual and social activities, enriching the inheritance of the past.

RADHAKAMAL MUKERJEE, M.A.,
Professor, Krishnanath College,
Honorary Organiser, Co-operative
Societies, Murshidabad.

January, 2, 1914.

CLASSIFICATION OF ANIMALS ACCORDING TO THE HINDUS*

By BENOY KUMAR SARKAR, M.A.

SECTION 1

VARAHAMIHIRAN FAUNA

THE *Brihat Samhita* of the 6th century A. D. is rich in animal-lore—the accounts of what has long been known as Natural History—and devotes several chapters to the description of the features of cows, oxen, dogs, cocks, turtles, goats, horses, and elephants. Chapter LXI begins thus: "All that Parasara told Brihadratha about cows and oxen I shall briefly state here. I shall however treat scientifically of the animals possessing good features."

The following enumeration is taken from Chapter LXXXVI:—"Creatures remarkable for speed, genius, strength, place occupied, merriment, nobleness of mind or good sound are strong when in their own places; the same rule applies to useful animals.

"The cock, the elephant, the peacock, the vanjula, the musk-rat, the duck and the kutapoori are strong in the east. The jackal, the owl, the haritala pigeon, the

crow, the ruddy goose, the bear, the ichneumon, the dove—are strong in the south.

The ram, the swan, the osprey, the partridge, the cat are strong in the west. The crane, the deer, the rat, the antelope, the horse, the cuckoo, the blue jay and hedgehog are strong in the north."

Varahamihira classifies the Fauna according to habits of life thus:—(1) The Indian cuckoo, the hog, the sasaghna, the vanjula, the peacock, the sreekarna, the Brahmani duck, the blue jay, the andiraka, the parrot, the crow, the dove, the skylark, the wild cock, the osprey, the vulture, the monkey, and the sparrow are day birds and animals. (2) The jackal, the pingala, the chippika, the flying fox, the owl and the hare are night birds and animals. (3) Horses, serpents, camels, leopards, lions, bears, iguanas, wolves, mungoose, deer, dogs, goats, cows, tigers, swans, antelopes, stags, hedgehogs, cuckoos, cats, cranes and pigeons are both day and night animals."

The various cries of animals, of both good and bad omen, have been enumerated in Chapter LXXXVIII.

In describing the methods of interpreting these cries Varahamihira adds the note

* A chapter from the author's forthcoming work "The Positive Background of Hindu Sociology" (Panini Office, Allahabad).

* Iyers' *Brihat Samhita* Part II. Pp. 91—99.

† Ibid Part II. Pp. 180—1.

that "birds and animals bear different names in different countries; and hence the animals shall first be identified from their names."

The omens connected with animals, regarding not only cries, but habits, habits, features, limbs and movements, have been elaborately described in Brihat Samhita and in fact form the subject matter of several chapters. Thus chapter LXXXIX is devoted to the omens connected with the dog, the next chapter begins with the statement that "all that has been said of the dog applies also to the jackal, but there are a few special points to be noted," and gives the various malefic cries of the jackal. The omens connected with wild animals are described in the 91st chapter, and those connected with the cow, horse and elephant in the next three chapters respectively. The cawing of the crow has a large chapter (XCV) devoted to it. We read that "in the case of people inhabiting eastern countries, the crow on the right side indicates good luck; but the crowing of the crane indicates prosperity when on the left side. In other countries the case is otherwise. The limits of provinces shall be learnt from a general knowledge of the country."

SECTION 2.

AYURVEDIC FAUNA.

The medical literature furnishes abundant proofs of the intimate acquaintance of the Hindus with all the features of animal organism, internal and external, as well as the principles governing animal life.

The animal kingdom has been utilised for the *Materia Medica* of the Hindus since very early times. The musk and the poisons of cobra de capello, and of the snake-eating black cobra are some of the animal-products used in medicine. The properties of the flesh of various kinds of animals have been discussed very elaborately in almost all treatises on Therapeutics.

The following is taken from Gondal's* *History of Aryan Medical Science* :

"*Asthi* (bone) of a goat reduced to ashes, and formed into an ointment with other ingredients, is used for curing fistulæ. Cattlefish bones are also used medicinally.

"*Danta* (Tooth) of the elephant is prescribed in leucorrhœa.

"*Dugdha* (Milk) is nutritive and vitalising.

Human milk ** Cow's milk ** Goat's milk ** Sheep's milk ** Elephant's milk ** Ass's milk ** Camel's milk. *** The properties of milk are said to vary according to the colour of the animal and the qualities of the pasture.

Garala (Poison) of Snakes is used in dropsy.

Meda (Fat) of camels and hyenas is considered a valuable local remedy for gouty joints.

Pichha (Feather) of a peacock is said to cure hiccup. It is also believed that Snake-poison will not affect one wearing a ring made of copper extracted from peacock's feathers.

Shringa (horn) of a stag has various medicinal uses."

Gondal mentions also the medicinal virtues of cowdung, elephant's fimus, droppings of cocks and goats, conches, cowries, corals, biles of fish and other aquatic creature, nails, and urine of cows, horses, camels, elephants, goats, &c., skins of snakes, cob-webs of spiders, leeches, lac, honey, &c., used by the Hindu practitioners of the Ayurveda.

The Hindu Science of Toxicology, again, as one of the eight branches of the Ayurveda, recognised by Charaka, has largely drawn upon Animal-lore. "The treatment of poisons and their antidotes come under the head of *Kalpa*. Poisons are of two kinds (1) *Sthavara*, vegetable and mineral poisons; and *jangama*, animal poisons. *** *Jangama* poisons include venoms of such animals as insects, scorpions, spiders, lizards, serpents, mad dogs, foxes, jackals, wolves, bears, tigers &c. ** Both kinds of poisons are used therapeutically by the Hindoos."

In his lecture at the *Sahitya Sabha* of Calcutta Dr. Gananath Sen referred to Hindu Toxicology in the following words: This "contains the treatment

(i) of the crude poisons—vegetable, mineral and animal (including extensive chapters on snake-bites and classification of snakes &c.), and

(ii) of the microbic poisons, which, it is said, distinctly arise out of the contamination of air, water, and soil, and immunity against which was sought and partly attained.

The practice of appointing physicians skilled in Toxicology to accompany expedi-

* Iyer's *Brihat Samhita* Part II. Pp.*196-97.

* Pp. 129-134 (Edition of 1896).

* Gondal's *Hist. of Ary. Med.* Pp. 155—156.

tions of large armies and to take charge of the king's kitchen room was in vogue even at the time of Susruta. So late as in the reign of the kings of Gauda we find the relics of the practice in the fact that Chakrapani Datta, the well-known physician and author of Bengal, describes his father as physician in charge of the royal kitchen."

Vide also Gondal's *Hist. of Ary. Med.* Pp. 189-90, for the indebtedness of Alexander (according to the Greek historian Arrian: to the Hindu Vaidyas in curing cases of snake-bite which defeated his Greek physicians. "In face of the fact that the European Toxicologists are still in search of a specific for snake-poison, the Indian physicians who lived some 2,200 years ago might well be proud of their skill."

It may be incidentally remarked here that it is only during the last two decades or so that snake-poison has been used as an article in western *Materia Medica*, whereas it has been a recognised drug among the people of Hindustan from time immemorial. In noticing this superiority of Hindus over Europeans we are reminded of the remark of Dr. Uday Chand Dutt about the diffidence and caution of Yunani practitioners in the internal administration of mineral drugs in which the Hindus had been proficient: * "We cannot help admiring the ingenuity and boldness of the Hindu physicians when we find that they were freely and properly using such powerful drugs as arsenic, mercury, iron, &c., while the Musalman Hakims around them, with imperial patronage and the boasted learning of the west," were bold enough only "to use them as few as possible" and consider them to be "dangerous drugs."

According to Charaka, † "Animals are divided into four classes (1) Jarayuja or Mammalia, (2) Andaja or oviparous (3) Swedaja or those produced from animal excretions, as parasites, etc., and (4) Udbhija or those produced underground or from vegetable matter, e.g., *indragopa*, a sort of red insect."

The following is taken from Part III of Dutt's *Materia Medica of the Hindus*: "Leeches have been employed by the Hindus from a very remote period. Susruta gives a detailed account of their varieties, habits, mode of application, &c. His account of

leeches has been translated in full by Dr. Wise. Pandit Madhusudan Gupta had also furnished a note on the subject for publication in the Bengal Dispensary. There are twelve varieties of leeches, six of which are venomous and six useful. The venomous leeches are found near putrid fish or animals in foul, stagnant and patrescent water. The good leeches are found in clear, and deep pools of water which contain water lilies. The middle sized leeches are the best. * * *

"The lac insect (*coccus lacca*) has been known to the Hindus from a very ancient period. The *Butea frondosa* is the principal tree in which lac is said to be produced. It is used in colouring silk. * * *

"Eight sorts of honey are described by Susruta; of these varieties, *Makshika* (collected by the common bee) *Bhramara* (collected by large black bees), *Kshaudra* (collected by small bees) and *Pauttika* (collected by small black bees resembling ants) are described by recent writers. * *

"The *Bhavaprakasha* describes three kinds of musk, viz., *Kamarupa*, *Nepala* and *Kashmira* musk. * * * In describing the properties of the flesh of various animals Sanskrit writers divide them into two classes, viz., *Jangala* or land and *Anupa* or water animals." Land animals are subdivided into eight classes, and water-animals into five. Thus we get the following classification:

- I. Jangala or Land Animals:
 1. Jangala—living in forests; e.g., deer, antelopes.
 2. Vilastha—living in holes; e.g. serpents, lizards, porcupines, &c.
 3. Guhasaya—living in caverns, e.g., tigers, lions, bears, &c.
 4. Parnamriga—living on trees, e.g., monkeys, squirrels.
 5. Vishkira—(Birds) which take their food after tearing or scattering it, e.g., peacocks, quails, partridges, &c.
 6. Pratuda—(Birds) which strike with their beaks, e.g., pigeons, wag-tails, cuckoos, &c.
 7. Prasaha—Birds of prey, e.g., hawk, falcon &c.
 8. Gramya—Domestic, e.g., ox, goat, horse, sheep.
- II. Anupa or Water Animals.
 1. Kulechara—grazing in marshes, e.g. buffaloes, yak, rhinoceros. 2. Plava—Birds which swim in water, e.g., geese, ducks, cranes, &c. 3. Kosastha—animals enclosed in shells, e.g. conchshells, bivalve-

* Preface to *Materia Medica of Hindus* (Second Edition, 1900) Pp. xi v-xv.

† Ibid P. 1.

shells, &c. 4. Padina--Footed Animals, e.g., tortoise, crocodile, porpoise, &c. 5. Matsya—Fishes.

The classification of Fauna adopted in the *Harita Samhita* in the chapters on flesh (XX—XXII), which enumerate and describe several species of animals, is as follows :

I. CHATSPADA OR QUADRUPED :

1. Ena, 2. Chitranga, 3. Chhikkara, 4. Rohita, 5. Sukara (or boar), 6. Sasaka or hare, 7. Sallaka, 8. Salyaka, 9. Godha, 10. Mushaka.

II. STHALACHARA OR LAND ANIMALS.

1. Lavaka, 2. Tittira (partridge), 3. Nilamayura (Peacock), 4. Dwitiya mayura, 5. Kukkuta (jungle fowls) 6. Kapota (pigeon), 7. Chakora, 8. Suka (Parrot), 9. Sari, 10. Krauncha (dove), 11. Kokila (cuckoo,) 12. Vivritaksha, 13. Grihachataka.

III. JALACHARA OR AQUATIC ANIMALS.

1. Water-Birds, 2. Makara (alligator), 3. Matsya (Fish), 4. Kachhapa (tortoise) 5. Kulira (crab).

Regarding the knowledge of the Hindus about the internal morphology of animal-organism, the following extracts may be cited :—

“The Hindus could set fractures and dislocations in men and beasts.” * They were perfectly acquainted with the anatomy of the goat, sheep, horse and other animals used in their sacrifices. *** The constant wars and internecine strifes afforded ample opportunities to the surgeons to distinguish themselves in their professions and acquire considerable dexterity in their work. * *

“In order to acquire dexterity in surgery the preceptors made their pupils practise different operations on various substances. ** Evacuating was practised on the urinary organs of dead animals ; † scarification on the fresh hides of animals on which the hair was allowed to remain ; venesection was practised on the vessels of dead animals ; application of caustics and the actual cautery on pieces of flesh. ***

“Buddha and his followers ‡ would not permit the dissection of animals. They put a stop to animal sacrifice, in which a knowledge of anatomy was indispensable and substituted models of dough.”

* See the Text edited by Kaviraja Binodlal Sen of Calcutta.

† Gondal, pp. 176-180. See Hærnle's *Studies in Ancient Indian Medicine*.

‡ Ibid. Pp. 185-186.

CO-OPERATIVE PROGRESS IN INDIA

THE report of the proceedings of the last Conference of the Registrars of Co-operative Societies confirms the popular impression that the movement has come to stay in India and is sure to prove most beneficial to the masses. The Registrars of all the provinces are unanimous in this opinion. Distinguished Co-operators from Europe have all expressed their admiration of the rapid progress which the movement has made during these seven years. As Sir Robert Carlyle pointed out at the last conference, what was an infant only a short time ago is now a vigorous youth. It is true that only the credit aspect of the movement has made its appearance in India till now, and it may take a few

years more before it assumes all those complicated forms for which it is noted in Ireland or Europe. But all the same, the movement has proved itself suitable to Indian conditions and already we see around us all those signs of progress which are known to follow in the wake of co-operation. The expansion of the movement has surpassed all previous expectations. The fears of the Government that the Indian masses are too dead to a movement of that sort to produce any tangible results have now been completely abandoned and though in some provinces, like Madras, there are still some reactionaries who see nothing but danger in the movement, saner people are perfectly convinced of the

promising future of the movement. The following table will show how rapidly it has been spreading in India :—

Year	Societies	Members	Capital
1906-07	843	90,844	23,71,683
1907-08	1,357	149,160	44,14,186
1908-09	2,008	184,889	80,65,111
1909-10	3,498	230,689	123,97,682
1910-11	5,432	314,101	203,66,584
1911-12	8,177	403,318	335,74,162
1912-13	12,324	573,536	534,34,261

Thus there has been a steady advance in the movement from the beginning. The increase in the number of societies has been more than 50 per cent. in every year and there has been a corresponding increase also in the capital. The expansion in 1912-13 has been unprecedented, especially in regard to the sources of capital. Whereas the total funds at their disposal rose only by about 55 per cent., the percentage of increase in the reserve as well as the share capital was no less than 62 and 68. The deposits by members increased from 63 to only 95 lakhs and the slow rate of growth is no doubt due to the larger increase in the share capital and to some extent to the bad agricultural year in some provinces. It is also satisfactory to note that the amount distributed as dividend and bonus increased by 49 per cent. to 2.23 lakhs. This works out a rate of only 3½ per cent. but it is in no way unsatisfactory in view of the fact that nearly 40 per cent. of the societies which paid the dividend last year were not more than a year old.

The progress of the Co-operative movement has not been equally rapid in all the provinces. This was inevitable, since the general progress of the masses is not the same in all. The following table is instructive in this respect :—

Province	No. of Societies	Average No. of Members	Average Working Capital
Madras	1078	82	9400
Bombay	526	90	9420
Bengal	1119	51	4100
United Provinces	2530	40	3600
Punjab	2845	47	4400
Central Provinces	1449	20	2550
Behar	593	60	2200
Burma	1155	28	4500

Thus the societies in the central Provinces contain the least number of members whereas in the total working capital, Behar comes lower still. From the table, it is also plain that only in the four provinces of Madras, Bombay, Burma and the Central Provinces is there a working capital of more than a hundred for each

member. Considering the total population in the different provinces, the growth of the movement is most gratifying in Burma, the Punjab and the United Provinces. It is also satisfactory to note that State aid is decreasing in the case of all provinces. In no province have the Government advanced more than 7½ per cent. of the working capital, whereas the average for the whole country is only 2 per cent. The following table giving the percentage of share capital, reserve and deposits by members to the total working capital will show the general stability of the societies in the different provinces :

Province.	Share Capital.	Deposits.	Reserve.
Madras	10.1	20	.3
Bombay	11	48	2.8
Bengal	15	16	6.1
Behar	9	6	6.5
United Provinces	10.4	7.2	4.7
Punjab	22	20	2.2
Burma	17	1	4.1
Central Provinces.	18	6	1.5

The table reveals a very satisfactory state of affairs in all the major provinces. Where the reserve is small, the deposits by members are large. The position of the societies is specially strong in Bombay and the Punjab. Moreover, since the bulk of the societies are unlimited, the outside depositors have very little fear of losing their money. However, the Registrars of Behar, the United Provinces and Burma will do well to increase either the share capital of each member or the reserve. But the safety of the co-operative movement is to be sought far more in the desire of the members to accommodate each other in their troubles than in artificial methods such as the building up of a large reserve. Another satisfactory feature of the movement in India is the growing interdependence among the different societies. As Sir Robert Carlyle pointed out at the Conference, this process of securing the necessary share capital must be encouraged. If the movement is to advance as rapidly as it has been doing, the societies cannot hope to secure as much help from outside as they have been getting till now. The joint-stock Banks will not come forward to invest much more of their capital in the societies which not only cannot promise to return it at any moment but can pay a lower rate of interest than what prevails in the money market. Last year only a fourth of the total working capital came from outside agencies, while the societies bor-

rowed from among themselves more than a third, whereas in 1911-12, the societies were more dependent upon the former and much less on the latter. Turning to the different provinces, the societies in Madras take the lead in this development of the co-operative principle, but of a total capital of 95 lakhs, 41 were secured as loans from other societies, giving a percentage of nearly 43. The United and Central Provinces, too, show a marked advance in this respect. Behar is the only province whose societies depend for more than 50 per cent. of their capital on the bounty of private persons. Bombay is on the other extreme depending for only 4 per cent. of its capital on its members. But its societies are not interdependent to any large extent, due, I believe, to the large percentage of capital which they get in the form of deposits by members.

I have already remarked that the Co-operative movement has been till now utilised in India only for the supply of cheaper credit to the masses. This was to some extent inevitable since the first Act of co-operative societies did not afford facilities for the organisation of "other forms of co-operation." The Act of 1912 has improved matters considerably, but still, the co-operative movement is not yet sufficiently strong in the country to allow the organisation of industrial or agricultural societies to any large extent. A beginning has, however, been made in some of the provinces in all these various lines and it is reasonably hoped that the next few years will witness the utilisation of the Co-operative movement towards the industrial advancement of the country. The results till now achieved are very encouraging and as the following table will show, they are very varied in their character.

	Credit.	Production and sale.	Purchase and sale.	Other forms.
Central	242	8	...	1
Agricultural	11,296	15	3	68
Non-Agricultural	610	5	69	7

Among the 68 societies which are classified under the comprehensive title of "other forms of co-operation," 63 were for cattle insurance. 57 of them are in Burma and the remaining in Coorg. The experience of both these provinces have proved that there is a very bright future for such organisations in India and the only obstacle in their way is the absence of any organisation for reinsurance. The Conference of Registrars

recommended in 1912 that the Government of Burma should be requested to provide this agency for reinsurance, but it has not yet provided it and consequently the Registrar of Co-operative societies in Burma has been compelled to stop the organisation of any more of these 'cow clubs,' as they are called in Europe. Except Burma, the only other province that has made any great progress in the successful organisation of non-credit societies is Bombay. Of these, two manure supplying societies, two agricultural stores, one dairy and 12 seed societies are examples of the application of co-operative principles in agricultural organisation. In the industrial field, 24 weavers' societies for supplying cheap yarn wholesale, and purchasing and disposing of manufactured articles are also worthy of consideration. Among the notable achievements of other provinces, I may mention the co-operative Dairy of Benares, the first of its kind in India and the House Building Society of Coimbatore in the Madras Presidency, both of which are doing good work.

Though Co-operative Credit Societies are meant expressly for the purpose of providing money at smaller rates of interest to the masses, the societies charge very high rates in some of the provinces. The central societies in Burma charge 15 per cent, and those in Behar and Bengal 12½ per cent. The lowest rate is 7 charged by the Central Societies of Bombay. The enormity of these rates becomes significant when we remind ourselves that these societies lend their money mostly to the rural credit societies on very strong securities. The village organisations are thus compelled to charge pretty extortionate rates to their members and it is no wonder that those in Behar levy 18¾ per cent. on their loans to members. It may be that the money-lenders in some of the provinces extort higher rates of interest but that is no reason why the Co-operative Societies should do so. The comparative failure of the movement in Behar and to a certain extent also in Bengal is traceable to this high rate. Unless the people are made to feel that they can make a decent profit in their yearly financial transactions by joining a Co-operative Society, it is impossible to expect any rapid extension of the movement. 7½ per cent is a reasonable rate for the loans given by the Central Societies and it should in no case be allowed to exceed 9 per cent. For the Rural Societies,

the highest limit should be fixed at 12½ per cent. To an agriculturist a loan at 18% per cent is practically useless. The best use to which the money of Co-operative Societies can and should be put, is in effecting permanent improvements in his lands or agricultural implements, and that is impossible so long as the rate of interest continues to be extortionate. There was a proposal at the Conference of Registrars

last year to fix the maximum rate, but the discussion showed a sharp division of opinion and consequently no recommendation was made. The majority of the Registrars expressed their disapproval of any high rate of interest and it is to be regretted that the attention of the Registrars of Bengal and Behar was not drawn to this question at the last Conference.

A CO-OPERATOR.

EYESORE

By RABINDRANATH TAGORE.

X

VIHARI got Mahendra to write that letter while he waited, and armed with the missive he went off the next day to fetch Rajlakshmi. The mother could see that the letter was of Vihari's contriving; none the less, she could no longer remain away. Binodini came along with them.

The sight that met the eyes of the mistress of the house on her return—the whole establishment upside down, unkept, uncared for—turned away her heart still more from her daughter-in-law.

But what a change had been wrought in Asha! She would follow her mother-in-law about like her shadow, she would hasten to help her without waiting to be asked, till Rajlakshmi would have to exclaim—"Let it be, let it be, you'll only spoil it! Why fuss about with things you don't understand!"

Rajlakshmi concluded that Annapurna's departure was responsible for this improvement in her daughter-in-law. "But," she argued, "I mustn't let Mahendra feel that unalloyed happiness with his wife was possible only so long as his *Kaki* was there and that the sorrows of separation begin with his mother's arrival. That would never do!"

Now-a-days if Mahendra sent for his wife when she was with his mother, Asha would hesitate to go. But Rajlakshmi would rebuke her, saying, "Don't you

hear, Mahin wants you,—or is that beneath your notice? The result of being over-petted I suppose! You needn't pretend to be attending to the cooking—there's nothing to keep you here."

Then the farce with slate and pencil and reader began all over again! The charging each other with fancied offences against love's code! The futile quarrels over weighing one's love against the other's! The making of the rainy day into night and the moonlight night into day. The getting so habituated to each other as to lose all delight in companionship and yet be afraid to free oneself from its toils! Verily lies the curse of the life of indulgence in the evanescence of its pleasure, the permanence of its bondage.

When things had come to this pass, Binodini one day threw her arms round Asha's neck and said, "May your good fortune last for ever, my dear, but am I not worthy even of a glance from you because I am destined to sorrow?"

Brought up as a stranger in the house of her guardian, Asha was morbidly shy of new acquaintances—she seemed to be in chronic dread of a rebuff. So when Binodini first arrived with her chiselled features, pencilled eyebrows, keen glances and full-blown youth, Asha had not dared to make any overture.

Asha found Binodini to be on very familiar terms with her mother-in-law. In fact Rajlakshmi made a point of impressing on Asha that she was making much

of Binodini, and would lose no opportunity of waxing eloquent in her praise. Asha could see that Binodini was well trained in household work; that the role of mistress came naturally to her; that she was not in the least shy in ordering about or scolding the servants, and was an adept in exacting from them their appointed tasks. All this made Asha feel so insignificant in comparison!

Consequently when Binodini, the paragon, came forward to solicit her friendship, the poor girl's joy, checked for a moment by her diffidence, overflowed in a redoubled shower. As with the juggler's magic tree, the seed of their love sprouted, branched and flowered all in a day.

"Let's have a pet-naming ceremony,"* said Asha.

"What name shall it be?" asked Binodini with a smile.

Asha suggested *Ganga*,† *Vakula* and many such names of nice things.

"All these are so hackneyed!" complained Binodini. "Pretty names have lost their pretty meanings."

"What would you like, then?" asked Asha.

"Eyesore," ‡ laughed Binodini.

Though Asha had a leaning towards sweet-sounding names she accepted the pet term of raillery suggested by Binodini. "O my Eyesore!" she cried, as she clasped Binodini round the neck, and then she went off into a fit of laughter.

XI

The thirsty-hearted Binodini, on her part, would drink in, with the avidity of a drunkard, the daily love-story of the newly-wedded wife. It would mount to her head, and the blood would course madly through her body.

When, in the quiet of midday, the mother would be taking her siesta, and the servants enjoying their off-time, Mahendra, at Vihari's urging, would be temporarily away at his college; and the faint shrill cry of the kite be now and then heard from the furthest edge of the burning sky; Asha would be rolling on the bed on the floor of her room, with her flowing hair

* Girl-friendship in Bengal is cemented by giving each other the same pet-name—the ceremony including an interchange of gifts.

† The sacred stream of the Ganges.

‡ *Lit.* Grit-in-the-eye. Such inverted pet-names are not uncommon, being prompted by much the same feeling from which mothers employ apparently abusive terms of endearment.

spread all over the pillow, while Binodini lying prone beside her, a bolster under her breast, would be absorbed in the hum of her prattle, flushed to the ears, her breath coming short and quick.

Binodini, with repeated questions, would elicit from Asha even the smallest details, would have the same thing over and over again, and, when facts were exhausted, would ask for fancies. "What would you do, my dear, if such and such a thing happened?" she would insist. And Asha also loved to pursue the long-drawn-out vistas, leading to impossible love-scenes, which such questions would open up.

Sometimes Binodini would venture further: "Look here, my Eyesore, how would it have been if you were married to Vihari?"

Asha—"For shame, my dear, don't say that sort of thing. It makes me feel so queer. But wouldn't it have been nice if you had been. There was a talk of it, I know."

Binodini—"There were so many talks about my marriage. It's just as well that none of the others came to anything. I'm very well off as I am."

Asha could not let that pass uncontradicted. How could she admit that Binodini's condition was tolerable compared with her own! "Just think, my Eyesore, what might have happened if you had married my husband. It had almost been settled, d'you remember?"

That was true enough! But why had it not been? This bed of Asha's had one day been waiting for her. Could Binodini ever forget that as she looked round Asha's well-furnished room! She was but a guest here now—she was welcome to-day—she might have to go to-morrow.

In the afternoon Binodini would insist on doing up Asha's hair herself with consummate art, and on supervising her toilet for her husband's home-coming. And Binodini's imagination would veil itself to accompany the gaily-bedecked young bride to the love-tryst with her husband.

Some days Binodini would not let Asha go at all. "Dostay with me a little longer," she would plead; "your husband is not going to run away. He's not the elusive stag of the forest, but the pet deer tied to your skirt." Thus would she chatter to detain Asha!

Mahendra would resent this and say, "When does your friend intend to go back home? She seems to have become quite a fixture here."

"Oh! don't get angry with her," Asha would excitedly reply. "You don't know how she loves to hear all about you—how eagerly she dresses me up to please you!"

Rajlakshmi would not let Asha do a thing. But Binodini took her part and got her to take her share in the household work. Binodini was untiring and with herself she gave Asha no rest. She so linked together their daily duties that it became difficult for Asha to find any gap in the chain. And the thought of Asha's husband, kicking his heels in his lonely room upstairs, in helpless vexation, would rouse in Binodini's heart a hard and joyless smile.

Asha would now and then have qualms and say: "Let me go now, my Eyesore, He* must be getting impatient."

"Oh wait a little," Binodini would hurriedly interpose, "just finish this little bit, it won't take long."

After a while Asha would again get fidgetty and exclaim, "I must go now, dear. He'll be really annoyed. Do let me off."

"What if he does get a little angry?" Binodini would reply. "Love, without a little anger, loses its relish—like curry without the pepper!"

Of the pungency of the pepper Binodini had tasted in full measure—without the curry. Her blood was on fire. Sparks flashed from her eyes. So loving a husband, so happy a home! A home which might have been her kingdom, a husband who might have been the slave at her feet! Would then that home and that husband have remained in this miserable condition? And where she might have been queen there was this baby, this doll of a girl!

And with her arms round Asha, she would repeat: "Do tell me, my Eyesore, what happened! Did you tell him what I told you to? To hear of your love-making is more than food and drink to me."

XII

Mahendra in his annoyance said one day to his mother: "Is this proper? Why take

* The Bengali wife never takes the husband's name as being disrespectful. Some pronoun as with a capital letter, serves to denote him in the third person. Various makeshifts have to be adopted when he has to be directly addressed.

on ourselves the responsibility of a young widow belonging to another family? I, for one, don't like it—who knows what might happen one of these days."

"She's my Bipin's widow," said Rajlakshmi. "I don't look upon her as a stranger."

"No mother," insisted Mahendra, "I can't agree with you. She ought not to be kept here."

Rajlakshmi knew well that it was no easy thing to go against Mahendra's wishes, so she sent for Vihari and said: "Look here, Vihari, do explain matters to Mahin, there's a good soul. I'm getting a little rest in my old age by Bipin's widow being here. She may not belong to our family, but when did I ever get such care and attention from anyone in the house?"

Vihari without replying to Rajlakshmi went straight to Mahendra. "Dada," said he, "are you giving any thought to the question of Binodini?"

"Thought!" laughed Mahendra, "I can't sleep of nights for thinking! Ask your sister Asha whether the thought of Binodini has not driven all other thoughts from my mind."

Asha from behind her veil shook a warning finger at Mahendra.

"Chuni is now pining," Mahendra went on, "to have her sent away."

Asha's eyes again flashed reproof through her veil.

"Sending her away won't do," said Vihari. "What's to prevent her coming back! Get her married—that's the only way to get rid of the fangs!"

"To be serious," he continued, "I'm rather concerned about Binodini. She can't remain with you for ever; that's certain. Then again to consign her for life to the wilderness which I've just visited would be too rough on the poor girl."

Binodini had not yet appeared† before Mahendra. But Vihari had seen her. It was clear to him that she was not the sort of girl to throw away on a deserted village; at the same time he had his misgivings that the flame which could serve to light the lamp might also set fire to the house.

Mahendra chaffed Vihari about his concern for the fair widow; but he also inwardly arrived at the conviction that she was neither to be despised nor played with.

† It is possible in a big Hindu household for a girl to be staying there for years and yet remain practically unseen by the male members of the family.

Rajlakshmi thought she ought to warn Binodini. "Look here, my child," she said "don't be monopolising Mahin's wife in this way. You've been leading a simple village life and don't know the ways of the world these days. You're a clever girl, keep your eyes open and take care of yourself."

Binodini began to make a great show of keeping Asha at arm's length. "Who am I after all?" she would say. "People in my condition ought to know their own position—they must be prepared for anything that may happen next."

Asha begged and prayed and wept bitterly, but Binodini would not relent. Asha grew full to overflowing with her untold confidences, but Binodini would have none of them.

Meanwhile Mahendra's ardour was slackening, his passionate gaze getting shaded over with a trace of weariness. The absence of regularity and order which used to seem so amusing was gradually beginning to irritate him. Instances of Asha's deficiencies would annoy him, but he would say nothing.

But, in spite of his reticence, Asha's heart told her that their too constant intercourse had affected the dignity of their love. It was partly an element of insincerity and partly an element of self-delusion that went to make Mahendra's love ring false.

In such cases the only safety is in running away; the only remedy in separation; and with a woman's true instinct Asha sought to keep more aloof. But where else could she find refuge except with Binodini?

Mahendra aroused from love's dream, found his waking thoughts slowly turning back to his studies and his social duties. He rescued his books one by one from the most impossible places, and prepared to air and dust his college suit.

XIII

Finding Binodini obdurate, Asha was struck with a brilliant idea. "Why don't you show yourself to my husband, my Eyesore?" said she. "Why d'you keep away from him?"

"For shame!"* replied Binodini, briefly but firmly.

* A desire to show oneself to a young man not related would be looked upon as forwardness.

"Why?" persisted Asha. "I've heard Mother say you're one of us."

"There's no such thing as kin or alien in this world," remarked Binodini sententiously "Tis the feeling which makes one kin, without it the nearest is but a stranger."

Asha felt that this admitted of no reply, and that her husband had been unjustly annoyed at Binodini's presence in the house, and was wrong in the distant attitude he had taken up.

That evening Asha begged hard of her husband, "You really must make my Eyesore's acquaintance."

"How brave of you!" laughed Mahendra.

"Why, what's there to be afraid of!" asked Asha innocently.

"From what I've heard of the attractions of your friend she doesn't seem to be a safe person!"

"I'll risk that," said Asha; "but do be serious and tell me, will you or will you not make friends with her?"

Not that Mahendra had no curiosity to see Binodini. As a matter of fact, of late he occasionally found himself eager to have a glimpse of her. This uncalled-for eagerness had made him feel guilty. So he replied, "Where's the time, Chuni? When I read, there are my medical books,—when I have leisure, there's yourself. Where then do I find room for your friend!"

"She's not going to encroach on your time for study," said Asha. "I'll give up some of my share to her."

"You may choose to do so," rejoined Mahendra, "but I can't allow you to."

Mahendra had all along been trying to make out that Asha's friendship for Binodini simply evinced the want of her whole-hearted devotion to her husband. "You are not single-hearted as I am," he would claim with immense pride. Asha would not admit it, of course, and this would lead to quarrels and even tears; but Mahendra always had the best of the argument.

To-day Asha made a concession to Mahendra's proud boast and said, "All right, be friends with my Eyesore to please me."

Mahendra, having compelled Asha to recognize the superior strength of his love, graciously consented to admit Binodini to his friendship. "But see," he stipulated, "that she doesn't come bothering round too often."

Early the next morning Asha went to Binodini's room, and embraced her, while she was still in bed.

"Oh wonderful!" exclaimed Binodini. "How is it that the *chakor** has left the moon to seek the cloud?"

"These fine sentiments of yours are beyond poor me," said Asha. "Why scatter your pearls in the desert, better keep them for somebody who can pay you back."

"And who may that gifted one be?" asked Binodini.

"Your brother, my husband!" said Asha. "I'm not joking, he's been worrying me about making your acquaintance."

"So he sends for me by his wife's command, does he!" thought Binodini to herself. "Well, he doesn't get me so easily, that's all."

She would not hear of it. And Asha felt very small, indeed, when she had to tell her husband so.

Mahendra was greatly incensed. To object to meet him! Did she take him for just the ordinary sort of male person! Any one else, by this time, would have contrived a hundred and one excuses to see her and cultivate her acquaintance. She ought to have known him better by the very fact of his having refrained from doing so. Had she come to know him she would at once have realised the difference between him and the ordinary run of men!

As it happened, Binodini only the other day had thought bitterly to herself—"I have been here so long, how is it that Mahendra never even makes an attempt to see me? While I am with Pishima can he not find an excuse to come and visit his mother? Why this supreme indifference? Am I a lifeless image? Am I not a human being, a woman? If he once came to know me, he would find out the difference between me and his spoilt pet of a Chuni!"

Asha proposed to her husband, "Let's pretend you've gone to college, and I'll bring my Eyesore into our room. Then you suddenly come in from behind. That'll serve her right."

"What has she done to deserve this severe punishment?" asked Mahendra.

"No really," said Asha, "I'm fearfully angry. To object to meet even you! I can't rest till I take her pride down a bit."

"As I'm not dying to meet your dear friend," said Mahendra, "I must decline to do so by stealth."

* A mythical bird which is poetically supposed to drink moonlight. There is another, the *chatak*, which is likewise reputed to live on dew or rain.

With his hand in hers Asha begged of Mahendra, "As you love me, you must,— just this once. I only want to break through her proud reserve; after that do as you please."

Mahendra kept silent. "Do," pleaded Asha. "There's a darling."

Mahendra's eagerness was getting the better of him, so, with the display of an exaggerated indifference, he agreed.

In the silence of a brilliant autumn noon-day, Binodini, seated in Mahendra's room, was teaching Asha how to embroider slippers on canvas. Asha was absent-minded and continually looking towards the door, so the number of mistakes she made was enough to convince Binodini of her utter incapacity.

At last Binodini got annoyed, and taking away the work from Asha's hands said: "This seems to be quite beyond you. Let me go—I have other things to do!"

"Just wait a little," said Asha. "Let me try once more, I won't make any mistakes this time," and she again pretended to set to work.

Meanwhile Mahendra gently came up to the door behind Binodini, and stood there. Asha, with head bent over her work, shook with silent laughter.

"What have you found to laugh at, all of a sudden?" asked Binodini.

Asha could contain herself no longer. She laughed out aloud, threw the canvas at her companion and said, "You're right, my dear, this is beyond me." With which she threw her arms round Binodini's neck and went off into peals of laughter.

Binodini had seen through the whole thing. Asha's excitement and demeanour had betrayed her. She knew exactly when Mahendra had come and stood in the doorway behind her. And affecting an utter simplicity she allowed herself to be caught with Asha's transparent device.

Mahendra entered saying, "Why should this unfortunate creature be deprived of his share in the joke?"

Binodini gave a great start, adjusted the end of her *Sari* as a veil, and made as if she would rise to go. Asha held her down by the hand.

Mahendra said with a smile: "May it please you* to remain seated and let me

* There is no English equivalent for the Bengali formal style of diction addressed to superiors and new acquaintances.

depart, or if it so pleases you let us both sit down."

Binodini did not, like the ordinary girl, snatch away her hand and create a scene of embarrassed bashfulness. She replied in a natural voice: "If, sir, I remain only to honour your request, I hope you will not curse me in your heart for an intruder."

"My only curse shall be," rejoined Mahendra, "that for sometime you do lose the power to move away."

"That frightens me not," said Binodini; "for your 'sometime' cannot be a long time, perhaps it has already expired." With which she again essayed to rise.

And again Asha held her by the hand, saying, "Oh do stay a little, for my sake!"

XIV

"Tell me truly," asked Asha, "how did you like my Eyesore?"

"Not half bad," replied Mahendra indifferently.

"Nobody seems to please you," said Asha, greatly disappointed.

Mahendra—"Except one!"

"Well, wait till you know her a little better," Asha went on, "and then we'll see whether you get to like her or not!"

"Know her better!" exclaimed Mahendra. "D'you mean to say that this sort of thing is to go on and on?"

"Surely," argued Asha, "you'll have to go on with an acquaintance once begun, for politeness' sake at least. What will my Eyesore think of you if you have nothing more to do with her? You really *are* a most extraordinary sort of person. Anybody else in your place would have been pining to make friends with such a nice girl—and you think it a great trial!"

Mahendra felt hugely pleased at being thus distinguished from other persons. "All right," he said, "where's the hurry? Your friend doesn't seem to be in any haste to be gone, nor have I any other place to run away to; so I suppose we shall be now and then coming across each other;—and when we do meet, your husband, I trust, is well-bred enough to behave properly."

Mahendra was sure that on some pretext or other Binodini would be re-appearing on the scene. But there he turned out to be entirely mistaken. Binodini did not come anywhere near his room, nor even did she accidentally cross his path.

Lest his eagerness betray itself, Mahen-

dra did not at first venture even to mention Binodini to his wife. His constant endeavours to conceal and suppress his first-natural inclination for Binodini's companionship, had only succeeded in increasing it to a keen desire. This was now further excited by Binodini's unconcern.

The very next day Mahendra in his most casual manner asked Asha with a smile: "And what did friend Eyesore think of this unworthy husband of yours?" He had been vainly hoping to receive an enthusiastic report from Asha without the need of putting the question, but he could wait no longer.

Asha was in a fix. Her Eyesore had not said a word. In fact she was excessively annoyed with her friend on that account. To her husband she said: "Wait a bit, let your acquaintance ripen, then we shall hear what she has to say. Yesterday you barely saw each other and exchanged only a few words."

Mahendra was grievously disappointed, and it became more and more difficult for him to feign indifference about Binodini.

Vihari entered at the conclusion of Asha's excited little speech. "What's the latest discussion about?" he inquired.

"Just look here, old fellow," appealed Mahendra; "there's a girl here, Kumudini or Pramodini or something of that sort, whom your sister Asha calls her Hairwash or Fishbone or some such pet name, and whom she now insists on my nick-naming Cigar-ash or Match-box in my turn,—this is really too much!"

The clouds of a big quarrel seemed to be gathering within Asha's veil.

Vihari stared for a while at Mahendra in silence and then said: "Oh I say, sister Asha! the signs are ominous! He's trying to hoodwink us! I've seen your Eyesore, and I'll swear I'd not count it a misfortune to see her oftener. But Dada protests too much—'tis a case for grave suspicion!"

This only confirmed Asha in her idea as to the vast difference between the likes of Vihari and her Mahendra!

Mahendra suddenly developed the hobby of practising photography. He had tried it once before and given it up. He now mended his camera, got some chemicals, and started again. Even the family servants became subjects for his operations.

Asha was importunate—he really must take one of her Eyesore.

"All right," briefly replied Mahendra.

"No," said Binodini with even greater brevity.

Asha had again recourse to a stratagem, and this time it was apparent to Binodini from the very first.

The plan was for Asha to lure Binodini into her room at noon and lull her to sleep; whereupon Mahendra was to seize the opportunity to take a shot with his camera and thus vanquish her recalcitrant friend.

The surprising part of it was that Binodini, who never slept in the day-time, felt so drowsy that noon in Asha's room that she could scarcely keep her eyes open. At length with a red shawl negligently drawn over her spotless white *sari*,* she fell asleep so charmingly, with her face towards the open window, that Mahendra said it was as good as if she was posing for the picture.

Mahendra brought up his camera on tiptoe. To get the proper point of view he had to make prolonged surveys of Binodini's figure from different positions. In fact his regard for his art constrained him to diffidently step up to her head and arrange her scattered hair a little; and then, the first arrangement not being to his taste, he had to do it over again!

"Will you shift that corner of the shawl at her feet a little to the left," whispered he to Asha.

Awkward little Asha whispered back, "I'll spoil it, and perhaps wake her. Do it yourself."

Mahendra did the shifting.

At last when he had got the plate into the camera, the noise or something caused Binodini to heave a deep sigh and then sit up with a start. Asha burst out laughing. Binodini was highly indignant. "This is very wrong," she said, her glance flashing fiery darts at Mahendra.

"Very wrong, no doubt," repeated Mahendra, "but the crime has been committed, and if I'm deprived of its fruits it'll be like losing both this world and the next. Let me complete the deed, and then award me such punishment as it may please you."

Asha added her entreaties. The photograph was taken, but the first one was unsuccessful. So the artist insisted on taking another the next day. After that Binodini could not say no to a group with Asha

which would serve as a memento of their eternal affection. "But this must positively be the last," she said. Whereupon Mahendra saw to it that this one also was a failure.

Thus with repeated sittings did their friendship progress fast and far.

XV

The ash-smothered fire flames up again when it is stirred. The advent of a third person revived the waning passion of the newly wedded couple.

Asha had no gift of witty repartee,— Binodini's store was inexhaustible; so Asha felt it a great relief to be under her wing. She had no longer to strain herself in the increasingly difficult task of keeping up Mahendra's spirits.

Mahendra and Asha had from the very first pitched their love too high. How were they afterwards to attune it to the key of everyday life? How was Asha to supply anew the intoxication which Mahendra in the hour of re-action seemed to be moping for? It was as if at this juncture Binodini had placed in her hands a brimming, sparkling, crystal goblet. And Asha, seeing her husband cheering up, felt greatly comforted.

Asha was no longer worried with the sense of effort. When Mahendra and Binodini engaged in a contest of wit and badinage, she could wholeheartedly join in their laughter. When in playing cards Mahendra would try to evade some rule, Asha would appeal to Binodini; or if he made cutting remarks, she would look to Binodini to meet him with a suitably crushing reply. Thus, between them, the trio kept things going merrily.

But Binodini did not neglect her work. Superintending the cooking, directing the household work, attending to Rajlakshmi's comforts, all these duties she would get through with, before joining in the merry-making.

Mahendra would sometimes get impatient and say, "You'll spoil the servants by not allowing them to do their own work."

"That's better than spoiling myself by not doing any work at all," Binodini would reply. "Hadn't you better be going off to college yourself!"

Mahendra—"It's such a lovely cloudy day—"

Binodini—"Nonsense, your carriage is at the door, you really must go." *

* A plain white borderless *Sari* is the only garment of the Hindu widow in Bengal.

Mahendra—"But I didn't order the carriage—"

Binodini—"I did." With which she would fetch his college things and place them before him.

Mahendra—"You ought to have been born a Rajput girl—they used to put the armour on their menfolk when they went to battle."

Binodini would never lend any countenance to the idea of Mahendra taking a holiday and neglecting his studies for the sake of mere amusement. Under her strict regime the mid-day playtime was entirely abolished. So the evening relaxation became for Mahendra a thing of keen enjoyment and impatient anticipation. His days would await the fulfilment of their ending.

At first Binodini began by indulgently rebuking Asha in Mahendra's presence when anything went wrong. Mahendra, too, would smile affectionately at little instances of Asha's helpless incapacity. Gradually, asserting the prerogative of her friendship, Binodini took things away from Asha's hands into her own. And then was the improvement at once evident.

Asha would be fumbling with a coat with a lost button, at a loss exactly what to do. Binodini would snatch it away from her, produce a button, and sew it on, before Asha could recover from her surprise. Had a cat, at the last moment, spoilt the dish that was to be served to Mahendra? Poor Asha would be at first in despair, and then completely mystified at the way in which Binodini would promptly be off into the kitchen and replace it with something made up out of this and that at a moment's notice.

Thus in his food and dress, in his work and rest, in every thing did Mahendra feel her comforting touch. Binodini's embroidered slippers were on his feet, her knitted scarf clung softly round his neck. And Asha, adorned for him by Binodini's skilful hands, like the Ganges and Jumna after their confluence, represented alike in the beauty and in the joy of her presence the union of both the friends!

Vihari was no longer the favourite as of yore—his presence had ceased to be requisitioned. On a Saturday Vihari wrote to say that on the morrow he would like to come round and join them in tasting something cooked by mother. Mahendra, in nervous dread of his Sunday being utterly

spoilt for him, hurriedly wrote back to say that an urgent engagement would be taking him elsewhere.

Nevertheless Vihari stepped round after his mid-day meal to inquire after the family. Hearing from a servant that Mahendra had not left the house at all, he bounded up the stairs to Mahendra's room with his usual shouts of "Dada, Dada."

Mahendra, feeling horribly guilty, leant back on a bolster saying, "I've got a fearful headache."

These words and Mahendra's peculiar expression made Asha quite nervous, and she silently looked towards Binodini for advice. Binodini was perfectly aware that nothing was the matter, but she said in a tone of great concern: "You've been sitting up too long, better lie down a bit, I'll get you some eau-de-cologne."

"Dont trouble," said Mahendra, "let it be."

But Binodini would not hear of it. She hustled about with swift steps, concocted a mixture of iced water and eau-de-cologne, into which she dipped a piece of muslin, and handing it to Asha said, "Wrap this round Mahendra Babu's head."

Mahendra repeatedly protested, "Oh don't trouble about me, please." He felt, however, a secret satisfaction that that fellow Vihari should be there to see how much was being made of him.

Vihari, meanwhile, was watching the scene almost bursting with pent-up laughter.

Asha, feeling shy and nervous in Vihari's presence, was unable to put the wet cloth on properly, and splashed some of the eau-de-cologne into Mahendra's eye. Whereupon Binodini took charge of the operation and deftly arranged the bandage. Asha adjusted her veil and busied herself fanning Mahendra.

"Are you feeling a little better, Mahendra Babu?" asked Binodini tenderly. And while her voice was at its softest she stole a swift glance at Vihari. She found his suppressed merriment sparkling forth through his eyes, and discovered that he was not a person to be easily duped—that nothing escaped his observation.

"I am afraid, sister Binod," he remarked with a smile, "this sort of treatment will only prolong and not cure the malady!"

Binodini—"What do we poor womenfolk understand of treatment. Is that what your medical science says?"

Vihari—"Of course it does. My forehead is already aching to be treated, but I'm afraid the fates have written* that it's got to get well without it. The writing in Dada's forehead is of different character."

Binodini left off moistening the bandage and said: "In that case I'd better leave the friend to treat his friend."

Vihari was at heart feeling far from cheerful. He had been recently immersed in his studies, and knew nothing of the tangled situation which Mahendra, Asha and Bino-

dini had created for themselves. To-day he saw through Binodini. Binodini also had a glimpse of the stuff he was made of.

There was a note of sharpness in his tone as he replied, "Quite right. The friend will look after his friend. I brought the headache, I'm taking it away with me. Why waste the eau-de-cologne?" Turning to Asha he said: "Let me impress on you, sister, that prevention is easier as well as better than cure."

(*To be continued*)

Translated by
SURENDRANATH TAGORE.

* Fate, in Bengal, is supposed to write the child's destiny on its forehead shortly after birth.¹

THE HINDU UNIVERSITY : A SUGGESTION

BY RAMANUGRAHA NARAYAN SINHA, M. A., B. L.

SOMETIME back I wrote an article headed "A plea for Instruction through the Vernaculars" (The Modern Review, May, 1912), in the columns of this journal. I want in the course of this article to supplement some of the ideas expressed in that article.

Funds for the proposed Hindu University are being accumulated by and by, though as is the case with every other movement, the agitation in connection with this university has its seasons of slackness and comparative inertness. Whatever form the University may take, it will decidedly be an element of good, for it is my firm conviction that activity, in whatever channel it is directed, is productive of ultimate advantages. It may appear paradoxical, but even a base and wicked form of activity eventually brings in its train more benefit than inert laziness. We Indians are naturally a lot of "philosophical" people, and far from having any danger of our activity being misdirected, we sadly lack activity. Our sole aim should be the throwing off of our lethargy and setting ourselves to work of any variety whatsoever.

For these reasons I repeat that the Hindu University will be an element of good, and its promoters, notable among

whom is Pandit Madan Mohan Malaviya, are to be warmly thanked and congratulated.

The promoters of the scheme are bent upon securing for the University a charter which will give it the hall-mark of other universities and make it a fit engine for the turning out of graduates in arts and science. They may have as their model the Muhammadan University. But if mere words and imitation have no charm, the Hindu University can do more good than by aspiring to make it an exact counterpart of the Muhammadan University. Men may be dazzled by the mention of the words "University" and "National University" and crowds may be attracted towards the electric lustre shed forth by these terms. But the fact remains that unless some clear turn is taken from the avowed aims and objects of the existing universities, the Hindu University will merely add to their number. What will the bare change embodied in having additional religious education mean to the Hindu University? For this easy though momentous object, simple and cheap provisions may be made in every town of importance by having Hindu Student's Associations. And if this is the worth of the whole change, in what material res-

pect does the Hindu University differ from the existing Universities of the country ?

The present universities turn out students whose only object is to be Government and Native States servants, pleaders, doctors, and engineers, and sometimes agricultural experts. The number of these is a legion and every department is being choked by the annual additions. There are few from among the graduates who have either the means or the patience to go out to other countries in order to qualify themselves for other and less crowded fields ; and in their own country they have got no provision worth the name for technical education. Both the salvation of the country and the pressing needs of its educated sons demand that there should be other means of earning the necessary "bread and butter" than the stereotyped ones at present in vogue. But whence are these means to come ? There is nothing in the distant horizon which can give us much clue to the answering of the question.

In my other article referred to above, I dilated upon the great and distinct advantage of having education imparted through the medium of a Vernacular. India is the only important country on the face of the earth where the unnatural and artificial device of having education forced as it were through a foreign tongue, is resorted to. Of all the prompt changes and adaptations which Japan has made, it has not adopted the one of having education, higher or lower, given through French, German, English or any other language, the literature and capability of which are developed the most. There too education is given in the Vernacular.

What if the funds we have got to the credit of the Hindu University be profitably diverted to the purpose of having even one university such as we have got in Japan and all other civilised countries, where education is given through the medium of the mother-tongue. Doubtless, there is no one language in India. But several crores of its inhabitants have Hindi or Hindustani (which is merely simplified Hindi) as their mother-tongue ; and such are the advantages of having one national language in the country that the patriotic men of other provinces will not grudge to give support to any scheme which has the same for its object, by gradually adopting Hindi as their own tongue and patronising the scheme

in other practical ways. The Norman-French who accompanied William I to England encountered no difficulty in adopting English as their mother-tongue and those to whom the matter appears stupendous have only to set their heart to it in order to see it in a successful form. Besides, such is the immensity of the number of even those men only who speak Hindi that the number may include the men of many such countries as Japan or France. We may have Hindi as the medium of instruction and teach as many languages as we desire by way of second languages, as is the case with Japan and other progressive countries. This will conciliate the rigid partisans of provincial languages, for what do the provincial languages have besides their own provincial literature except a few scattered treatises on Science and History ? That these literatures do not die out will be ensured by teaching the corresponding languages in the aforesaid secondary manner. It is needless to say that Hindi will be a far more fitting medium of instruction even to the Bengalees or the Marhattas than English, as Hindi is akin to all other Aryan languages of the country and is more or less understood by the people of all the provinces. Hindi could be as easily learnt by them as pure English by a Welsh, a Highlander or an Irishman.

In the other article to which I have referred above, I showed the laborious and tedious process involved in mastering first a language and then having scientific or other forms of education in that language. Our Government too is alive to this difficulty and has of late introduced Vernacular in the lower standard of Schools, making English the second language there as Hindi was a second language formerly. We owe our heart-felt thanks to the Bengal Government for introducing the change as also making Vernacular a compulsory subject in all examinations up to the B. A.

Such being the case, education through a Vernacular, though a novel and consequently a seemingly strange change in the country, will do untold good. It will save a great deal of the valuable time of students and will amazingly facilitate the grasping of all technical, scientific or philosophical subjects. Even now we have capable men among us who will make ideal professors and teachers of all educational or technical subjects in Hindi. A Dr. Ganesh Prasada or even

a Dr. Bose or Dr. P. C. Roy will, if our scheme makes itself deserving enough, gladly spend their days of retirement in being Professors of a University foreshadowed above; and if there be any difficulty of language on the part of any one of them, a month's trouble to them will overcome such a difficulty entirely. Books on various subjects written in the Hindi language will naturally follow the demand for them; and a time may come when in matters like these India may rank with other civilised countries of the world.

There are certain institutions at present extant which, from whatever motives and with whatever ultimate objects, have at least partly adopted the above scheme. They might not have started with the same ideas as are described in this article and to some people, their organisation may appear to be faulty in a few respects. However, they will form fit institutions for affiliation to a Hindu University which is also a Hindi University; and their large funds and buildings when incorporated with those of a Hindu University will give the latter a characteristic and a fitting grandeur. I refer to the Gurukul, Kangri, the Rishikul, Hardwar, and other similar institutions in other places. Whatever their other aims may be, they have at least this in common with our proposed scheme that they have adopted Hindi as their medium of instruction. The Hindu College with Mrs. Besant as the avowed benefactor of the country may be expected to join hands with our scheme, if the advantages of the same are pointed out to its patrons and organisers in their true perspective. The same may be said of a few institutions which choose to term themselves as national Colleges or Schools. Thus the already huge funds of several institutions will serve to magnify the grandeur and utility of a Hindi University.

The Official Universities will serve their purpose and will turn out sufficient men suited for the different services of the land and the professions which require a passport from Government. They will turn out pleaders, munsifs, clerks, teachers of Government institutions, Deputy Magistrates, Government Engineers, and Assis-

tant Surgeons. For other fields of life the above "Hindi University" can prepare capable men. Its engineers and doctors, artificers and agricultural experts, technical scholars and trained traders, mechanics and so forth will be gladly employed by big native Zamindars and enlightened native States, e.g., Baroda, Cooch Behar, Mysore &c., as also by private enterprizers. Our Government, too, recognise its utility when it has reached a suitable and commanding position.

I know of certain leading men who think it a moral impossibility for the different provinces of India to adopt the same language; and I was told by one of these gentlemen, for whom I have the highest regard, "Is it possible that one man should forsake his own mother and adopt in her place another? How then is it possible for a man to give up one's mother-tongue for another?" This proposition couched in such a pointed form may only be partly true; but as no analogy should be carried too far, we need not imagine the same difficulty in giving up a language as in forsaking a mother. A language is after all a language and if circumstances have made certain Indian gentlemen adopt the English language, out and out, there is nothing to prevent the prospect of clear advantage and usefulness making them adopt a language which can be at least a "foster-mother" to them. The aforesaid gentleman quoted the example of the continental countries as having many languages and remarked that if it was not possible for these countries to have one language, how was it for India? But the peculiar historical and other circumstances of India have been quite different from those of Europe; and India, though a vast country, is at any rate not a continent, its different languages holding positions almost analogous to the different dialects of another country. Besides, as I have said above, even measuring the above difficulty with the greatest pessimism, the necessity for an Indian of any province to give up his mother-tongue can be obviated: he may retain his mother-tongue and have his education in a language which is distinctly and decidedly akin to his own.

LAND BANKRUPTCY IN ENGLAND

THERE was a time in England when a man of promise, even a poet or an idealist, could find a patron. The former type is on the increase: the latter is gone forever. The idealist of today, if he depends upon outward aid at all, clings to State patronage, and yet the State is becoming so impotent and so discredited that many former believers in political action are beginning to see the futility of its so-called achievements. In the struggle between brains and brute force, England still remains a seeker for salvation through the latter mode of evolution.

Yet there are Britons, especially amongst those of Keltic origin, who take the lead in the train of original and constructive thinkers, although so long as they remain at home, they are persecuted whenever their theories outwardly seem to thwart vested interests. This oppression is specially potent in the actions of our landed gentry.

Events in England, the paradise of political economy, have brought this "dismal science" into disgrace; specially instanced by the supposed unalterable law of "supply and demand." In a recently-published report of a special inquiry committee into the condition of agriculture, it is insisted that 120,000 cottages are urgently needed for our farm labourers. There has been a persistent demand for these for many years, and yet the supply by private enterprise has baffled the calculations of all our political and economic thinkers. Hence the tendency to lean on the arm of the State for social and individual salvation. Both Liberals and Tories are agreed in this case, although their methods are so very different. This law of "supply and demand" has also broken down with regard to rents and wages, as we shall presently see.

The Tory policy is to finance the landlords by the State, the latter buying out the former, and the land then being sold to the cultivators. The idea is to create a system of peasant proprietary. It is the Liberal policy, on the other hand, to finance the tiller of the soil, especially the small holder, but there is a difference of

opinion whether the cultivator should be the owner of the land or a tenant of the State—or of a parish or county council. There is to be a Land Court, under a Ministry of Land, appointed for the purpose of fixing a minimum wage, giving fixity of tenure, regulating rents and hours of labour, deciding the price of land, making sales compulsory when necessary, etc. The cottages to be built by the State, as well as the land on which each cottage stands (about one-fourth of an acre), are to be sold or rented to the labourer on such conditions as will set him free from the tyranny of the farmer who can now dismiss him from his cottage and his job simply by giving him a week's notice, and as he can rarely find another cottage, he is often obliged to emigrate or to swell the ranks of the unemployed in our towns and cities. There is to be no philanthropy involved, which implies that the occupier of the cottage has to pay "economic interest" as the case may be. At the lowest estimate, the rent would be two shillings per week, or in the event of purchase, there would have to be a payment of three shillings weekly by way of instalment and interest extending over a period of 60 years, when the labourer would become the owner of the cottage and the land attached thereto. From this basis it is hoped that the most intelligent and industrious amongst the labourers will gradually become small holders and finally big farmers.

There has been much discussion over the question of whether it would be better that the parish or county council become the landlords, instead of the central government. The main argument against this course is that these councils, being largely composed of landlords and farmers, would still continue to dominate the farm labourers as much as they do now; but this mode of reasoning applies with equal force to the State, for they may be dominated by the councils through the State, or by the State through the councils.

It is difficult to find out what economic thinkers mean by the phrase "economic rent." It may mean all the rent which the

landlord is able to exact from the farmer, leaving a starvation wage for the labourer, if not also a starvation profit for the farmer. It may mean a rent forcibly fixed in such a way as to enable both farmer and labourer to live a tolerably healthful and decent life; yet it cannot logically mean this, as it is a proof of the bankruptcy of political economy—an interference with the law of "supply and demand." Finding the "economic rent" from the labourer's point of view seems to be an easy task. When he rents a plot of land, or an allotment, he claims that every hour's work thereon should be at least as profitable to him as an hour worked under a master for wages; but this at present can hardly ever be the case, for the rent which he pays for his plot is often eight or ten times higher than the rent paid by the farmer for land of equal quality.

For Indian readers it would be interesting to discuss how this question of "economic rent" is solved by our neo-sociologists—a new school of all-round thinkers—who are convinced that the problem cannot be solved save by first transcending the limits of old-world ideas, especially economic ideas. This school has enjoyed the support of many Indian thinkers who have come to England with the object of studying these and other serious problems relating to the science, philosophy and religion of conduct.

Many thinkers all over the world have for years and decades been attacking the so-called facts and assumptions of political economy, even its characteristic words and phrases, with the view of arguing it and them all away, but the great stumbling block has been "labour", without which it could not be seen how Society could exist. The schoolman of the neo-sociology discovered his chance of experimentally proving that an average worker, employing an average hour a day upon *one-fourth* of an acre of fairly good land, could provide a better supply of food for himself than he is now able to do under the wage system by working ten or even twelve hours a day. The question then arose, why work ten hours a day when you can make a better living by working one or two hours daily? It seemed impossible for anybody to be so foolish, but a deeper analysis explained the mystery. The money muddle was at the root of it all. Money, valued in propor-

tion to its scarcity, could only be made to measure vitally useful things, especially food or its equivalent in land, when these are made equally scarce by monopoly, so that money can never measure abundant things.

Connected with this interpretation, the meaning of the economic term "labour" must be explained. It should be limited to tasks imposed by masters, because practically everybody is able and willing to work an hour or two daily, and to acquire the science and practice of food production, without doing any task imposed upon him by a master. This may be called voluntary exertion to distinguish it from "labour." It is here assumed, of course, that the voluntary worker gets and consumes all the products of his exertion, but when a group of people cooperate with these free aims in view, there must also be a fitting system of exchange, for which money is not suited, and this the new schoolman has solved by means of a sort of double-entry book-keeping accompanied by standardizations, so far as possible, of products of free exertion. This system of exchange is then made equally applicable in relation to all other freely-conducted industries, and is not limited to the direct production of one's most vital necessities upon the land. In the absence of monopoly, there can therefore be no "economic rent," for there would then be a large surplus of land over and above the area needed to produce the means of subsistence, and there would be an equally large surplus of voluntary exertion. Even for health's sake more than an hour or two would be needed so far as physical activities are concerned. The remedy, as will now be seen, is found in the gradual extinction of land monopoly, which the Liberal Party is aiming at, but which can never be realized so long as money blocks the way. In England this is practically proved already by the failure of our allotment Acts which have been passed with the view of getting workers back to the land; and, if the arguments of the neo-sociologists are sound, the present land policies of both Liberals and Tories must end in similar disaster.

Let us wait and see.

W. A. Macdonald.

MR. ANDREWS' LETTER FROM NATAL

THE readers of the *Modern Review* may like to receive from me from time to time impressions of the situation in Natal and I shall therefore make it a duty and a pleasure to write to you informally a series of letters. They will give impressions merely, not settled opinions; for the latter I must wait till my visit is over and I have had time to look back. But there is a freshness about first impressions of a new country which gives sometimes a clearer and truer picture than a more studied weighing of evidence. However this may be, I am going to tell you, as far as I can, exactly what happened, and leave you to form your own conclusions.

Our voyage across the Indian Ocean was a rough and stormy one. We came into all the after effects of a great hurricane which had been raging to the south of us. Wreckage and trees were seen from time to time rising out of the waters. These trees must have been washed away a thousand miles from land by the terrific force of the wind. The sky was overcast during the whole voyage and there were squalls with heavy rain on most of the days of the voyage. The weather was so cold that I had to wear my heavy great coat while sitting on deck even when crossing the Equator! When we reached the Mozambique Channel we hoped at last to get to smoother waters, but the cyclone seems to have passed right over Madagascar and swept up the channel itself and we got the full brunt of the storm. I doubt if there could be a worse sailor than I am and this time I was at my very worst! I was sea-sick the whole way and found it very exhausting.

On board the ship we were, as I expected, heckled from morning to night by the passengers and officers. But as they were good-natured about it, there was very little trouble from it. Only it became rather a bore being told for the thousandth time that 'Smuts will soon have you both into jail.'

One thing that preyed upon my mind more than I can express in a letter

was the condition of the Indian stokers and others on board. There were a considerable number of such Indians who had never been to sea before, and had been inveigled on to the ship by 'land-sharks' who made capital out of them. Two days outside Colombo one of these Indians jumped overboard, committing suicide, and 3 days later another disappeared. The officer in command (who was really kind-hearted), expressed himself in the following words: "The damned *suars*, the kinder you are to them the more trouble they give." He had been through a hard experience himself, when a boy, in a sailing ship before the mast under a flogging captain, and he was therefore on the whole kindly to the crew. But for an Indian stoker there was little or no intelligent sympathy. The officer seemed unable to picture the poor man's utter homesickness and blank despair. He could only think of him as a mere tool or, if human at all, then of a different order from himself. And so he was ready to call him, even in that hour of horrible death, a damned *suar*. It gave me a shock, as you may imagine, to hear it. But I don't want merely to speak of this one officer's lack of intelligent sympathy or to blame him specially. I want to speak rather of our own shortcomings. Here have we been letting this kind of Indian kidnapping go on, year in year out, without any protest or united effort to prevent it. And remember, if in a really good ship (such as this was) these things were happening, what must be the case of recruitment for the common coaling vessels and 'tramps' where the officers are sometimes nothing less than fiends incarnate. At the very least, officers of proved brutality should not be allowed (in conjunction with the 'land-sharks') to inveigle poor ignorant Bengali peasants away from Calcutta without things first being explained to them and without the severest penalties being exacted in return for any cruelties inflicted. As it is, they always get off scot-free and there is next to no enquiry. Even in money matters these poor

Bengalis get hopelessly robbed. "The poor devils," the captain said to me, "at the end of this few months' trip after working night and day in the stoke-hold through the heat and through the stormy weather most of them will hardly bring back a penny." He told me also that they hated the life so much that they sometimes deserted in a body at the first port. His own stokers had deserted at Calcutta.

What is needed is for some Indian in connexion with the great merchant traffic of Calcutta to make a careful investigation and then to move heaven and earth to get all real grievances righted. This is how Howard and Raikes and Wilberforce and Shaftesbury went to work. Is there no one to-day who can take up *this* cause?

When the steamer came to the wharf-side at last I saw a group of Indian gentlemen waiting for my arrival. I could not hear distinctly the names of all those to whom I was introduced but among them I recognised Mr. Polak, whom I had met at Delhi. I was surprised to see him, as I supposed that he was still in gaol. He told me that the leaders had been released and I at once asked, "Then where is Mr. Gandhi?" He pointed to an ascetic figure, with head shaven, dressed in a white dhoti and kurta, of such coarse material as an indentured labourer might wear, looking as though in mourning, and said,—"Here is Mr. Gandhi." I stooped at once instinctively and touched his feet and he said in a low voice, "Pray do not do that, it is a humiliation to me!" Then I told him what was in my heart, and how I had been looking forward all through the voyage to this time of meeting. To see him even for a moment and to hear his voice and look into his eyes was enough to make me realize the transparent sincerity of his fearless soul. Every further moment I have been with him has only confirmed that first impression and made me understand furthermore the sweetness as well as the sincerity of his nature. I dare not write more; for he may see this page of the 'Modern Review' and, if he does so, he will feel even what little I have written to be unbearable.

I saw, even from their first gathering of welcome at the wharf, how representative of all classes of Indian life were those engaged in the struggle as its leaders. I was happily surprised to find how strong was the Muhammadan representation. The

Musulmans have taken a full and active part in the struggle and they have been splendidly loyal to Mr. Gandhi. Mr. Gandhi has been equally loyal to them. All I have now seen here with my own eyes has convinced me more than ever (if I needed further conviction) that, as *Indians*, Hindus and Musalmans can work together wholeheartedly in a common Indian cause, without losing their religious distinctness. I do not think there is any necessity to put this fact in the form of "Indians first and Hindus and Musalmans afterwards."—No deeply religious Musalman can be expected to make such a statement without a qualm of conscience. But what we all learn by experience is that the things that unite are far more than the things that divide. There are first of all the thousand and one Indian traditions and convictions that cannot be called definitely religious even though they may have (as almost everything in India has) a religious colouring. Further still there are the traditions and convictions that *are* definitely religious in which Hindus and Musalmans are united. All these taken together cover, perhaps, five-sixths of our common Indian life and form a common ground of action. It is quite true that the elements which remain still unreconciled in each religion are of deep importance and cannot be overlooked. But they should form a ground for mutual charity and forbearance, not for mutual hostility and intolerance. This is the clear lesson which Indians have learnt in South Africa. Hindus are no less strongly Hindus, Muhammadans are no less strongly Muhammadans than in India itself. But the points of agreement are seen in their true perspective, in this foreign environment; and as such they loom much larger than the points of difference. To take one point alone, I have been present already at vegetarian meals in Muhammadan houses at which Hindus were gladly present as welcome guests, and freely partook of Muhammadan hospitality. I have been present also where Hindus were the hosts and Muhammadans were the guests. What was even more noticeable still was the extreme friendliness of the mutual relations. When people begin to chaff one another with the greatest ease and freedom on their points of difference it is quite clear that a high degree of tolerance has been reached; and what I have specially noticed among Hindus

and Muhammadans here in South Africa is their unfailing good-humour one with another. They never complain or lay the blame of any failure on one another but sympathise with one another in the truest sense of the word. When I quoted a Sanskrit sloka in the presence of Musalmans they were most deeply interested and told me afterwards that they had no idea that Hindus had such a lofty idea of the Unity of God. And when I spoke to Hindus about the difficulties of the Indian Muhammadans and all the troubles they had been through last year, the Hindus present were deeply moved and wished to do something to help in whatever way they could. The striking fact, that I see here more clearly every day, is that many of the most complicated problems that confront us in India are being actually solved by South African Indians.

I had scarcely landed when I was besieged by interviewers and reporters, but to their evident annoyance I maintained a discreet silence. But I soon found I had to be carefully on my guard, as after my refusal I found more than once that I was being led on to a conversation! However I escaped unscathed at the first, but not for long. The story got abroad that I had actually touched an Asiatic's feet and this was enough to damn me! It was nothing to them that the feet were the feet of a saintly man like Mr. Gandhi. Their wrath bubbled over. An Editor got at me on the telephone and asked for an interview. I refused. He then said, "very well, I am going to publish the following,"—and began to recite a lurid and flaring account of the enormity of my feet-touching action. He described it thus:—"The reverend gentleman stooped down to the ground and smeared his fingers with the dust taken from the soles (!) of the Indian's feet and then rubbed his fingers across his forehead." Some of the remarks that followed were so ridiculous, that in self-defence I had to go down and see him. Then he obtained his revenge; for in explaining to him his inaccuracies I had to answer his questions and I found afterwards that he not only published the account of my touching Mr. Gandhi's feet, but also these incidental remarks of mine as well, making up in this way a full column of news for his paper. Truly it is not only Bret Harte's Chinaman who has "ways that are dark and tricks that are vain." While thus cleverly getting his interview the Editor was also all the

while reading me an awe-inspiring lecture. I can still see him holding up his hands in horror and saying, "Really, you know, Mr. Andrews, really, you know, we, we don't do that sort of thing in Natal: we don't do it, Mr. Andrews. I consider the action most unfortunate, most unfortunate." For a moment I felt like a little schoolboy in the head-master's study waiting to be whipped. Then the humour of the whole situation broke in upon me. "We don't do that sort of thing in Natal!" he had said; and I pictured to myself this eminently respectable Editor, stout and portly, trying to make an Indian obeisance. No! they didn't do that sort of thing in Natal!—But I have let myself run on too far. I wonder if he realized that morning, when he was so cleverly interviewing me for his own paper, that I was interviewing him at the same time for the 'Modern Review'!

I was asked by Archdeacon Gregson, on landing, to stay with him and was thankful to be able to do so rather than at the first class Durban hotel accommodation which the Indian community had provided for me. I was most glad to be saved that torture; and in any case I should have refused as no Indian could have stayed with me or even dined with me; for that is the rule throughout Natal. The Archdeacon had been a true friend of the Indian community, and at that very time was endeavouring to bring about a settlement with Government. I could also meet at his house some of his English friends. So for a few days I stayed with him and had every opportunity of hearing the colonial point of view at first hand.

But I longed to get to know Mr. Gandhi himself; and that was, of course, impossible under such conditions of outside residence. So I asked him to go out with me for a week's quiet to his own home at Phoenix where I might be his guest. There I could put on Indian dress without further shocking the sentiments of Natal, and meet with him on the closest terms. It was a great delight to be in an wholly Indian atmosphere once more, and the two first days I spent there were ideally happy. Then a telegram came from General Smuts and we had to go the next day to Pretoria. We had everything arranged to travel together by what is called the "Kaffir Mail" as we wished to travel third class; but when we reached Phoenix station we found that the Rail-

way Strike was just beginning and it was only possible to get through on the earlier European mail. So we travelled in a reserved carriage. I do not think we could have done otherwise on this train. As it was, we were the gazing stock of most of the Europeans at the stations on the way. Sometimes there were as many as twenty or thirty round the carriage gazing at us as though we were two caged animals. The language some of them used made me ashamed of my own countrymen. I can not describe in words the race contempt that appeared in the faces and voices of that crowd: it was a bitter experience for me as an Englishman. It was, by itself, sufficient evidence to me of what Indians have to suffer in this country; and after

what I have seen and heard I could imagine almost any cruelty happening when Indians, literally by thousands, are put completely at the mercy of persons nourishing such contempt for them in their hearts.

In my next letter I hope to describe Mr. Gandhi's educational experiment at Phoenix, which bears a close relation to the movements in India itself at the Gurukula and at Bolpur. Each of these three ventures is a venture of faith. Each of them has, as its originator, one of the noblest of living Indians. Each of them builds up spiritual character on a true Indian foundation.

C. F. Andrews.

Pretoria.

INDIGENOUS MEDICINE*

GENTLEMEN, when your energetic Secretary asked me to preside over this important Conference, there was hesitation on my part to accept this unique distinction, for there were abler persons than my humble self who would have more worthily occupied the chair in which, by your choice, I find myself to-day. However, I decided to accede to the request of the promoters of this Conference not from any consideration of personal aggrandisement, but having received the training of a soldier, I considered it my duty to carry out the command of my superiors. It is not for me "to reason why or to make reply," I have quietly to obey the orders of those whom I look upon as my guides, friends and philosophers.

I do not come here as a stranger. The sacred land of the five rivers is the province where I was born and received my education. It is the land for the advancement of which my father worked and died. There are very few men living now who are acquainted with the nature of the

services rendered to this province by my father. Coming shortly after the annexation of the Panjab, he settled in Lahore and worked hard for the welfare of this province. On his death, which occurred in 1867 and at the early age of forty, the *Indian Public Opinion*—a journal which at that time was edited by Sir Lepel Griffin and Dr. G. W. Leitner—paid tribute to his memory in the following terms:—

"We deeply regret to hear of the death of Babu Shama Charan Bose, one of the most enlightened and respectable members of the excellent Bengali Colony which we have in our midst at Lahore. The deceased gentleman took considerable interest in all matters affecting the welfare of his adoptive country and together with other Bengalis threw himself actively into all movements which some time ago reflected credit on this province. He was a Vedantist by persuasion, a most amiable man and an accomplished English scholar. As Head Clerk of the Educational Department much of the credit assigned to its Chief deservedly belongs to the wellknown native gentleman whose loss, we are sure, is sincerely felt in the Community to which he belonged."

He was one of the chief makers of the Young Panjab—the Panjab which we see to-day pulsating with new life and trying to go ahead of other provinces in the race for reforms and activities of all sorts. In the organisation of the Educational

* Presidential address delivered by Major B. D. Basu, I.M.S. (retired) at the Bharat Hindu Vaidya and Hakimi Conference held at Amritsar on 24th and 25th January, 1914.

Department, in zealously supporting the cause of Female Education, in the establishment of the Panjab University—for it was at his suggestion that that institution came into existence—my father showed his warm love for the people of this province for whose welfare he devoted the best years of his life.

My brother, Rai Bahadur Sris Chandra Basu, also followed in the footsteps of my father and worked for the advancement of this province till his departure from it.

So, I look upon the honor of which I am the recipient today as a recognition of the services rendered to this province by my family, rather than any special qualification I possess to lay claim to it. I have been a student of the Hindoo System of Medicine and done what I could to make it better known to the public. It was in my student days at the Lahore Medical College, that my attention was drawn to the importance of the subject and I wrote an essay on it for which the College authorities awarded me the first prize of the year. This essay was afterwards printed in the Guy's Hospital Gazette of London where I completed my medical education.

It is a hopeful sign of the times that the achievements of our forefathers in physical sciences and material civilization have been receiving the attention of our scholars. The opening up of India to the larger world and the discovery of the Sanskrit Language and Literature to western scholars towards the close of the 18th century revealed to the expectant eye a rich find of the spiritual culture of Hindustan and the first fruits of the Indologists' labours were contributions of important data to Comparative Philology, Comparative Mythology, Comparative Religion and what Sir Henry Maine hesitated to call Comparative Jurisprudence. There has been a gradual increase in the number of workers in the field of Indian antiquities, literature and history since the foundation of the first oriental research institute of India, called the Asiatic Society of Bengal. Researches in various departments according to modern methods have thrown considerable light not only on Hindu Theology and Law, but also on the arts, industries, politics and other aspects of our secular civilisation in ancient and mediæval times. The architecture, sculpture and painting of the Hindus, the chemistry of the Hindus, the shipping and maritime

activity of the Hindus, the mechanical and the physical theories of Hindus, the anatomy of the Hindus, the medical science of the Hindus, the astronomy of the Hindus, have all been the subjects of scholarly and historical investigations. We are today in a position to state with a certain amount of confidence and scientific precision that even up to the age of Newton the Hindus of India were in the vanguard of nations in every department of human activity, and that they have been lagging behind others only since the discovery and application of steam.

It is no good brooding over the past. His Most Gracious Majesty the King Emperor of India has given us the "watchword of Hope" and has nobly directed us "to conserve the ancient learning of India." Who is there throughout the Indian Empire who is not inspired by and gratefully remembers the noble and encouraging words of our beloved Emperor? We naturally remember those words today because we have met here to discuss, and devise ways and means for conserving, developing and adding to, one of the most important branches of the ancient learning of India.

I would not inflict upon you any learned lecture of a technical character on the History, Theory and Practice of *Ayurveda*, or a comparative study of the medical sciences and professions that have grown up in the East and in the West. I would express only my wholehearted sympathy with the objects of the Conference that has been invited here on this occasion.

The term *Ayurveda* denotes etymologically the Science of Life, but as the Hindu sages understood it, is more comprehensive than the modern term biology, unless we take the latter in the sense implied in the Spencerian scheme of Synthetic Philosophy. *Ayurveda* is the science dealing with the life of plants, the life of animals and the life of human beings. *Vrikshayurveda* or Botany, *Hastayurveda* or *Palakapya Sastra*, *Aswayurveda* or *Salihotra Sastra*, as well as the celebrated *Ashtangahridaya* are the various branches of this vast Science—comprising the study of Botanical, Zoological and Human Anatomy, Physiology, Pathology, Therapeutics, as well as mineralogy, chemistry, physiography, climatology and other physical sciences that directly or indirectly touch the sphere of life or world of living beings. To be a specialist in

Ayurveda means according to the recognised standard of our ancient forefathers, the possession of all the qualifications, if not more, that the highest medical degree holder of a modern German, American or English University is expected to acquire in both theoretical and practical fields; with this difference that the Hindus had to receive a little more of humane and liberal culture, e.g., lessons in philosophy, metaphysics and theology along with the healing arts.

Ayurveda is a very comprehensive science—you cannot define it by comparing its scope and province with those of any one of the differentiated and specialised sciences that constitute the great medical learning of the modern world. Gentlemen, you cannot define India, you cannot define Hindusthan, you cannot define Hinduism, you cannot define the characteristics of the Hindus. Everything here is assimilative, synthetic, comprehensive, all-embracing, all-seizing. We are the worshippers of the One in the many, of the Many in the one. This is our metaphysics, this is the philosophy of our existence, this is our sociology.

Our literature is the most concrete embodiment of this ideal of ours—it is always encyclopædic, always vast, wide and deep. Our Vedas, our Samhitas, our Puranas, our Tantras—all are so many encyclopædia Indicas. Ayurveda is such an Indian encyclopædia of Hindu learning regarding the whole Biosphere, the whole animal creation.

Not that we have no specialised sciences dealing with each and every one of the topics treated of in the Synthetic Ayurveda. The truth lies the opposite way. Hindu literature is an ocean in which you will find vast encyclopædic works as well as smaller specialised treatises. Comprehensive has been our ideal, but we have never ignored the individuals, the particulars. It is a matter of deep regret that Sanskrit literature has not yet been ransacked sufficiently, and that even the contents of the more important works on the numerous physical *vidyas* and *kalas* are unknown to us. A mere glance through the pages of the various Catalogues of Sanskrit MSS. published by the different Provincial Governments as well as the several Native States is enough to convince us of the diverse and manifold character of the culture of the Hindus in physical sciences

and arts. Even the short telegraphic descriptions of the manuscripts that we meet with in some of these catalogues enable us to see that physics, chemistry, mineralogy, meteorology, zoology, botany, veterinary science, anatomy, &c., lie scattered throughout the Puranas, Tantras, and Samhitas, the Panchatantra, Mahabharata, Jataka stories, Kathasaritsagara and other works of an ostensibly general character, as also that these physical sciences have had independent, separate and exclusive treatment at the hands of specialists in specialised schools of physical learning. Prof. Aufrecht's monumental *Catalogus Catalogorum* is a veritable eye-opener to all. It mentions not less than 20,000 Sanskrit MSS. with short descriptions. It does not perhaps require much prophetic powers to say that when a real history of Sanskrit literature in both its secular and non-secular branches comes to be written, on the strength of the data contained in the MSS. noticed in these catalogues, an altogether novel light will be thrown on the ancient and mediæval culture of Hindusthan. It would then be manifest what poor knowledge of things Indian, men like Macaulay had when he declared against the old orientalists of the early thirties, that

"The whole question seems to me to be which language is the best worth knowing; I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European Library was worth the whole native literature of India or Arabia."

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations . . ."

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same"—(i. e., the superiority of the Europeans is absolutely immeasurable.)

Gentlemen, I would now refer to another characteristic of the medical learning of the Hindus. Ayurveda is a science that was built up, like every other science of the Hindus, by the joint effort of the whole of Hindusthan. We have to notice in the history of the Hindu Ayurvedic culture the fact that the contributors to the vast fund have been men of

science drawn from every quarter of India. We have Charaka of the Panjab, Susruta of the Panjab or U. P., Vagbhata of Western India, Chakrapani of Gauda, Narahari Pandit of Maharashtra, Madhava of Vijayanagara, Madanapala of Kanauj, and Sarngadhara of Rajputana, to mention only a few among the innumerable originators, commentators, and compilers who have laboured in the cause of Indian medical science. In the second place, we are to note that the commentators and compilers of India were not mere copyists, not mere second-rate men handing down in an unintelligent fashion the traditions of the great masters. The great savant Goldstucker has well made out the case for commentators on Hindu grammar, and he demonstrated that Patanjali and Katyayana, the so-called Bhasya-writers were no less great and original-brained than the great Panini, the prince of grammarians. The same may be said of the commentaries on the medical systems of Charaka and Susruta by the latter-day compilers and annotators. The marks of intelligent and conscious adaptations to new conditions of time and place, assimilation and incorporation of new facts and ideas, and rejection of the superfluous and more or less unnecessary matters are noticeable in every work of the age of commentators and compilers in the field of Ayurveda. We are thus presented with the story of a progressive development, a continuous growth along the lines of natural evolution from the earliest times through the ages of Vikramaditya, Pala ascendancy, Chola supremacy and Maratha hegemony.

In spite of many tribulations and vicissitudes of destiny, in spite of numerous stumbling blocks and obstacles to the path of progress, in spite of general deterioration of intellect and character through diverse agencies, the past story of Ayurveda is an inspiring one—the record of achievements of a great people able to move with the conditions of times and utilising the alterations in the world-forces. It is desirable that modern scholarship, the methods of historical and comparative criticism, in one word, the lines of scientific inquiry which Europe has discovered in recent years, should be brought to bear upon the achievements of our fathers in the field of Ayurveda, as of other sciences. This will bring out not only the real scientific value of their contributions, but also

establish our position in the past history of the world's scientific thought, and hence our claim to be recognised as a member of the Future Universal Republic of Intellect. I look upon this conference as a stepping stone to the necessary edifice that has to be built up in India for estimating the scientific importance of our past achievements before we can approach the larger world of letters. I hope Young India will not be found wanting in supplying the band of botanists, medical men, chemists, mineralogists, physiologists, zoologists, therapists who would devote themselves to the vindication of the claims of Ayurveda to world's recognition on strictly scientific and critical lines.

The Panini Office at Allahabad has been working as a private Academy of Indian Research, both literary and scientific, for the last twenty years. As an humble worker, I have pleasure in stating that the Literature of the Hindus in both sacred and secular branches has been and is being presented to our countrymen through the efforts of that Academy; and that a voluminous work on *Indian Medicinal Plants* with over 1300 plates with special reference to Ayurveda has been in preparation here for the last two or three years as the joint work of several scholars. I will read out to you what that well-known Tibetan scholar and traveller, Rai Bahadur Sarat Chandra Das, C.I.E., wrote in the Memorandum on the Training of Pandits and Maulvis presented to the Conference of Orientalists convened at Simla in 1911 by the Government of India:—

"The importance of Hindu medicine is being recognised by Hindus all over the country. But it is not systematically taught in any of the Sanskrit Colleges. In my opinion, a department for the proper study of Hindu medicine should be established in every Sanskrit College. Hindu physicians of yore, from experience of ages, learned the medicinal properties and uses of plants, many of which have been now included in the pharmacopœias of several countries of the West. The real difficulty to their extensive use consists in their proper want of identification. Still there are Hindu physicians living who are able to recognise and identify plants mentioned in Sanskrit medical works. A work giving Sanskrit names of all medicinal plants of India together with their illustrations is very urgently needed. This will facilitate identification of plants.

"Drawings—many of them coloured—of Indian medicinal plants were shown in the Indigenous Drugs Court of the United Provinces Exhibition held recently at Allahabad. These should be published for the proper investigation of the subject. I believe the enlightened Hon'ble Maharaja Manindra Chandra

Nandi Bahadur of Cossimbazar has promised the princely contribution of ten thousand rupees towards the publication of a work on Indian Medicinal Plants with their illustrations. Such a work is under preparation by Lieutenant-Colonel K. R. Kirtikar and Major B. D. Basu—both retired members of the Indian Medical Service. But the cost of publishing chromo-litho plates of plants which will very easily help in their identification cannot be expected to be covered by the munificent gift of the Maharaja of Cossimbazar. I suggest that the Government be asked to undertake or contribute the grant of a very liberal subsidy towards its publication."

In certain quarters desperate attempts are being made to prove that Ancient India did not originate any of the Sciences and Arts for which she was credited by the race of early European *savants* who took to the study of Sanskrit and Indian Archæology. One scholar tries to show that the plot of the Ramayana was not the creation of Valmiki but was merely copied from Homer. Another architect makes use of all sorts of arguments to demonstrate that Hindus possessed very meagre knowledge of architecture, but were indebted to Greek masters for all that is sublime and beautiful in their work. We are told by a certain retired I.C.S.—a well-known linguist—that the *Bhakti-marga* of the Hindus is not the product of the Indian soil, but was naturalised in this land from Palestine, having been imported by a colony of Christians known as Nestorians.

To crown all, quite recently a member of the Indian Educational Service seems to have proved to his own satisfaction that the decimal system of notation did not originate with the Hindus but they were indebted for its knowledge to the Hellenes. No attempt has so far been made to show the indebtedness of the authors of the Ayurveda to foreigners. It may be that because the medical lore of Ancient India has not yet attracted sufficient attention of European scholars that the same verdict has not yet been pronounced on it which has been done on other subjects of Ancient Learning in India.

Assuming for the sake of argument, that India borrowed all her ancient learning from foreigners, that the elementary truths of any science or art were not independently conceived by ancient Hindu authors, does not the very fact of borrowing imply some power the nature of which their accusers never fully realise? No one who does not possess credit in the market, who is not solvent, has the power to borrow. As long

as the literature and language of India were solvent, Hindus were able to borrow on very easy terms the learning, the arts and sciences from other countries of the world. They were full of vitality and hence were able to assimilate and make part and parcel of their own what they happened to borrow from others.

Have we become insolvent or are we lacking in vitality that we have ceased borrowing and assimilating the learning of the modern world? Why does not the system of Hindu medicine show any signs of progress now? An organised effort should be made for its cultivation. A well-equipped institution should be established in every province for the teaching of the healing art as practised by the indigenous medical men of India. In 1879, the *Calcutta Review* wrote:—

"The resuscitation of Indian Medical Science is a noble and useful work which ought to be performed by educated Hindoos. * * * It is perfectly true that Indian drugs ought to be largely studied and used by medical practitioners in this country. European medical men fully admit this truth and some of them have laboured earnestly and assiduously to accomplish this object. But it is easy to understand that the efforts of foreigners must be necessarily imperfect and unproductive of adequate results. Upon educated Indian members of the profession, therefore, devolves this great and solemn duty, for it is they alone who can discharge it adequately and well. * * * In India the foreign and the indigenous systems ought to be read together if full benefit is to be derived from either.

Regarded as trade guilds some of the different castes into which the Hindu community is divided, have done much for the preservation of arts, crafts and learning of Ancient India. In Bengal there is the caste of Vaidyas or physicians which has proved of great value in our time in the resuscitation of the Ayurvedic system, as well as for having made popular in this country the Medical science and art of the West. The Medical College of Calcutta would not have been a success had not Pandit Madhusudan Gupta, a member of the Vaidya caste, entered it and with his own hands dissected a dead body. Dr. F. J. Mouat, who suggested the establishment of Universities in this country said in a lecture delivered before the Society of Arts, London, in March 1888, that

"No man deserves more to live in the history of benefactors of his country than Pandit Madhusudan Gupta, of the Medical College of Calcutta, the first Hindu of high caste who dissected the human body in public, a feat of courage and humanity impossible to surpass, when the conditions of Hindu life are considered."

The example shown by Pandit Madhu Sudan Gupta was not lost on his fellow castemen. I am glad to say that we owe to one of the best educated and energetic gentlemen of this caste, the conception of the idea of writing a treatise on Anatomy in Sanskrit, incorporating in it the most recent knowledge of the subject. Kaviraj Gana Nath Sen has graduated in medicine in the University of Calcutta, and is also a Master of Arts in Sanskrit of that University. He is well qualified to satisfactorily perform the difficult task he has undertaken. The work as far as published reflects great credit on its author.

Gentlemen, I have no doubt that the ancient Hindus acquired their knowledge of Anatomy by dissection. In my Essay on the Hindu System of Medicine to which allusion has already been made, I wrote that a better acquaintance with the Tantras will reveal the knowledge possessed by the Hindus of the Human Anatomy. In a paper which was published in the *Theosophist* for March 1888, under the heading of "Anatomy of the Tantras," I tried to show that the six *chakras* of the Hindus are the six plexuses, such as the Coccygeal, Solar, Cardiac, Cavernous of the modern Anatomists. The most important extracts from this paper will be reprinted in an introduction to one of the volumes of the Sacred Books of the Hindus which I have the honor to edit. That Kaviraj Gananath Sen has also identified the six *chakras* with the plexuses of modern anatomists shows that what I wrote in my student days has been confirmed by that distinguished scholar.

You will be glad to learn that Dr. Gananath Sen is also writing a treatise on the Surgery of the Hindus. This work no doubt will make the present generation of Hindu physicians emulate their ancestors in the practice of Surgery and thus one of the most important objects of this Conference will be achieved.

I am particularly interested in the medicinal plants of this country. Our indigenous system of medicine is discredited not so much for its votaries lacking in proper knowledge of their art, as for the prescribed medicines not being supplied to their patients.

Indigenous drugs have not been carefully and systematically studied. Many have been disappointed from the use of indigenous drugs, for which the cause is

not far to seek. A writer in the *Calcutta Review* for 1869 (p. 199) said :—

"The distrust of Bazar medicines is, we are convinced, well warranted by facts. In many cases bazar medicines are simple trash. Let any one only look at the systems of storage followed in a *pansari's* shop, and one very evident reason of this will be apparent. His wares are of all degrees of staleness, the stock of many of them inherited from his father or grandfather and long ago inert. Stoppered bottles are things unknown, and all substances are alike stowed in bags or earthen vessels, exposed to every variation of the atmosphere in respect of heat and moisture, and to the attack of every kind of insect. * * * * Many are adulterated, and as a matter of course, none are labelled."

We should regard the Yunani system of medicine as indigenous and pay attention to its study and cultivation. I wrote in the *Indian Medical Gazette* for August 1892 :

"The Greek invasion was not without influence on the medical practice of ancient India. The savants who accompanied the army of Alexander learnt much of the metaphysical, philosophical, and medical systems of the Hindus. The successors of Alexander brought Greece and India into closer contact. Commerce was established between the two countries. It was thus that a large number of drugs of Central Asia and Asia Minor found their way into India. Greek physicians also came to know several medicinal plants of this country. As the Greeks learnt much of the healing art from the Hindus, so the latter were indebted for their knowledge concerning several foreign drugs to the Greeks.

"The rise of Muhammadanism brought about a new era in the history of civilisation. The Arabs paid great attention to the cultivation of science and art. Although they did not discover or invent anything new, yet they preserved all the known sciences of the ancient world. Without them, it is doubtful if the modern world would have been in possession of the philosophical and scientific lore of the Greeks or the Hindus. Hindu physicians adorned the court of the rulers of Bagdad. Medical works of the Hindus such as Charaka, Sushruta, Nidana, &c., were translated into Arabic. The teachings of Hippocrates, Democritus, and other Greek physicians were made known to the world by the countrymen of Muhammad. When India came to be under Islamic power, Muhammadan physicians were patronised by the Royal court. They were known as Yunani Hakims and were versed in the Medical lore of the Greeks. They brought with them the teachings and doctrines of the Greek masters of the healing art; and also made known the properties and uses of several drugs of Central Asia. The Hindu system of medicine on the rise of the Muhammadan power came to a stand-still; but the Hindus were not slow in making use of those drugs which their Muhammadan conquerors had made known to them. Of all the drugs perhaps the most important one imported into India by the Muhammadans was opium. Before the Muhammadan supremacy in India, there is hardly any mention of opium to be met with in Hindu works of *Materia Medica*. The principal works of Hindu *Materia Medica* composed during the Muhammadan period of Indian History are (1) *Raja Nighantu*, by Narahari Pandita. Regarding this work

Prof. H. H. Wilson writes that "from the frequent occurrence of Dakhini terms in explanation of his Sanskrit text it is inferred that he was an inhabitant of the south of India". The date of composition of this work has been fixed by the same authority some time between the 12th and 13th centuries. (Vide H. H. Wilson's Works, vol. V, p. 237)

(2) *Madana Pala Nighantu*, by Madana Pala, a king of Kanauj. The late Raja Rajendra Lala Mitra placed the date of composition of this work somewhere in the 12th century. (Vide R. L. Mitra's Notices of Sanskrit MSS. II, p. 264)

(3) *Bhava Prakasha*, by Bhava Misra. It treats of Anatomy, Physiology, Medicine, Surgery, Materia Medica, and Therapeutics. Its date has been fixed at about the 16th century. This work gives a very concise and clear account of all the medicinal plants and other animal and mineral substances used medicinally by Hindu physicians.

"Yunani Hakims, that is the Muhammadan physicians of India, also have written a great deal concerning the indigenous drugs of this country. The encouragement accorded to Muhammadan physicians by their rulers led them to produce many meritorious works on medicine. Under the patronage of the court of Delhi, the Yunani Hakims vied with one another in paying attention to the study of indigenous drugs. *Taleef Sheriff* is a monograph, clearly setting forth the views of Yunani Hakims on indigenous drugs. *Makhzan-ul-Adviya* which has been made much use of by Dr. Dymock in his Vegetable Materia Medica of Western India is also another important work on the subject. There are several other works by Muhammadan physicians, some in Persian, and others in Urdu treating of indigenous drugs."

Gentlemen, if you do not wish to discredit the medical lore of your forefathers, if you are sincere in your desire for the revival of the Ayurvedic school of medicine, you cannot do better than establish farms in well selected localities for the cultivation of plants mentioned in Sanskrit works of medicine. It is necessary to exercise scientific control over the cultivation of medicinal herbs and plants. Regarding the benefits of conducting a farm of this nature, Messrs. Burroughs Welcome & Co., who have established such a one, write :—

"1. A drug may be treated or worked up immediately it has been collected.

"2. Herbs may be dried, if necessary, directly they are cut, before fermentation and other deteriorative changes have set in.

"3. Freedom is ensured from caprice on the part of collectors, who, in gathering wild herbs, are very difficult to control in the matter of adulteration, both accidental and intentional.

"4. Opportunity is provided to select and cultivate that particular strain of a plant which has been found by chemical and physiological tests to be the most active, and which gives the most satisfactory preparations."

Gentlemen, we know there are many plants mentioned by Hindu medical authors which are not procurable now. I have merely to refer to such names as those of

वाकोडो, खीरकाकोडो, वेधा, महावेधा, जीवक, कृष्ण &c.

Perhaps this extinction of valuable medicinal plants of ancient India is well explained by what one Mr. J. L. Stingel writes in the *American Journal of Pharmacy* for 1912 (pp. 299 et seq.) regarding Hydrastis that with the progress of civilisation the plant has diminished. He says that "the scarcity of this valuable drug cannot be entirely attributed to lack of plants or to extinction, but to other conditions, which tend to prevent identification at the time of collection." This shows also the necessity of rational cultivation, and hence of medical farms.

The first step in the proper study of the subject is, as I have said before, the identification of plants. The princely munificence of the Hon'ble Maharaja Manindra Chandra Nandy has enabled the Panini Office of Allahabad to undertake the publication of "Indian Medicinal Plants" with about 1,400 plates—a work well calculated to help the proper study of the subject by affording means for the identification of plants.

As far back as 1891, in an article on the Study of Indigenous Drugs, published in the *Indian Medical Gazette* of Calcutta, I wrote that :—

"The following methods should be adopted for the study of indigenous drugs :—

1. Proper steps should be taken to identify the plants used medicinally by the people of this country. For this purpose the medicinal plants should be arranged and classified according to Hooker's Flora of British India. The Sanskrit and vernacular synonyms should also be given the importance they deserve. As far as possible the plants should be illustrated, as this will considerably help in their identification.

2. The uses of these medicinal plants should be recorded. The uses to which they were put by the Hindu and the Greco-Arabic schools of practitioners, the supposed action attributed to them by the rustics and villagers, and the purposes for which they are employed by other nations should be considered.

3. The chemistry of these plants should be thoroughly investigated. This will help us in isolating the alkaloids and active principles on which the efficacy of a drug depends. This will moreover help us in weeding out the worthless from the good amongst the drugs.

4. Lastly, we should try these remedies in health and disease and thus note their effects.

"The study of indigenous drugs has engaged the attention of some of the most eminent men of the medical profession in India. But a great deal more remains to be yet done. The Executive Committee of the Calcutta International Exhibition for 1883-84, reported that "it must be admitted that our ignorance of the properties and uses of indigenous drugs is scarcely pardonable. It seems highly desirable that the whole subject should be gone into with greater care than has yet been done, both with the view of weeding out the worthless from the good, and of preparing the way for a number of the better class

native drugs taking the place of some of the more expensive and imported medicines of Europe. It seems remarkable that so large an amount of aconite should be collected in Nepal and exported to Europe, in order to be re-imported into India before it can find its way to the poor people who crowd around our dispensaries. Illustrations of a similar nature can be multiplied indefinitely. *Atropa Belladonna*, the deadly nightshade, for example, is a common weed on the Himalay from Simla to Kashmir, yet every ounce of the drug used in India is imported from Europe, the Indian plant having apparently been entirely overlooked."

India has yet to play a great part in the uplift of humanity. We have not only to lift up the brown man's or yellow man's, the white man's or black man's, the colored man's or the colorless man's burden but of humanity's burden, humanity which includes all and excludes no color. India's, glorious past is an index of her still more

glorious future. But to be able to properly accomplish this, it is necessary to prepare ourselves for it. When the call comes let us not be unprepared to respond to the call. We have to equip ourselves physically, intellectually and spiritually for the Herculean task of the uplift of Humanity. Medical Science is one of the branches of Human Knowledge best calculated to achieve this end. The birth of Dhanwantary from the churning of the ocean beautifully illustrates the importance of the calling to which we have the honor to belong. Let us prove ourselves worthy of our profession by doing all we can for its advancement.

Trust no future however pleasant,
Let the dead past bury its dead ;
Act, act in the living present,
Heart within and God overhead.

VILLAGE GOVERNMENT IN SOUTHERN INDIA

BY THE HONOURABLE JUSTICE SIR C. SANKARAN NAIR.

FOR all practical purposes it is very important to know the relation in which an ancient village stood to the ruling power. We cannot take our ancient books as giving an accurate description of what they profess to describe, but where the civil laws are very intimately mixed up with religion there is always a tendency to adopt the views of sacred writers to regulate political and social relations; though in many cases facts may be too strongly imbedded in social life to be given up. Bearing this in mind, we may refer to the Mahabharata. Bhishma tells Yudhishthira that in governing his kingdom a headman should be selected for every village, who should have control over all the produce and possessions of his village. He should be instructed to ascertain the characteristics of every person in the village and his faults that need correction. He should report everything to the officer above him. A group

of ten villages is to be under a superintendent who is the superior officer of the headman. The latter is also bound to contribute his share of the produce to the superintendent of the ten villages of which his own forms one. The lord of the ten villages has analogous duties to his superior who is the lord of twenty villages; who apparently has similar duties towards his superior, the lord of a hundred villages, with the exception perhaps of contributing his share of the produce. For it is said that the lord of a hundred villages is to have a village for his support. We have not finished the chain yet. The lord of a hundred villages though he is entitled to receive every honor from the king is under the control of the lord of a thousand villages. He is entitled to have a town for his support. He is to enjoy the grain, gold and other possessions derivable from it and, what is more important, he is entitled to carry on its wars, by which we

presume the author means that he may use force to enforce its rights and manage all other affairs pertaining to it.

No absolute sovereign could possibly desire anything further, if this is understood to mean that the Sovereign's officers have absolute control over all the villages. In fact if the village headman was appointed by the king, with the rights and duties referred to fixed by him, then originally there could have existed no village self-government and the self-governing communities which were found in Southern India in the early days of the East India Company must have evolved from the village communities of the earlier days which had no trace of self-government.

But in other sacred writings of equal, if not higher, value we come across vestiges which show a very different state of things. In Sankhya-tattva-kaumudi we read, "As the seniors of a village collect taxes from the householders and hand them over to the Governor of the District, who again remits them to the Treasurer, thus do," &c. There is no reference to the village headman.

Before however referring to the internal constitution of the village I shall refer to the tax the village had to pay to the ruler. For it cannot be too often insisted upon that local self-government does not depend for its usefulness so much upon any rules or constitution as upon the character of the inhabitants of the village, and if they are not perfectly free to act according to their will within the law, self-government can only lead to mis-government. If it is open to any petty revenue officer unnecessarily to harass one or to every policeman to detain or arrest without any check from an impartial tribunal, it is better to dispense with village government.

In Southern India the oft-heard complaint is revenue oppression. The question is not so much as is often assumed the oppressive nature of the amount levied. It may be for instance that the actual revenue a person has to pay is comparatively small, yet if he is liable to be called upon at any moment to pay any increase at the will of the ruler, that man can scarcely be called a free man. The tax may be very heavy, yet if a person has the certainty that he will not be called upon to pay more, so far as self-government is concerned he is a free man, unless it is indeed so very heavy that he has to

continually depend upon the revenue official's good graces for yearly remissions. Naturally therefore we turn to the question of taxation in those ancient days when it is certain there was village self-government in Southern India.

Political philosophers in tracing the origin of kingship and of taxation have propounded various theories. But we do not remember any reference to the interesting account of it given in that storehouse of information the Mahabharata. Bhishma told Yudhishtira that in ancient days "there was no sovereignty, no king, no chastisement, no chastiser. All men used to protect one another." But it is said people became covetous, the "lust of acquisition got hold of them." Unrestrained sexual indulgence set in, righteousness was lost. They began to devour one another like stronger fishes eating the weaker ones. They then met and entered into a compact. "He who becomes harsh in speech or violent in temper, he who seduces or abducts other people's wives or robs wealth that belongs to others should be cast off by us. For inspiring confidence among all classes of people they made such a compact and lived for some time." But this did not work well evidently. So they went to Brahma, who composed laws, divine and human, and to carry them out he asked Manu to be king. Manu, however, would not consent till they promised that they would fight for him and pay him taxes. "For the increase of the treasury we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of wedding, we shall give thee the most beautiful ones amongst them." This is the origin of taxation according to our sacred books. In other books the right to animals and maidens is given up and the share of the grain is increased. "With a sixth part upon fair calculation of the yield of the soil as his tribute, with fines and forfeitures levied upon offenders, with the imposts according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury." But this is subject to the qualification "that his subjects may not feel the pressure of want."

It is interesting to observe that the tax paid was treated when the East India Company took charge of the administra-

tion as strictly a "return for the protection granted." It was paid to a person styled by the old English writers as superintendent of the vilages. Every village paid him a certain share of the produce. The consideration was immunity from theft or robbery and payment of compensation for any property lost and not recovered. He was responsible for the detection of every theft and robbery committed outside the village limits and within the area of his jurisdiction. And when the village watchman traced a case of theft outside his village it became his duty to take it up and pursue it further. Failure to recover the stolen property involved payment of compensation to the aggrieved party. This was certainly not a dead letter. The Collectors of Districts enforced the collection of the whole amount of the property stolen within their collectorate in the early years of the East India Company. Omission of duty was a sin. The Superintendent in Southern India called himself a Raja, Zamindar, Poligar, or Natwar, as vanity or influence prompted him. Before the chaos or confusion created by the Mahomedan conquest, and in those districts in which the Mahomedans did not interfere with the old custom the system was found to work well.

Communal ownership of property also secured the individual villager from the dreaded attentions of the Government official. I am aware that it has been suggested that the vilages were originally of individual foundation : that these individuals formed themselves into voluntary associations to meet certain exigencies, throwing their property into a common stock and that communal ownership and village assemblies were originally unknown. Whatever may have been the case elsewhere, in Madras the village community held their property in common under the superintendence of the village assembly. There was no individual holding as a rule. Communal ownership was exercised in different ways ; by joint cultivation and annual division of produce in some vilages, by periodical distribution in others. The case of the Nairs on the West Coast has always been put forward as an instance showing no traces of communal ownership. But in fact it is not so. Elsewhere there are instances where the origin of the village cannot be traced. But I have not heard of any instance where the descendants of any

ancestor became so numerous as to form a community by themselves, nor have I come across any instances where a community has a tradition of common descent, with one exception. It is said that most of the Brahmins in Papparapatti in the Dharmapuri Taluq in the Salem District are the descendants of one Siranya Iyer who reclaimed the village according to tradition from the jungles some five hundred years ago. The population was 742 in 1883. I exclude the joint families who own properties jointly. The only instance I know of where families throw their properties into a common stock and form a community is in some districts north of Madras. All the males in the one family marry, if possible, the females of another family and, *vice versa*, all the males in this latter family marry the females in the other. It is only in the absence of females that a man looks out for a female outside. As polygamy is allowed, the paucity of males is seldom an obstacle, though in such cases the marriage of a female to an outsider is not unknown. The properties of both the families are held jointly. The families are agriculturists. If possible, they all live together. There are instances of two such families having lived jointly for so many generations that their properties have become undistinguishable, and as the most capable man of the community generally looks after the entire property, it is impossible to say that savings belong to any individual or family. I have been told that the class of people who follow this custom are very prosperous and that their lands are well cultivated ; but the custom is being discontinued and it is likely it will soon disappear for the very same reasons that are bringing about the disruption of joint families. Disputes often arise when a man marries outside this circle and he claims his share. Courts have found great difficulty in laying down any principle on which questions arising out of such disputes are to be settled. Conjecture as to the origin of this custom is useless except to show the tendencies of the times. Amongst many classes of people marriage with cousins not children of brothers is common and it is not considered proper among those classes to marry another girl if a cousin is available. This probably had its origin in the natural sentiment of the mother to let her daughter's descendants have the benefit of the family property. Whatever the motive,

such marriages are extremely common, and may have led to the rise of this custom. It may appear that there is nothing to prevent these families from coalescing together. But I have not heard of any such instance.

There was an attempt made some years ago by a man who followed the Marumakathayam law to constitute his two wives and their children members of one matriarchal family. By his will he constituted them such. The will was upheld by Indian Judges in two courts. It was unnecessary for the High Court to decide the question as the parties settled the dispute out of court. Though the English Law and the economic conditions favour the disruption of joint families, Indian thought undoubtedly leans towards the communal system, and various devices are resorted to by wills, etc., to keep properties intact and persons together which are invariably foiled by the Courts. I do not propose to discuss the views of those who have arrived at a different conclusion from their observations mainly outside the Southern Presidency. If their conclusions are right with reference to the communities under their observations it might be due to the different political fortunes of South India or to the characteristics of the Dravidian races, in their own opinion at any rate, superior to other races in the world.

If I am right in the view that communal ownership prevailed in ancient days, we have a fruitful soil for the growth of self-government. The country depended upon agriculture, and corporate and harmonious action was necessary not only for the production of wealth but also to meet the demand of the sovereign on the entire village.

I must not be misunderstood. This system has died out for all practical purposes, partly on account of Government pressure, on which it is unnecessary to enlarge here, partly on account of its inherent incapacity to meet and adapt itself to the different conditions necessary in the process of progress. Wars and internal dissensions also may have contributed their share, though it is remarkable that this system of joint holding prevails to a larger extent than elsewhere in the Panjab, which lay in the path of all foreign invaders. Though it has died out, it is necessary to refer to it to show the purpose it served while it existed.

More important than the collection of revenue is the other function of Government, viz., the administration of justice. If there be not complete security of personal freedom, self-government is a delusion. If it is open to a policeman not amenable to public control to wantonly arrest a villager, without liability to censure or penalty, there is no use in seeking self-government. If the magistracy is under executive control and beyond the reach of direct popular censure, self-government cannot thrive. We have a large mass of information on this question from two sources, which, however, do not agree.

From the numerous inscriptions which are now published, it appears that there were committees appointed to administer justice. What their functions were it does not clearly appear. But they settled disputes. They punished offenders by fine, exile, penance and confiscation. I have not met with instances of corporal punishment. We have a fuller account of the administration of justice in the reports of the early English administrators. Hyder effected a complete revolution. But before his time a Hindu complainant went to any elder in the village to lay his complaint before him. How that elder became a recognized leader it is interesting to notice. Sir Thomas Munro was very inquisitive on that point. But he was informed it was by a sort of general understanding. What that elder had to do on receiving this complaint was to summon the other elders to meet him generally under the banyan tree in the open place in front of the Temple. If the person summoning was not a recognized elder none would come and the complainant must seek out an acknowledged elder. The meeting would not allow any one who was in the general opinion incompetent to advise, to sit there. The elders assembled there judge between the complainant and the accused. They try to agree. It must be remembered that in those days the caste and social ties were very strong and there was every inducement to corporate action. If the assembly did not agree, and the elders thought that they should not settle the matter, they carried the matter to the Raja or Poligar. It is said that in cases of murder this was always done. We are not sufficiently familiar with the details, but if anything like what is depicted by the early English officials, prevailed, these communities must have displayed an extra-

ordinary capacity for self-government. They solved the question of the oppression of minorities. All this may be heresy. But it is there among the reports. I shall refer only to one of the earliest reports. The collector after stating that all the affairs of the village community, both internal and external, were discharged by the village assembly, which was called "Gramapravarthikam", continued: "In this assembly each proprietor has a seat and a voice, each possessing a right to the general management of the general business of the community." There was no doubt a village headman. But Rangacharlu, afterwards Dewan of Mysore, a high authority, wrote in the fifties of the last century that he had been informed that the headman was always elected by the community. This is possibly true, because the community claimed a right of veto over the collector's nomination, which was only taken away by legislation, according to the inscriptions. The penalties were various and are sometimes unintelligible. The pujaris of a temple under a Pandya king committed theft of temple property, one of them confessed and the others denied their guilt. They were taken before the assembly, who required them to handle a red hot ploughshare. Their hands were burned and they confessed their guilt. For an accidental killing in a deer hunt, in order that the murderer might escape the possible mischief of the revengeful soul of the victim the assembly resolved that a lamp should be presented to the deity.

Representative government is so constantly alleged to be abhorrent to the spirit of the east that I shall quote in extenso the rules for election for one of these assemblies from the report of the archaeological superintendent for 1904-5, pp. 131 to 145. These rules are said to have been promulgated in A. D. 918-919 and 920-921. With the help of the king's officer one set of rules was framed. But they were not acceptable and other rules were framed.

Rules in lines 1 to 9 in A and 1 to 13 in B were confined to Brahmins. These were framed by the village assembly for the election of three committees.

The qualification that a person should own more than a quarter *veli* of tax-paying land excludes those villages, servants, though they may be village heads, or curtnams who own only Inam lands which were given to them as emolu-

ments for their offices. Strangers who do not belong to the village community but live in houses that pay rent to them are excluded as every candidate must live in a house built on his own site. The rule II (d) confines the election to Brahmins. A committee member who has not submitted his accounts and his relatives, who are specified, are not eligible. They are to hold office for one year, though if found guilty of any offence, they are to be removed. For electing committees after the year "the committee for the supervision of justice" had to convene the assembly and it is remarkable that a woman could be a member of that committee. See A. A. S. Rep. 1910, page 93 para 35. The lines 13 to 16 refer to two other committees. They are called "Panca Vara Committee" and the "gold committee." I am inclined to think that the first is really "Panca Varna Committee," the committee of the community of the five classes. Many other inscriptions refer to "ainon varnum." These two committees would not be composed of Brahmins and no qualifications implying spiritual merits are imposed. The disqualification was membership of the 6 wards already represented, and conviction for some offence or forgery.

(Lines 1-2) Hail! Prosperity! on the sixteenth day of the fourteenth year of King Parakesarivarma who conquered Madurai (i. e., Madura)—where as a royal letter of His Majesty, Our Lord, the glorious Viranarayana, the illustrious Parantaka Deva, the prosperous Parakesarivarma, was received and was shown to us, we, the (members of the) assembly of Uttarameru-Catur-Vedimangalan in its own sub-division of Kaliyurkottam, Karanjai Kondaya—Kramavitta—bhattachan alias * Somasiperuman of Srivanganagar in Purangarambhai—Nadu (a district) of the Cola country, sitting (with us) and convening the committee in accordance with the (royal) command, made a † settlement, as follows according to (the terms of) the royal letter for choosing one every year from this year forward (members for) the "annual committee," "Garden Committee" and "Tank Committee." (Lines 2-3) 1. ‡ There shall be thirty wards.

2. In (these) wards, those that live in each ward shall assemble and shall choose for 'pot-tickets' (kudayolai) (any one possessing the following qualifications).

* The word Somayaci is a *tadbhava*, it is likely, from the Sanskrit Somayajin.

† The wording in line 17 makes it likely that the settlement was actually made by Somayaciperuman and the village assembly very probably agreed to carry it out.

‡ This and the other marginal numbers and letters are not in the original, but are added for the sake of convenience.

(a) "He must own more than a quarter (veli) of tax paying land.

(b) He must live in a house built on his own site.

(c) His age must be below 70 and above 35.

(d) He must know the Mantrabrahmana * (i. e.,) he must know it by teaching (others). †

3. Even if one owns one-eighth veli of land, (he shall have) his name ‡ written on the pot-ticket to be put into the (pot), in case he has learnt one Veda and one of the four bhasyas by explaining (to others).

4. Among those (possessing the fore-going qualifications) (i) only such as are well conversant with business and are virtuous shall be taken and (ii) one who possesses honest earnings, whose mind is pure and who has not been on (any of) the committees for the last three years shall § also be chosen.

(Lines 4-6) One || who has been on any of the committees but has not submitted his accounts and all his relations specified below shall not have (their names) written on the pot-tickets and put ¶ into the pot.

1. The sons of the younger and elder sisters of his mother.**

2. The sons of his paternal aunt and maternal uncle.

3. The uterine brother of his mother.

4. The uterine brother of his father.

5. His uterine brother.

6. His father-in-law.††

7. The uterine brother of his wife.

8. The husband of his uterine sister.

9. The sons of his uterine sister.

10. The son-in-law who has married his daughter.

11. His father.

12. His son.

(Lines 6-9) A. "One against whom incest †† (Agamyagaman) or the first four of the five great sins §§ are recorded; and

* i. e., the Mantras and Brahmanas, not merely the Chandogya Brahmana which is also called Mantrabrahmana.

† This is the literal meaning of the phrase—Oduvattarivan. But the author perhaps wants to say 'one who can teach others', in which case the expression must be Oduvikka Arivan. The word Vakkanit Arivan in line 4 below is also similarly used.

‡ The original has avanai i. e., him. But to make the sentence intelligible I have translated the word by 'his name' in the light of what follows.

§ See Note 6 on page 138.

|| The writer uses the plural here, but subsequently lapses into the singular number about the end of the next line. I have for the sake of uniformity used the singular.

¶ The words Puga Ida may also be translated to appoint in order to enter (the committees).

** The original has Sirr-Avai 'younger mother' and Peru-avai 'elder mother' as paternal cousins would be differently described, I have taken the words to refer to maternal cousins.

†† Literally 'the uncle who has given his daughter in marriage.'

‡‡ If a man guilty of incest performed the prescribed expiatory ceremonies, the prohibition against his relations was removed; see clause I of this paragraph (on next column).

§§ The five great sins are: 1 Killing a Brahmana, (2) drinking intoxicating liquors, (3) theft, (4) committing adultery with the wife of a spiritual

B. "All his relations above specified * shall not have (their names) written on the pot-tickets and put into (the pot).

C. "One who has been outcast for association (with low people) shall not, until he performs the expiatory ceremonies, have (his name) chosen for the pot-ticket.

D. "One who is foolhardy.....shall not have (his name) written on the pot ticket to be put into (the pot).

E. "One who has stolen the property of others shall not have (his name) written on the pot-ticket to be put into (the pot).

F. "One who has taken forbidden dishes of any kind † and who has become pure by performing the ghee expiation ‡ shall not to the end of his life have (his name) written on the pot-ticket to be put into (the pot) for the committees.

G. "One who has committed . . . sins and has become pure by performing expiatory ceremonies;

H. "One having been a village pest has become pure by performing expiatory ceremonies;

I. "One who is guilty of incest and has become pure by performing expiatory ceremonies; all those specified shall not to the end of their lives, have (their names) written on the pot-ticket to be put into (the pot) for (any of) the committees."

(Lines 9-11). "Excluding these thus specified, names shall be written for 'pot-tickets' in the thirty wards and each of the wards in these twelve streets (of Uttaramallur) shall prepare a separate covering ticket for (each of) the thirty wards handled separately. (These tickets?) shall be put into a pot. When the pot-tickets have to be drawn a full meeting of the great assembly § including the young and old (members), shall be convened. All the temple priests (nambimai), who happen to be in the village on the day, shall without any exception, whatever, be caused to be seated in the inner hall, (where) the great assembly (meet). In the midst of the temple priests, one of them who happens to be the eldest, shall stand up and lift that pot, looking upwards so as to be seen by all people. One ward (i. e., the packet representing it) shall be taken out by any young boy standing close, who does not know what is inside, and shall be transferred to another (empty) pot and shaken. From this pot one ticket shall be drawn (by the young boy) and made over to the arbitrator (Madhyastha.) While taking charge of the ticket thus given (to him) the arbitrator shall receive it on the palm of his hand with the five fingers open. He shall read out (the name on) the ticket thus received. The ticket read by him shall (also) be read out by all the priests present in the hall. The names thus read out shall be put down (and accepted). Similarly one man shall be chosen for (each of) the thirty wards."

(Lines 11-13). "Of the thirty men thus chosen, those who had (previously) been on the 'garden

teacher, and (5) associating with any one guilty of these crimes; Manu XI, 55.

* This evidently refers to the fore-going enumeration of relations.

† Manu (XI, 57) declares this as equivalent to drinking intoxicating liquor.

‡ Krtaprayascitta is perhaps a mistake for ghtaprayascitta. Manu prescribes the drinking of hot ghee as an expiation for sins more than once; see for instance XI, 215.

§ The assembly here gets the epithet tiruvadiyar 'their majesties,' which is omitted in the translation.

committee' and on the 'tank committee'; those who are advanced in learning, and those who are advanced in age, shall be chosen for the annual committee: * of the rest twelve shall be taken for the 'garden committee' and the remaining six shall form the 'tank committee'. These last two committees shall be chosen by the Karai. † The great men of these three committees thus (chosen) for them shall hold office for full three hundred and sixty days and then retire. When one who is on the committees is found guilty of (any) offence, he shall be removed (at once). For appointing the committees after these have retired, the members of the 'committee for supervision of justice' in the twelve streets (of Uitamallur) shall convene an assembly (kuri) ‡ with the help of the arbitrator. The committees shall be appointed by drawing pot-tickets. . . . according to this order of settlement."

(Lines 13-16) "For the 'Panca vara committee' and the 'gold committee' names shall be written for pot-tickets in the thirty wards, thirty (packets with) covering tickets shall be deposited (in a pot) and thirty pot-tickets shall be drawn (as previously described). From (these) thirty tickets twelve men shall be selected. Six out of twelve (thus) chosen shall form the 'gold committee' and the (remaining) six the 'panca-vara committee'. § When drawing pot-tickets for these two committees next year the wards which have been already represented (during the year in question) on these committees shall be excluded and the selection made from the remaining wards by drawing the kari. || One who has ridden on an ass ||

* The accusative Samvatsara-variyaarayum has to be taken in the sense of Samvatsara-variya-aga.

† Karai in Tamil means 'stain, bank, shore, border, speech.' The expression Karai katti, which is here used, must be synonymous with karai-parittu in line 15. These two terms appear to denote some method of selection something like 'oral expression of opinion' which may be derived from the meaning 'speech', given for the word Karai by Winslow.

‡ For this meaning of the word Kuri see South Indian Inscriptions, Vol. III, p. 17; compare also perunguri in line 15.

§ Professor Keilhorn translates 'Panca Vara' by 'committee of five'. Ep. Ind. Vol. V, p. 138. But as the number of members of this committee is fixed at six later on in this inscription this translation cannot be accepted. Perhaps it supervised the five committees (panca vara) of the village. It is possible that originally there were only five committees in a village and the work of these was supervised by the Panca Vara committee. In the Telugu country it appears to have been a special honour to be placed on this committee and this honour was probably due to its supervising the work of the other committees. Later on, the number of village communities seems to have been increased and there appear to have been more than five committees. Even after this alteration the original name "Panca Vara varyam" given to the supervising committee was probably retained unaltered.

|| See note 3 on page 144.

Riding on an ass is apparently a punishment

and one who has committed forgery shall not have (his name) written on the pot-ticket to be put (into the pot)."

"Any arbitrator who possesses honest earnings shall write the accounts (of the village). No accountant shall be appointed to that office again before he submits his accounts * (for the period during which he was in office) to the great men of the big committee and (is declared) to have been honest. The accounts which one has been writing he shall submit himself, and no other accountant shall be chosen to close his accounts." (Line 16) "Thus from this year onwards, as long as the Moon and Sun endure, committees shall always be appointed by 'pot-tickets' alone. To this effect was the royal letter received and shown (to us), graciously issued by the Lord of Gods, the emperor, one who is fond of learned men, the wrestler with elephants, the crest jewel of heroes whose acts (i. e., gifts) (resembles those of the) celestial tree, the glorious Parakesarivarman."

(Lines 16-17) "At the royal command Karanjai Kondaya-kramavittabhattachan alias Somaciperuman of Srivanganagar in Purangarambhai Nadu † a district of the Cola Country sat with (us) and thus caused ‡ (this settlement) to be made."

(Lines 17-18) We, the (members of the) assembly of Uttarameru-Chaturvedimangalam made (this) settlement for the prosperity of our village in order that wicked men may perish and the rest may prosper."

At the order of the great men sitting in the assembly I, the arbitrator Kadadipottan Sivakkuri-Rajamalla-mangalapiyan thus wrote the settlement.

These inscriptions as pointed out belong to 911 A. D. to 921 A. D.

It is interesting to observe that ladies were eligible for election and a lady was a member of a committee of justice. (Report for 1910, section 35, p. 98.) Other village assemblies appear to have consisted of cultivators and merchants. The archaeological superintendent surmises that the same rules applied to them, except knowledge of the Vedas. (Report for 1912-1913, p. 98.)

After this who can say that representative institutions and self-government are a foreign importation?

for some offences; it is implied in Manu (XI, 202) that driving in a wagon drawn by an ass is a sin.

* The word Kanakku is unnecessarily repeated after Kuda in line 15.

† According to the large Leyden plates, which also mention Vanganagar (1.141 f) this district belonged to Arumolideva Valanadu.

‡ The latter settlement appears to have been actually drawn up by the King's officer and formally accepted by the assembly.

A STATE BANK FOR INDIA

MR. Montagu, the Under-Secretary of State for India, in the course of his last Budget Speech in the House of Commons (August 7, 1913) made the following observations on the State Bank project :—

“He was precluded from dealing with many things in the financial world, because they were now engaged, with the assistance of a strongly manned Royal Commission, under the presidency of Mr. Austen Chamberlain, in exploring the system of finance with a view to seeing if a system which had not been revised for many years and which had been partly inherited from our predecessors, the old East India Company, could not be improved. Although it was one of the matters which was being investigated there was one fact he wished to mention. From time to time proposals had been put forward, and had, in theory at any rate found acceptance both here and in India for the establishment of a State Bank. Such a bank would relieve the India Office of a very large amount of commercial and financial work which it proposed, and would perhaps find a solution of many of the difficulties which critics had from time to time pointed out. The Secretary of State was of opinion that the time had now come for the reconsideration of the proposals for the establishment of a State Bank which would act as custodian for a large part of the Government Balances, manage the paper currency, and take part in the sale of drafts on India for meeting the Secretary of State's requirements. The subjects had been discussed in a Memorandum prepared by the Assistant Under-Secretary of the India Office (Mr. Lionel Abrahams), and the Secretary of State, without committing himself in any way upon the subject, had directed that Mr. Abrahams should present his Memorandum for the consideration of the Royal Commission, and he would welcome the consideration of the Royal Commission, as he held the view that it clearly came within its terms of reference.”

It should be remembered that a scheme for the establishment of a Central Bank of India was discussed from 1899 to 1901 in correspondence between the Secretary of State and the Government of India.

The Indian Currency Committee of 1898-99 presided over by Sir Henry Fowler, was told by several witnesses that the banking resources of India had not kept pace with the growing requirements of the country, and that the establishment of the gold standard by making sovereigns and half sovereigns legal tender should be accompanied by the creation of a central bank.

Sir Everard Hambro, in a separate note appended to the Report of that Committee, drew attention to the fact that it has been considered wise in Europe to entrust the carrying out of currency laws to banks established or strengthened for that purpose. Such a bank could carry out currency regulations in a more effective way and in a manner more in harmony with the trade wants of the country than any Government department, however well administered. He therefore advocated the establishment of some institution having ample facilities at its disposal, and framed on somewhat similar lines, to those of either the Bank of England or to the Bank of France.

In presenting the Indian Budget to the House of Commons in August 1899, Lord George Hamilton the then Secretary of State associated himself with Mr. Hambro's recommendation, and said that the export trade of India was being financed on too narrow a cash basis. Lord Curzon's Government in replying to Lord George Hamilton's Despatch took up the project with zest and observed that for the purpose of effective maintenance of the gold standard such a bank, with a large sterling capital, would be a very powerful support to the State.

When Sir Clinton Dawkins, as soon as he had introduced his first Budget, left India to accept the tempting offer of a partnership by the American multi-millionaire, the late Pierpont Morgan, the project did not receive the ardent support of Sir Edward Law, his successor. The discussion came to an end as is shown in the following extract from a Despatch from the Secretary of State to the Government of India dated 26th July 1901 :—

“You have come reluctantly to the conclusion that the circumstances are unfavourable to the policy of pressing on the centralisation scheme at the present time. This opinion I consider myself bound to accept; but I agree with your Excellency that it will be distinctly advisable, as soon as may be practicable, to establish a Central Bank in India, for the reasons given in your letter and in Sir Edward Law's able minute; and I request that this object may be kept in view, and that the scheme may be revived whenever

there is a possibility of its being successfully carried out."

As Lord Crewe has authorised Mr. Lionel Abrahams of the India Office to draw up a scheme as he is satisfied that further consideration at the present time of a State Bank is very desirable, it is of the utmost importance that this question should be well discussed from the Indian point of view. In this article I propose to deal with the schemes of Mr. Alfred De Rothschild, Sir Edward Holden, and Mr. Lionel Abrahams: to examine the grounds upon which the amalgamation of the Presidency Banks is advocated: and enumerate the conditions a strong, national State Bank, should fulfil if it is to serve solely Indian interests and command the confidence of the Indian public.

Mr. Alfred De Rothschild outlined a scheme in his Statement as follows:—

Central Bank to be formed with a capital of £14,000,000, (to be held partly in gold and partly in securities) and power to issue notes against the whole of it. If possible the Presidency Banks to be fused with the Central Bank. The latter to hold Government balances: to have the right to import silver for coinage free of duty, and to share in profits of coinage: to take no part in exchange business, but to confine itself to internal operations and lending to the Government on deficiency bills: to take such precautions for protecting its gold as are taken by the Banks of France and Germany. In the event of the Central Bank's supply of gold running short, the Government to 'come to the rescue to the extent of £10,000,000 sterling.'

Sir Everard Hambro in his note mentions two quite different services to be rendered by the bank, viz.:—(1) To assist in giving effect to any regulations having the convertibility of the rupee in view, and (2) to expand the banking facilities of India in time of pressure and to curtail them in time of slackness.

Mr. Alfred De Rothschild mentions the following as the principal amongst the multifarious advantages of such a bank:—

1. A large sum of gold would be immediately provided.
2. This sum would be found by private enterprise and without recourse to a Government loan thus avoiding a further heavy permanent charge upon the revenues of the country.
3. By the establishment of the Bank, the machinery would at once be provided for the maintenance of a

gold currency and for the conduct of operations connected therewith, which can be far better carried out by an institution of this description than by a governmental department, especially as regards the gradual accumulation of a further stock of gold.

4. The maintenance of a steady rate of discount. Money could never be dear in the principal centres of India for more than a few hours, namely, the time occupied in the exchange of telegrams, because, if a million sterling were paid into the Bank of England (presuming the latter to be the agents of the Bank of India, which no doubt would be the case), the bank of India on being telegraphically advised, would at once have a right to issue £1,000,000 in notes, or to give out gold certificates pending the arrival of the bullion itself. I am aware that telegraphic transfers of this kind can now be made through the agency of the Government: but without convertibility, it is not certain that the money could be had back when required.

5. The establishment of the Bank would tend to create confidence in the public mind as to the security and permanence of the currency system, and would consequently be effectively instrumental in directing to India the flow of capital which is so desirable for the increase of her prosperity.*

Sir Edward Holden, in his speech from the chair, at the annual general meeting of the London City and Midland Bank, on 24th January 1913 said:—

"We are now experiencing the inflow of gold to India, but we have before us the more difficult problem of how the gold is to be made to flow out from India. Some believe that an outflow can never be brought about on economic lines unless money be made cheaper in India than at present. While money rules for a certain period of the year upto 8 per cent. in India, we cannot expect the bank rate in London to be effective in attracting gold from India in the same way as from other countries. If a Bank, similar to the Bank of France, were established in India with numerous branches in different parts of the country, and followed up by a greater development of sound banking institutions, then credit would be created by means of loans, discounting and borrowing facilities would be increased, 8 per cent. bank rates would disappear and a channel would be provided for making the rates responsive to international monetary conditions."

The *Times* in an article on "A State Bank for India" of the 14th March 1913 wrote:

"A central institution, with substantial capital, should be allowed under the supervision of the India Office to have an agency in London to transact ordinary business, especially business connected with the maintenance of the Gold Standard. Given a State Bank with large capital and plenty of resources, the Government could keep its headquarter's balances in bank custody without any apprehension of monetary disturbances in consequence of withdrawals, and on the other hand, it would be able to depend on the Bank to advance money if the needs of the State momentarily required the assistance."

* C-9222. Minutes of Evidence of the Indian Currency Committee of 1898. Part II.—Page 186.

The *Times of India* expresses its idea thus :—(11th April 1913)

“If those who advocate the creation of a State Bank would face the situation squarely by concentrating attention on that aspect of the question, and by working in the direction of combining within the ambit of the proposed Bank the Paper Currency Department and the Gold Standard Reserves as well as the Treasury Balances at home and in India, and the home remittances of Government, more practical results would be likely to ensue than by endeavours to bring about an amalgamation of the Presidency Banks.”

I have quoted these extracts to show the diversity of views and vagueness as to the duties that should be entrusted to a State Bank and the advantages to be expected from so entrusting them. As the scheme of Mr. Lionel Abraham is based on the assumption that a State Bank, if formed at all, will be formed by the amalgamation of the three existing Presidency Banks—the Bank of Bengal, the Bank of Bombay, and the Bank of Madras, it would be more fruitful to review the working of these Banks and the part they play, before offering any remarks on the scheme of their amalgamation.

On the 31st March 1912, the Capital and Reserves of the Presidency Banks were as follows :—

	Bank of Bengal £	Bank of Madras £	Bank of Bombay £	Total £
Capital	1,333,000	400,000	667,000	2,400,000
Reserve	1,200,000	353,000	707,000	2,260,000
Total	2,533,000	753,000	1,374,000	4,660,000

The last weekly statements published by the Banks in March 1912, showed the Government balances held by them as follows :—

Bank of Bengal £	Bank of Madras £	Bank of Bombay £	Total £
1,278,000	708,000	1,142,000	3,128,000

The operations of the Banks of Madras and Bombay are confined to their respective presidencies, and the Bank of Bengal's field of work covers the rest of India including Burma.

The business of the Presidency Banks is governed by the Presidency Banks Act, No. XI of 1876 as amended by Acts V of 1879, XX of 1899, and I of 1907 passed by the Governor-General of India in Council.

Sections 24, 26 and 27 of this Act lay down that the number of Directors must be not less than six or more than nine. Two senior directors must go out of office at the annual general meeting, but may be

re-elected. The qualification of a director is the holding of unencumbered stock and shares of the Bank to the nominal amount of at least Rs. 10,000 (£ 667) in his own right.

Section 36. The Banks are authorised to carry on the following kinds of business :—

(a) The grant of advances, loans, and credits on the security of (1) stocks, bonds, etc., issued by the British Government, the Secretary of State for India, the Government of India, guaranteed and assisted Indian Railway Companies, Municipal and Local bodies of various kinds in India, (2) bullion or other goods deposited with or assigned to the Bank, of which the documents of title or so deposited and assigned, (3) accepts bills of exchange and promissory notes of two or more persons or firms not connected with each other in general partnership. The Bank of Madras may also lend on Ceylon Government securities, but may not hold such securities, whether as or for loans in excess of the amount of the deposits at its Ceylon branch. Advances and loans may be granted to the Government without specific security.

(b) The realising of securities mentioned in (a) when occasion arises.

(bb) Loans to Courts of Wards for a period of not more than six months on the security of estates under their charge.

(c) The drawing, discounting, buying and selling of bills of exchange and other negotiable securities payable in India or Ceylon.

(d) Investing in any stocks, bonds, etc., mentioned in (a) and selling them when required. But the Banks of Bengal and Bombay may not invest in securities of the Government of Ceylon.

(e) The issue of bank post-bills and letters of credit payable in India or Ceylon provided that they are not payable to the bearer on demand.

(f) The buying and selling of gold and silver.

(g) The receiving of money on deposit and current account.

(h) The custody of plate, jewels, title deeds, &c.

(i) The selling of property which may come to the bank in satisfaction of any of its claims.

(j) The transacting of pecuniary agency business on commission.

(k) Acting as agent on commission to

buy and sell securities, to receive the principal and dividends, and to remit principal and dividends at the risk of the owner by bills of exchange payable either in India or elsewhere.

(l) Drawing bills of exchange and granting letters of credit payable out of India at a usance not exceeding six months to meet such bills or letters of credit.

(m) Borrowing money in India and giving security for such loans.

(n) Doing things incidental or subsidiary to the kinds of business mentioned above.

(o) Transacting business for the Government.

Section 37 :—A Presidency Bank may not grant loans or advances :—

(a) For more than six months. (b) On the security of stock or shares of the Bank. (c) On the security of landed property, subject to the exception mentioned in 36 (bb) above. (d) It may not, except on the security of the stock and bonds, &c., mentioned under (1) in the summary of 36 (a) above, or of bullion or goods, discount bills for any individual or firm to an amount in the whole at any time the limit prescribed by the Bank's bye-laws.

The bye-laws of the Presidency Banks were re-revised in 1907.

The agreements between the Government and these Banks provide that the Presidency Banks are to transact general business for the Government at their Head Offices and certain branches : that they are to receive specified remuneration : that the *Government is not bound to retain at the Banks any particular sum* ; but that if its balance at the Head Office of any of the three banks falls on any day below a specified minimum, it is to pay the Bank interest at the lowest rate chargeable on such day by the said Bank to the public for loans recoverable on demand. The remuneration of the three banks and the minimum balances that they are to hold for the Government at their Head Office without charging interest are as follows :—

	Remuneration per annum £	Amount of Balance below which interest becomes payable.
Bank of Bengal	2,900	233,300
Bank of Madras	800	120,000
Bank of Bombay	800	133,000

The revision of these agreements is, as Mr. Abrahams says, now under the consideration of the Government of India.

In actual practice the Government of India is much more liberal to the Banks than the agreements provide for. They usually keep at the head offices of the three banks the following amounts much in excess of the high minimums :—

	£
Bank of Bengal	467,000 to 533,000
Bank of Madras	A little over 133,000
Bank of Bombay	267,000 to 333,000

On the flotation of a loan, and in special cases, the amounts are increased.

At times of great stringency in the Money Market, the Government of India grant loans at interest to the Presidency Banks.

Another form of assistance given by the Government to the Presidency Banks is that as an encouragement to the opening of new branches, a minimum balance at a branch is guaranteed for a number of years.

On 31st March 1913 the Presidency Banks handled Government Cash Balances to the extent shewn below :—

	No.	Amount
Head Offices of Presidency Banks	3	1,595,400
Branches of Presidency Banks	35	2,156,600

In spite of all these advantages, the Presidency Banks were on many occasions unable to meet the demands of the Government. In the decade between 1860 and 1870 the disadvantage of depositing an excessive amount of the Government balances in Presidency Banks had been illustrated by two cases :

(1) On 9th December 1863, the Bank of Bengal held a Government balance of £2,968,000; and its cash assets consisted only of £1,000,000 (a specified coin reserve against Government deposits) and £998,000 available against the remainder of its liabilities to the Government and its liabilities to private depositors. The Government found difficulty in withdrawing money standing to its credit. 'For about eight or ten weeks the anxiety was very serious.' (Sir C. Trevelyan).

(2) The position of the old Bank of Bombay was unsatisfactory from 1863 until its liquidation with a loss of capital of about £1,900,000 in 1868. In 1865 and in 1867 there were large withdrawals by the public, and on each occasion the Government had to promise assistance to prevent or check panic.

Similarly in 1874, at a time when the

Government had a balance of £1,000,000 at the Bank of Bombay, the Bank remonstrated against the proposed withdrawal of £350,000, and the withdrawal was postponed.

This incident was the immediate cause of the establishment of Government Reserve Treasuries at Calcutta in 1876, and at Madras and Bombay in 1879.

The Government deposits bear a high proportion to the Capital and Reserve and the cash of the Presidency Banks. The percentages of Government deposits (a) to Capital and Reserve and (b) to cash at the dates mentioned in the last three years were as follows:

	Bank of Bengal		Bank of Madras		Bank of Bombay	
	Percentage of Government Deposits to Capital and Reserve	Cash	Percentage of Government Deposits to Capital and Reserve	Cash	Percentage of Government Deposits to Capital and Reserve	Cash
1910						
March ...	51.9	37.9	54.3	44.6	91.6	56.3
December ...	47	34.5	67.6	39.5	74.2	34.8
1911						
March ...	54.9	36.3	68.9	121.0	84.9	46.5
December ...	60.4	28.9	53.5	35.5	52.4	23.3
1912						
March ...	50.5	29	93.8	57	83	35.8
December ...	51.7	29.1	52.4	38.6	51	31.3

These banks have not like most of the Great English Joint Stock Banks or some Indian Joint Stock Banks uncalled capital. This and the high percentages shown above are strong arguments against a large increase in the amount of Government money deposited with the Presidency Banks.

The Presidency Banks, the English and Foreign Exchange Banks, Indian Joint Stock Banks, and private Indian banking firms and agencies constitute the banking machinery of India.

The Presidency Banks, as has already been shown, confine their activities to Government business, local trade, and their foreign banking business owing to charter restrictions is a negligible quantity.

These Banks, literally subsidised by the State, clamour for more money to be placed at their disposal and access to the London Market.

The English and foreign Exchange Banks, conduct the external exchange business of the country and also do local business in places where they have offices.

These banks which play an important part in financing India's foreign trade are:—Chartered Bank of India, Australia and China, Delhi and London Bank, Hongkong and Shanghai Banking Corporation, National Bank of India, Mercantile Bank of India, Eastern Bank, Comptoir National d'Escompte de Paris, Yokohama Specie Bank, Deutsche-Asiatic Bank, International Banking Corporation and Russo-Asiatic Bank. The following figures show their position:—

	£
Capital, Reserve and Rest ...	22,600,000
Deposits in India ...	16,200,000
Cash in India ...	2,860,000.

The position of these Exchange Banks, so far as India is concerned, is not so strong as these figures appear to show for the following reasons:—

(1) They are all Banks with Head Offices out of India.

(2) The cash they hold in India is of very limited amount and represents only a small fraction of their liabilities to private depositors in India.

The other Banks are nineteen joint stock banks with

	£
Capital ...	1,837,000
Reserve and Rest ...	670,000
Deposits ...	17,100,000
Cash ...	1,868,000.*

In addition to these, there are private Indian indigenous banking and quasi-banking firms, some of them of large means and connections; money-lenders like the Seths, Marwaris, Nattu-Kottai Chetties, Bunyas, Shroffs, Mahajans; and corporations like the Nidhis, funds, land and mortgage banks. These are the agencies that furnish credit (and form the banking machinery) to the Indian population.

S. V. DORAISWAMI.
(To be concluded.)

THE MURIAS

THE Murias are one of the many aboriginal tribes of the Central Provinces. They occupy the forest tracts of South Chanda and the Bustar State. They are akin to the Kumars and Bhumias of Chattisgarh and the Gonds who range from Hoshangabad in the north to Chanda division in the south.

They are well-built in body and are of medium height. The study of the form of their heads clearly shows that they are of dolicho-cephalic type. Some of them are brown in complexion, while others are black. Most of them have well-cut Caucasian features and are generally robust and healthy.

The Murias are to a great extent dull and far from being able to grasp things easily. All the same they are very industrious, cheerful, honest and obedient. They are not sober in their habits: both men and women keep drinking toddy and Mahua liquor incessantly and chew large quantities of tobacco. They smoke very little and use a kind of green leaf-pipe. It resembles the pipe of the North American Indian, which is described by the American poet Longfellow in his famous poem "Hiawatha." They keep their huts very clean; and like the Europeans they use a certain kind of medicinal leaf as a substitute for Bromopaper. Theft, rape, and adultery are very rare amongst them. Prostitution is absent, and adultery is not tolerated.

The Murias do not recognise the institution of caste; and social distinctions are built upon wealth and rank in life. They observe no restrictions as to dining and marrying among the various members of their own community. They have neither the Panchama nor the scavenger class amongst them. The village pigs look after sanitation. Unlike the aboriginal Gonds they freely partake food prepared by others. They are not troubled with thoughts of touch and sight pollution.

Their staple food consists of rice, maize, millet, vegetables, salads and many wild roots, such as Boddi gudda, Nalla gudda and Chenna gudda, which is an intoxicant.

Besides they eat some of the jungle fruits such as Moralipandu, Palapandu, and Thunikikaya. Palapandu is full of a kind of milky juice and is very tasty. In addition to these they pick up every year a kind of wild root called Tikura root. It is believed that they can not find it if they do not go naked in search of it. Before the root is purified, it acts as a poison and when crows and birds feed on it they succumb in a few minutes. All the same after purification excellent flour can be made out of it. It cools the system, and fine sweets can be made out of it, even though the Murias make only gruel from its flour. They use Mahua seed oil both in the preparation of their food and in bathing. They prepare gruel or Polenta from rice, ragi, mango kernels, tamarind seeds, while maize and millet are made into a kind of pudding called Guttaca which they take during mid-day and night. Early in the morning before they start for work they take gruel. Usually a bolus of pounded chillies serves as sauce. Leaf-cups serve as plates and scooped outdried water gourds are used as mugs for drinking at home, for carrying water while travelling and at work in the fields. They have not advanced so far in the culinary art as to be able to prepare sweets, puddings, etc. Notwithstanding they prepare sweet dishes by mixing jaggery and chenna and also fried Mahua flowers and minced onions. When they entertain their friends and relatives at home, they feed them with rice, pork and mutton. On marriage occasions they feed them with rice, pork, fowl and a large quantity of palmyra toddy and Mahua liquor. During funerals they eat beef and drink no toddy. As a rule they do not eat certain vegetables, maize and ghee before performing the ceremonies connected with them.

The Murias are almost naked. The men wear their hairs long and never tie them into knots. Their clothing consists of turbans, modesty pieces and blankets. The women tie round their waists a short

loin cloth and wear no petticoats. Like the Singalese of Ceylon the women always wear wooden combs on their heads and tattoo their faces, especially the foreheads. Both men and women wear ornaments such as rings, trinkets, ear-rings of brass and necklaces of glass beads. Here we really see there is a market for German beads. On ceremonial occasions the men wear feathers on their turbans and they are not accustomed either to adorn their faces with beauty spots or wear other religious marks.

They live in villages of scattered huts. The huts are of two kinds, viz., the long and the short. The long huts are built with a number of apartments and are intended for several families, while the short ones are for single families and have two apartments. The household furniture and chattels consist of earthen pots and pipkins for cooking, water-gourds for drinking water and gruel, bamboo boxes for keeping valuables and clothes, bamboo baskets and winnows for daily use and travelling and axes and horns for offence and defence. They have bamboo sockets for keeping oil and ghee, and small mud saucers for lamps. They use stone mills for grinding flour and stone mortars and wooden pestles for pounding. During nights they sleep in cots woven with cocoanut fibre on wooden frames, around fires lit for the purpose and use wooden blocks for pillows like the Japanese of the present day. This brings vividly before our minds the old Celtic homes and the picture of their sleeping in a circle round a big fire.

Then passing to their skill in the use of arms, we can safely pronounce them to be excellent shots. They kill wild boars, sambars, stags, etc., with their bows and arrows. They lay nets for tigers and panthers, and when they are trapped kill them with spears and tridents. Some of them have old-fashioned guns but they are very scarce and fit only to be kept in museums. Like the wild tribes of Upper Burma they carry about their waists small swords in leathern scabbards; and they never go out without their axes, which they carry on their shoulders.

The social customs of the Murias afford us an interesting subject for study. On the birth of children, the children of the village are fed with rice, and women drink large quantities of liquor. The children

are usually baptised by their grand parents, and the following are some of their typical names:—Iriadoo Poriyadoo, Sungadoo, Vunjadoo, Banda and Mukkadoo.

The Muria marriage is endogamous. They do not marry sister's daughters. Polygamy is the prevailing custom. Early marriages are prohibited, and the marriageable age for men ranges from 20 to 25 while that of women from 16 to 20. Widow re-marriage is allowed. The marriage is of two kinds, viz., (i) Marriage by the consent of elders and (ii) Marriage by capture. Elders of the family visit the bride's party and arrange for the marriage and the bride's party entertain them, if the proposal is accepted, with rice and toddy. But this is rarely done. Only marriage by capture is common. If a maiden gives her consent to a young man, he carries her away by force amidst wails and cries. The bride's party chase him and belabour him and his party with sticks for sometime, while the bridegroom and his party keep from retaliating. When the beating is over the bride's party entertain them with toddy and fix the day for the marriage. The day is fixed not from the point of view of its auspiciousness but of convenience to both parties. The marriages are usually performed during the season when the palmyras are tapped for toddy. In cases where the bride is taken away against her wish, the blood feud continues throughout their life between the two parties. On the day of the marriage, towards the evening, a messenger comes from the bride's party and informs all of the approach of the bride and her party. He is then honored by being fed with one fowl and some toddy. Then at sun-down the bride and her party arrive and they are accommodated in a separate hut and fed with 128 seers of rice, pork of two pigs, and one fowl, whatever be the number of guests. Then they drink liquor and dance and sing the whole night, round bon-fires lit up for the purpose, to the accompaniment of drums. The dance to a great extent resembles the English dance. And early in the morning at about four o'clock, the final ceremony is performed. It consists in the bridegroom pouring a water-gourd full of cold water over the head of the bride and the marriage is completed and the guests and the bride's party return to

their homes. No priests or poojaris participate in this ceremony.

If a person dies he is kept in state for three days, during which time the unmarried men and women are invited and they dance together for three days continuously. On the morning of the fourth day the corpse is carried in a bier by its relatives, to a place outside the village, where it is either buried or burnt. If the person is unmarried he is buried and if married burnt. Then the relatives and friends go to some other place outside the village, sacrifice a bull and partake of the flesh half-roasted. As a sign of mourning they do not drink toddy. The first ceremony after death is performed at the end of one year, but if the relatives are lacking in means it is postponed for any length of time. As a matter of fact there are hundreds of Murias who have postponed performing the annual ceremony of their dead for fifteen and sixteen years together.

Then there is another peculiar custom of building a new village which we cannot pass by. Sometimes when they find their village abounding in evil spirits they remove themselves to a different place. But before doing so, the priest accompanied by the villagers visits the selected place and digs a pit of about four feet in depth and tastes the mud. If the taste is bitter he pronounces the site to be unfit, but if the taste is either sweet or insipid, he takes one or two eggs; smears them with pounded turmeric and red powder and buries them in the pit. Soon after this the villagers bathe and return, when the priest pronounces some charms and heaps up a small quantity of paddy over the pit and covers it with a basket. When that is finished the villagers return to their homes; but visit the place early next morning once again and take out the basket with great ceremony. If the paddy is intact and if there is no trace of white ants, they consider it a good omen; and from that day commence to build their huts; and within a short time a new village is formed.

The Muria gets no education in the shape of school learning; but gets a knowledge of wood-craft through sheer experience. His powers of observation are very keen. He can make out from the foot-prints, on the way, the kind of animal that crossed that way, and its movements the previous night. If he happens at any time

to meet tigers and panthers he makes a yelling noise and scares them away. He has very hazy notions about time, distance and quantity of things. In a cloudy day if he is asked to give the time of the day, he holds his right-hand at an angle to the shoulders and says that is the time. As a matter of fact many of them have no idea of their own age. He depends upon the cock at night and on the sun during the day for ascertaining the time. No Christian or other mission is at work amongst them at present; and the idea of educating children in schools is foreign to their minds. All the same they are in no way wanting in the knowledge of their hereditary arts and crafts. The tracing of animals from foot-prints, catching of rabbits with a pot of live coals, driving birds and pigs from the fields by flourishing the flaxen whips and whirling the sling and hurling the stone from machans are learnt very early both from instinct and by imitation.

The Muria speaks a peculiar language of his own. His vocabulary is very scanty; and more than 50 per cent. of the words are from Telugu, Tamil and Kanarese. His articulation resembles the Persian. It is not a written language, and is almost without any literature. He is very fond of music and the songs are always composed on wild animal, birds and monkeys.

Having said so much about their education and language, let us pass on to the question of their occupations. To start with, most Murias live by agriculture hunting and fishing. But those who do not own lands, earn their bread either by labour in the fields or by getting themselves employed as coolies in the road works of local boards, under timber contractors for floating down timber in the Godavari and in the forest department. The timber contractors pay them at one anna per day. The cost of food-stuffs has increased during the recent years, and in spite of the low standard of living they are unable to keep the wolf from the door. The miserable state of their existence can be best understood by comparing the average cost of living with that of the low wages they earn. In addition to this there is another thorn in their lives, which has brought ruin to many families and caused and is causing much heart-burning. During the sowing season, the sowcars lend them money in the shape of seeds at an exorbitant rate of interest. It usually ranges from 75 to 90 per cent. For every 6

seers of paddy lent, the sowcar gets 16 seers. If the rayat is unable to pay back the amount either in seeds or cash he is made to write a bond wherein he agrees either to pay back the amount with compound interest or to serve the moneylender for a term of years. There are numerous cases where for a debt of ten rupees, the rayat is bound down as a domestic servant for a period of two years and more. We hope the attention of Government will be drawn to this miserable condition of the voiceless subjects of His Majesty and urge upon its consideration the importance of this subject.

The Muria is a polytheist. He worships a number of gods and goddesses. Parusunga, Pandu Raja, Vedruarri and Akkavalli are some of the prominent village gods, while Thulumuthai and Pachamah are the most important goddesses.

Some of these village gods and goddesses have a history of their own. For instance, Pachamah lost her husband soon after her marriage and ever since she has remained a widow. She is believed to be the presiding deity of the village protecting their lives, cattle and crops. After the harvest the grain is neither removed from the field nor consumed without performing the Pachamah festival. When the produce is ready to be removed to their homes, they all join together and go for a hunting. If no animal is bagged they consider it a bad omen and postpone the removal, but if one is shot, they sacrifice fowls to the goddess Pachamah and drink toddy and make merry over the occasion.

They do not recognise renunciation as a method of salvation and so we do not find either Sadhus or Sannyasis amongst them. Like other civilised races they also have their places of pilgrimage. Many of them go to a place called Sukala Narayanam in the Bustar State and make votive offerings.

The Murias observe many festivals during the course of the year. Amongst these, the Beans festival, Millet and Maize festival, and Ghee festival are the most important. Every year at Govartangiri near Bopal Patnam a mela is held for ten days, during which the Murias make it their religious duty to attend the jatra in thousands.

The priests who propitiate the village gods are medicine men. They do not take any part either in the marriage or funeral

ceremonies of the Murias. Their chief function in the society is to drive away evil spirits from the village by their superior knowledge of witchcraft and to cure people of disease. The Murias believe that all disease is due to the influence of evil spirits, which are believed to dwell in the eaves of huts, behind and in front of ovens and in the back yard of their compounds. The cure is usually effected through charms, amulets and talismans. Sometimes when a large number of them fall sick, they attribute it to the abundance of evil spirits and seek the assistance of the village priest. He at once comes to their aid and fixes a day for driving them out of the village. Then on the appointed day, the priest eats one or two raw eggs and sucks blood from a living fowl, which he tears to pieces with his teeth. He then makes a yelling noise and runs from place to place with a bamboo socket in his hand. And by his superior skill it is believed that he is able to catch them one by one and put them into the socket. They are led to believe that an evil spirit usually assumes the form of a black bird the moment it is caught by the priest. When all the spirits are caught, the villagers gather round a big fire in high glee and the priest burns the socket to ashes before their very eyes with the evil spirits in it, to the great relief of all. Then as a mark of rejoicing over the occasion, they slaughter pigs and bulls and enjoy a grand feast by drinking and dancing.

They propitiate the gods by slaughtering pigs and fowls and offering eggs and toddy. Some gods are said to be total abstainers, while others are occasional bibbers. Sometimes when toddy is not offered, the gods get provoked, and the priest gets at once possessed of the gods and runs to the nearest grog shop and gets drunk, and the votaries with great fear defray the expense.

The Muria has no belief either in hell or heaven. His range of vision is very narrow and is confined to his crops and cattle. He believes that after death he becomes the sole property of his village god or goddess. His idea of good and evil is based on the amount of displeasure one gives one's village god, which usually manifests itself in his breaking his limbs and bones and loss of cattle and crops. The idea of charity is foreign to his mind.

N. J. DINADAYAL.

THE CONGRESS AND CONFERENCES AT KARACHI

(Concluded.)

WHILE referring to the effect of the last Congress upon public life in Sind, I pointed out the fact in the preceding paragraph that the Congress had infused new life in our small province. Hence I suggested that other small provinces and cities should follow the example of Sind in this respect, and that Congress leaders should make special endeavours in future to hold sessions of the Indian National Congress in small places rather than in big cities like Calcutta, Bombay, Madras, etc. It is gratifying to note that



Rev. Dr. J. T. Sunderland, M. A.

the idea has received immediate support from the right quarter. It has just been notified that through the efforts of Mr. Subba Rao, General Secretary of the Congress, the District Association of Vizagapatam has resolved to invite the Congress to hold its next sitting there.

The question of the Presidentship of the next Congress is already being discussed in the press. Mrs. Annie Besant has suggested in the *Commonweal* the selection of

Lord Ampthill. The *Leader* of Allahabad has pointed out the impracticability of the idea and has advocated the appointment of Lala Lajpat Rai. The Karachi paper favours the selection of Mr. Bhupendra Nath Basu in view of the Hindu-Mahomedan *entente*, which is the question of the day in India at present. The Bombay paper shares the latter view. The *Bombay Chronicle*, while referring to the outstanding personalities of the Karachi session, rightly makes special mention of Mr. Bhupendra Nath Basu besides that of the President, and says :—

"It is no secret that Mr. Basu has worked most strenuously for a rapprochement between the two great communities, and his efforts have met with an abundant measure of success. His statement for the repeal of the Press Act was a memorable one, fully justifying his contentions, and it is hoped that he will be offered at next year's Congress a position from which it will be possible for him to render still greater service to the cause of Indian unity".

It is now an open secret that here in Sind as well as amongst many Congress leaders in other parts of India the name of Mr. Basu found favour early last year, until it became clear that the situation demanded a different choice on exceptional grounds. It is to be hoped that the suggestion of the Bombay and Karachi papers will be carried out and thus the sacred cause of national unity strengthened.

Next to the President and Mr. Basu amongst the striking personalities at Karachi was the Hon'ble Mr. Harchandrai Vishindas ; and while on this subject attention might be drawn to an idea which must have occurred to many of the delegates who attended the last Congress, namely, that Sind deserves special recognition at the hands of Congressmen for her great efforts to make the Congress session successful against such overwhelming odds and in such distracting circumstances. The success was due mainly to the exertions of the Hon'ble Mr. Harchandrai, whose

unique services to the Congress cause on this occasion call for special consideration; and Sind will feel fully honoured if her First Citizen be accorded the Presidentship of the Congress in a near future. A worthy successor of eminent leaders and Congressmen like the late Hon'ble Mr. Dayaram Jethmal, the late Hon'ble Mr. Oodharam Mulchand and the late Mr. Tahilram Khemchand, C. I. E., he is the only Sindhi qualified for the highest honour in the giving of the nation. He has been a staunch Congressman since 1888, and has since attended all the sessions of the Congress, except one when, he was unavoidably absent. It is to be hoped that the Congress will not miss the opportunity of having a Sindhi in the galaxy of the great patriots adorning its Presidential chair.

THE MESSAGE OF THE KARACHI CONGRESS.

From what has been stated above it will be seen that the Karachi Congress has an important message to give to the country, and that the future political progress of India will depend in no small measure upon the response made by her two great communities to it. The message may be summed up in two words: (a) Co-operation, and (b) Toleration.

(a) After all that has been said at the Karachi Congress and the Agra Moslem League as regards the indispensable necessity of *co-operation* at the hands of Hindus and Mahomedans, it is hardly necessary to dilate on the point. Suffice it to say that it is an encouraging and eloquent sign of the time that the Moslem League has come to realise so strongly the necessity of inter-communal co-operation, and that the moderate and reasonable programme of the Congress has in its main features received whole-hearted support at the hands of the Moslem League. With concerted efforts on the part of Hindus and Mahomedans on the common platform of the Congress, and with the present friendly and fraternal attitude of the Moslem League towards other communities and its appreciation of the paramount necessity of inter-communal co-operation as the only true basis of the real and lasting advancement of the Moslem community itself—with such hopeful surroundings, the ideal placed before the Congress at its first sitting in 1885 by its President, the late Mr. W. C. Bonnerji, is on the high road to realization,



Mr. Hassaram Vishindas.

viz., "the eradication of all possible race, creed or provincial prejudices amongst all lovers of our country, and the full development and consolidation of those sentiments of national unity which had their origin in our beloved Lord Ripon's ever-memorable reign"; provided, of course, the present policy of conciliation, co-operation and concerted action is vigorously carried on in future. In this connection it is highly gratifying to note that the great Moslem leader,—His Highness the Aga Khan, is fully alive to the necessity of persistent efforts in this direction and is missing no opportunity to impress this upon the Mahomedan community, as will be clear from the following passage from his reply to the address of welcome presented to him the other day by the Mahomedans of Rangoon:—

"You refer to the new ideal of the Moslem League. Co-operation with Hindus and brotherly good-will towards all communities and sects of Hinduism is a



The Hon'ble Mr. Harchandrai Vishindas,
The present Congress Leader of Sind.
President, Karachi Municipality; President,
Sind Hindu Sabha.

necessary part of our work, if we are to get salvation. I am glad to see that the relations of the two great communities are better than ever now. But, gentlemen, here too it will not do to rest. We must go ahead. We must have regular committees in every town and hamlet in India of Hindus and Mahomedans to adjust every difficulty as it arises and to nip in the bud every difference before it is born."

(b) This co-operation must necessarily depend upon *toleration* at the hands of Mahomedan as well as Hindu leaders. We have recently had ample proofs that most of the responsible and recognised Mahomedan leaders have come to realise the necessity of this policy and are working for its being given effect to. It is to be hoped that they will redouble their efforts in this direction. As for Hindu leaders they have from the inception of the Congress shown great foresight in this connection and have carried out this policy in practice as far as possible in order to contribute to the building-up of an Indian nation—an idea which has fascinated them from the first. Lately, however,

there has been a little retrogression in some quarters. Having myself been for several years the Secretary of the Hindu Sabha of Sind—the most Mahomedan province in India—I can hardly be charged with being an advocate of what the late Lala Lal Chand of Lahore called "Self-Abnegation in Politics" on the part of Hindus. But while attending the recent Congresses I have often felt very strongly that the situation would undergo a material change for the better if a few leading Hindu Congressmen did not commit what the *Bengalee* calls "tactical blunders" and exercised more toleration and forbearance in regard to questions relating to the Hindu-Mahomedan problem. This school of Congressmen has its stronghold in the Punjab and the United Provinces. In fairness to these provinces it must be admitted that the Hindu-Mahomedan problem presents more difficulties there than in any other part of India. But, nevertheless, the situation will be much improved if the Hindu leaders of these provinces be more alive to the supreme necessity of Hindu-Moslem *rapprochement* and less pessimistic in regard to communal *entente*. The regrettable incident which was the only rift in the lute at the Karachi Congress supports this view. It is noteworthy that the Congress leaders of the United Provinces were at the very outset so hopeless of Sir William Wedderburn's noble mission of peace between Hindus and Mahomedans during his last visit to India that it was thought fit to incorporate in the foreword to the report of the Allahabad Congress of 1910 the following observation in reference to the Hindu-Moslem Conference held there on the New Year's Day under Sir William's presidency: "It may not be unreasonable for one to doubt the success of this mission of peace!" Unfortunately the prophet cannot be said to have proved false so far as the work of the Hindu-Moslem committee appointed on the occasion is concerned. But it cannot be denied that since then the watchwords mentioned by Sir William Wedderburn—"Conciliation and United Effort"—have been the basis of the policy of Hindus as well as Mahomedans in a far greater degree than ever before.

The wisdom of this policy will be better realised after fully understanding the relative position of the two communities. This is how Sir Ibrahim Rahimtullah

aptly put it in his Presidential address delivered at the recent Agra session of the Moslem League :—

"I call the Hindu the elder brother, and I am sure you will agree with me in the view that he occupies that position in the Indian family. He is senior in numbers, in education, in wealth and in many other ways. His obligations therefore under the Indian system of family life are necessarily greater. In order that there should be a sincere and genuine *entente*, each brother must be prepared to discharge his relative duties towards the other in the right spirit... the elder brother has obviously greater duties towards the Moslem."



The late Mr. Tahiram Khemchand, C.I.E., third Congress Leader of Sind; Founder of the Sind Hindu Sabha; and President of the Municipality, 1894-1905.

The principle enunciated by the Hon'ble Mr. Gokhale in the Subjects Committee at Lahore in 1909, while discussing the question of Moslem representation on the enlarged councils, should be upheld, *viz.*, that some special concessions must be made to the younger brother *for the time being* to bring him in line with the more advanced community. As to the ways and means to give effect to this principle there will naturally be difference of opinion. The

proposal put forward by the Mahratta leader at Lahore that the Congress should not oppose but concede for the time being the granting of separate electorates to Mahomedans for Councils elections is, of course, out of the question; and it was rightly not accepted by the other Congress leaders at the suggestions of the Hon'ble Mr. Harchandrai and Mr. Justice Hassan Imam. But it should not be impossible for Hindu and Moslem leaders to come to a reasonable understanding on the subject.

Hence Sir Ibrahim Rahimtullah's suggestion to appoint another Committee like the Hindu-Moslem Committee formed at Allahabad is an excellent and timely one. The immediate necessity of this step is emphasised by the non-acceptance of the recent resolution moved by the Hon'ble Sir Fazalbai Currimbhai in the Viceroy's Legislative Council in favour of the appointment of Conciliation Boards, with certain statutory powers, to assist in composing differences between Hindus and Mahomedans. On this occasion Sir Reginald Craddock expressed the sympathy of Government with the idea underlying the resolution and agreed to consider the advisability of having Advisory Boards without statutory powers at important centres. But it is clear from his speech as well as the speech of Sir James Meston, Lieutenant-Governor of the United Provinces, at Fyzabad on the 9th February in which he announced the release of the Hindu prisoners in connection with the Ajodhya Hindu-Moslem-Riot case, that the Government expect an initial move from the people and at present prefer a voluntary engagement like the Brookland agreement governing the great textile trade of Lancashire to the proposed Conciliation Boards like the Labour Boards supported by a chain of elaborate acts which exist in New Zealand and Australia. It is a noteworthy fact that the idea of establishing Hindu-Moslem Committees throughout India has been started by two great Moslem leaders—Sir Fazalbai Currimbhai in the Imperial Council and H. H. the Aga Khan in his speech at Rangoon. The present time is therefore most opportune for a decisive move in this direction; and if a leader like Sir Pherozeshah Mehta—whose active sympathy in his mission of peace Sir William Wedderburn had enlisted in England before coming to India to preside at the last Allahabad Congress—would take up the

noble work, it is very likely that his efforts will be crowned with success. Meanwhile it may be hoped that Hindu as well as Moslem leaders will continue to shape their policy in the spirit of co-operation and toleration, and thus give still greater practical recognition to the great truth that national progress is merely an aggregate of the progress of its several component parts. In so far as this is done, will the mission of the Karachi Congress have been achieved.



Mir Ayub Khan of Las Beyla, Bar-at-Law, a Moslem leader; a prominent Congressman; and Secretary, Sind Mahomedan Association,

THE INDUSTRIAL CONFERENCE.

The Industrial Conference attracted unusual attention by reason of the financial crisis in Bombay and the Punjab. It was naturally expected that the Conference would throw considerable light on the real causes of the failures of Indian Banks and make constructive suggestions as to the ways and means by which similar catastrophes might be avoided in future. In this respect the expectations were realised and the proceedings of the Conference helped considerably in clearing the air. Fortunately, the Conference had for its President one who had thoroughly studied the situation, and he contributed the most towards this consummation. According to the Hon'ble Mr. Lallubhai Samaldas, amongst the prime causes of the Bank

failures were (1) vast speculation, (2) locking up of an unduly large amount of call and short notice deposit money in long period loans, (3) inefficient management, and (4) indifference of the investing public. On the third point he laid special emphasis and said :—

"There must be expert, efficient and honest management under the active control of the directors, in all safe and sound banking business, even though accompanied by moderate profits in the beginning. Neither the manager nor the directors should have any personal interest in inflating the profits of the company beyond a reasonable increase in remuneration of the former, when his management results in increased profits.

Very wrong notions exist in India as to the qualifications of a Banker or a Bank Manager. The opinion of a great authority on banking may therefore be quoted here with advantage.

"To become a thoroughly equipped banker," says Sir Edward Holden, "it is necessary to be acquainted with all the important banking systems of the world and with the connecting links between the finance of this and other countries. If he aimed at this, he would find it necessary to become engaged in a study of the currency or the circulating medium of practically every country; he would find it necessary to study the movements of the imports and exports of all countries, and he would require to study the question of the production and distribution of gold throughout the world; *in fact no limit can be set to the study of finance and banking.* He will find the words 'credit,' 'loan,' and 'reserves' running through the whole of his studies."

Unfortunately, not only did India possess no Indian banker answering this description, but there were no Indians possessed of experience in banking in 1906 when the Indian banking movement on the present extensive scale was started. For, till

The starting of the present Swadeshi banking institutions, the management of the Presidency Banks and their branches as well as of the branches of European banks, was always in the hands of Europeans. The highest posts to which Indians could aspire were those of shroff or bill-keeper. No responsible post was given to an Indian, and consequently there were no capable Indian in modern methods of banking.

Owing to the absence of experienced Indians some banks appointed trained European bankers as managers with the result that they have escaped the calamity. But, according to the President, this procedure

Although it led us to efficient management, is not likely to help us to train a sufficiency of experienced men as quickly as they may be required. The manager naturally attaches greater importance to the successful management of the bank than to the training of his successors and subordinates. He says right-

ly enough that if a man wants to get experience as a banker he must do what an English boy of his age would do, that is, begin at the lowest rung, learn all the details of the various departments and then after many years of careful training he may expect to be appointed to a responsible post. Our best educated young men cannot afford to do this as they expect a better start in life than the English boys who go to the bank from the public schools. These difficulties will disappear in course of time as our educated young men find that by dint of hard work and strict integrity they can rise to almost as high a place as they might attain in the various branches of the public service.

In the course of his recent remarkable lecture at Karachi on "The British Merchant in India," the Hon'ble Mr. W. V. Nicholas, Chairman of the Karachi Chamber of Commerce, pointed out that there was no royal road for Indian young men who aspired to be efficient bank managers and that they must needs follow the example of the English boy. There is a great deal of force in what Mr. Nicholas says, and it is to be hoped that our Indian young men will bear it in mind.

Referring to the demand for legislation to protect the interest of the investing public, the President expressed his disbelief in the efficacy of the proposed remedy. He emphasised the necessity of the general investing public waking up to their rights and responsibilities. In this connection he said :

Even if all those amendments are carried out the millennium in banking will not be reached. There are no panaceas to replace prudent management. As long as there are shareholders indifferent to their real interests and clamouring for larger dividends, depositors who will not make enquiries into the stability of the concern if they get a larger percentage of interest, bank managers either weak enough to submit to the Siren of ambition and invest their funds in second or third class securities, or who are entirely careless of the interest of the shareholders, banks will continue to fail and spread misery all round.

What is required is not merely the training of men as directors and managers but the education of the general investing public as to their rights and responsibilities. When this is done banks will be able to stand the strain of slumps in trade and industries and will, by gaining the confidence of investors, attract deposits and slowly increase their profits. These recent failures and disclosures need not make us unduly despondent. Whenever institutions are started in response to strong sentiment, there will not be wanting some who will use that sentiment for their own aggrandisement. Though they may go on prospering for some time, when a crisis like the present one comes, they will be found out and weeded out, but during the process they will have done an amount of mischief causing loss to many. That is the price we must pay for purchasing experience, which, if properly utilised, will surely lead to the successful growth of healthy institutions."

In order to stem the tide of pessimism which always follows in the wake of such

catastrophes, the Hon'ble Mr. Lallubhai drew attention to

the wise and sagacious words spoken by one of the most sagacious Viceroys we have ever had in this country,—Lord Hardinge,—who, in his great speech at Madras has wisely told us not to despair or to give way to gloom at the seeming failure of new enterprises, but to believe that in the long run genuine swadeshimism is bound to succeed.

It is gratifying to note that not only Indian leaders like Sir Pherozeshah Mehta and Lala Lajpat Rai—both of whom are connected with Indian banking concerns which are still flourishing—but also representative European merchants are pointing out that there is no reason for despondency and that crises of this kind have occurred in all countries. Thus, the Hon'ble Mr.



The late Hon'ble Mr. Dayaram Jethmal, the first Sindhi Congress leader,

James Currie, President of the Punjab Chamber of Commerce, said at the annual meeting of the Chamber held at Delhi during this month (February) that he was convinced that the present re-action was merely temporary, and that Swadeshi Banks would again come to play an important part in financing trade. The Hon'ble Mr. Nicholas, Chairman of the Karachi Chamber, made the following striking remarks in the course of his recent lecture referred to above:—

The sudden shrinkage of credit which is so essential to modern business methods is the only natural consequence of all great crises and is due to the distrust and suspicion engendered by the panic which follows all commercial upheavals of such magnitude. That confidence will be restored and trade resume its normal course is certain; but the process is necessarily slow.....Particularly in all small towns and even in the larger villages the Swadeshi Bank is required.....The European Bank cannot do—its organisation is too expensive to operate small branches, and it would lack the necessary knowledge to do the class of business required.....That the Indian is capable of becoming a successful banker no one can for a moment doubt. His intelligence is in no way inferior to Western nations. All he wants is the training not only in method but that the very strictest rectitude is essential in all he does. I feel confident that Swadeshi banking has a great future before it—a future on which the proper development of this great country is dependent.

It is to be hoped that the spirit of robust and healthy optimism which characterised the proceedings of the Conference in this connection will soon pervade throughout the length and breadth of the country. As the President pointed out, energies should now be directed to finding good out of the evil. A more thorough investigation into the situation and the causes which contributed to it than was for obvious reasons possible at the Conference is absolutely necessary. Hence it is pleasing to note that the Hon'ble Sir G. M. Chitnavis will move a resolution in the Imperial Legislative Council on the 25th of February, recommending

"to the Governor-General in Council the desirability of appointing a committee composed of persons with judicial and commercial experience to inquire into the causes of the recent Bank failures and to report what, if any, measures are desirable to regulate and control banks and banking business in this country."

Amongst other notable features of the Conference were the resolution embodying the suggestion of the Conference regarding the question of the proposed Banking Legislation, and the resolution welcoming the scheme recently put forward by Sir Fazalbhai Currimbhai for an All-India Commercial Congress. The latter subject received particularly great attention. Sir Fazalbhai, in supporting the resolution, said that no thought of rivalry with or antagonism to the Conference movement had ever crossed his mind. He expressed his belief that there was ample room and work at present for the two bodies. The proposed Congress would be the means of creating and stimulating interest in the work of the Conference amongst

classes who had not hitherto come within its influence, being specially designed to be the mouthpiece of the Commercial Community. Sir Fazalbhai disavowed any intention to exclude European organisations.

THE SOCIAL CONFERENCE.

The Karachi session of the Indian National Social Conference, too, attracted far more attention than usual. It is a regrettable fact that in recent years public interest in the social reform movement has been declining in India. This retrograde tendency finds expression every year in the indifference of many of our public men and Congress delegates towards the Social Conference, a fact which obviously led Lala Lajpat Rai to observe at the Calcutta session of the Conference in 1906 that the country should not recognise as its true leaders those who kept themselves aloof from the social reform movement—a statement which evoked loud applause from the vast assembly.

CONGRESSMEN AND THE SOCIAL CONFERENCE.

Here at the Karachi session most of the Congress delegates were conspicuous by their absence, though the Conference was held immediately after the Congress as usual and the Congress delegates had not yet left Karachi. This led a Bombay paper to observe vehemently:

"The attitude of most of the Congress patriots to the Conference has always been one of indifference; and if they sometimes cared to be present at its sittings, they did so as if they were conferring an obligation on somebody whose duty it was to run the Social Conference, which is generally treated as the Cinderella of the Christmas gatherings...It argues a lack of perspective on their part and an assumption that political progress is independent of social justice. It is here that they are doing a great disservice to the country, unwittingly let us hope... No appreciable political progress can be achieved so long as the social organism is defective and contains the germs of disintegration."

Many Congressmen have evidently forgotten that in the eighties when the Congress was started so much importance used to be attached to social reform as the basis of true and lasting progress that the Father of the Congress first proposed that the Indian National Congress should be a social and not a political organisation, though he was not led to give preference to social propaganda because of its relative superiority. It will be remembered that Lord Dufferin, the new Viceroy of India

then, before whom Mr. Hume placed his proposal for consideration, expressed himself in favour of a political organisation; and Mr. Hume and other leaders accepted Lord Dufferin's scheme.

RELATION OF SOCIAL TO POLITICAL PROGRESS.

It seems that the waning interest of the educated public in work of the social conference is due to the fact that the close relation between political and social progress is not realised as fully now as before. Attention may therefore be drawn to Sir Narayan Chandavarkar's observation on the subject in the course of his inaugural address at the Karachi Conference.

It is social reform which will be the true basis of economical and political progress, and hence economical and political progress must go hand in hand with the progress of the Social Reform movement. To avoid misunderstanding I may state that I am myself an advocate of political reform, but I feel very strongly that social reform must be attended to give a solid foundation to our progress in other direction.

It is noteworthy that the venerable Dr. J. T. Sunderland, President of the Theistic Conference and an old and tried friend of India, gave the same message at the Social Conference. In the course of his inspiring speech the eminent American divine said that,

Proper social advancement was fundamental to political advancement and it must go hand in hand with industrial advancement. He had attended the meeting of the Congress and was in full sympathy with its splendid work. Men from different provinces, following different religions, belonging to different sects, working for greater political liberties, ought to be supported by all, and it was but proper that in that pandal the Social Conference was held. The two must go hand in hand for the true progress of the country. Unless there was social progress, political or national progress could not be made permanent.

Even the *Englishman* of Calcutta realises the tremendously far reaching effect of the Social Reform movement on the political progress of India, though in its own peculiar way. In the course of its comments on the Karachi Congress it observes:—

If it should happen that in future, as seems not unlikely, the whole of the Congress machinery should fall into the hand of the social reformers, then the Congress may become a body that demands serious consideration; for it will be the centre round which will gather all the forces now making for the disintegration of Indian society. Obviously the break-up that threatens cannot but have a most important bearing on Indian politics. A future Congress may

restrict itself to passing resolutions on social problems, but every step that is taken towards social unity in India must add to the difficulties of Government. The British in India may not have consciously acted on the Roman principle of "Divide and rule," but the fact that divisions did exist certainly helped very largely towards ensuring orderly administration. Hitherto all propaganda in India have been killed by caste divisions and racial animosities, but when the divisions and animosities have gone there will be room for crusades on a most gigantic scale, some of which may take directions which will tax every energy of the Government to control. Even what seems on the surface a beneficial enterprise may have its dangers when eagerly embraced by 315 millions of people.

It is to be fervently hoped that all Congressmen will follow the example of Mr. Bhupendranath Basu who took a leading part in the last Social Conference as usual and that the noble work of the Social Conference will in future receive cordial and whole-hearted co-operation at the hands of Congressmen in all parts of India. The resolution of the Conference to re-organise the work during the current year by means of establishing a net-work of District Associations throughout India will afford them an excellent opportunity in this direction.

WHY THE KARACHI SESSION WAS NOTABLE.

Foremost amongst the causes which brought the Karachi Session into unusual prominence was the presence and personality of Sir Narayan Chandavarkar, Kt., General Secretary. Owing to bad health Sir Narayan has not been able to attend the meeting of the Conference for several years. Karachi was therefore fortunate in having secured the presence of the distinguished General Secretary. His presence and his remarkable inaugural address lent the session an importance all its own. He took active part in the Theistic, Depressed Classes and Shuddhi Conferences as well.

His inaugural address was an original and weighty one and has attracted very great attention. His idea of drawing the attention of the country to the bearings of the two great problems of the day—the Swadeshi Banks failures and the South African problem—on the existing social conditions of India, is quite timely. As a Bombay paper says, "what is most remarkable about the address is the enunciation of the grand principle that the two subjects mentioned above might seem at first sight economic and political problems, but they are really social problems."

A STRIKING PERSONALITY AND A
REMARKABLE SPEECH.

Another feature of the session was the striking personality of its venerable President, Rao Bahadur Dewan Kauramal Chandanmal. He is the oldest and the foremost social reformer in Sind, having taken a leading part in the movement for nearly half a century, as the following extract from his Presidential address at the First Sind Social Conference held at Sukkar in 1908 will show:—

Of these and other subjects I wrote forty years ago. Who could have thought then that the ideas I gave so long ago would receive the recognition they do to-day? Yet believe me, not a word of what is said or written in the spirit of unselfish service goes in vain; our strivings are sure to have results soon or late. Sow the seed and rest assured, in time, in God's good time, the seed shall be a thousandfold. Let this thought sustain you in your strivings for Social Reform. Remember further that social reform is the basis of national greatness.

Unlike the Congress and other Conferences, it is customary for the Social Conference to select as its President the leading social reformer of the Province in which it is held, the reason evidently being that such a man will be able to treat the subject of social reform in his address in such a way as will be consistent with the situation in the Province in question in this regard. It was therefore but natural that this Grand Old Man of Sind should have been selected for the honour. But, as Sir Narayan Chandavarkar remarked in proposing him to the chair, Dewan Kauramal, though not so well-known to the Indian public as some other social workers, is undoubtedly one of the greatest, oldest and most earnest social reformers of the day. It is not often that the Indian Social Conference has had for its President one who has been actively committed with the social reform movement for half a century, and who has in such a large measure shaped the progress of the movement in his province.

The Presidential address of Dewan Kauramal fully sustains his reputation as a great and sound thinker.

The message of this G. O. M. of Sind to the country may be summed up in two words: *Emancipation* and *Righteousness*. In the course of his address he said:—

The immediate work before us is that of *emancipation*: emancipation of ourselves from the fetters of castes and anti-castes, of our women from the

fetters of ignorance, superstition and prejudice, of the widows from their enforced widowhood, of the depressed classes from their many disabilities and their main curse which is 'untouchableness,' of children, boys and girls of tender age from the degenerating effects of early marriage, and of minor girls from the hands of abandoned people.....

The questions of social reform are not merely questions of national or racial temperament to be solved according to our sweet will, but are at bottom questions of eternal justice and injustice, righteousness and unrighteousness, *dharma* and *adharma*. The Jewish Prophet has said that righteousness exalteth a nation and that has been the burden of India's scriptures and civilization, which emphasize again and again that *dharma* and *dharma* alone availeth in all things, in politics, social life, etc. It is this ancient consciousness of *dharma* that must be revived to-day, at this very moment, in all of us, and in the life of the nation, and once this is done properly, all these political, social and industrial problems will be solved in no time. After the manner of that great sage of the Greeks, Socrates, I would say to the Reformer 'Reform thyself first.' All true reform begins with the self which has to be reformed, re-created and re-generated by the new and holy life that comes from God alone, and it is after that is done in a real manner the reformer can go on his healing mission. Above all, we stand in need of character and the more of it we have, the more will the cause of social reform spread. It is said by no less a Prophet than Jesus Christ 'Seek ye Righteousness first and all these things will be added unto you.' Let us all seek this *Righteousness*, this *dharma* first and all these things will be added unto us.

Special importance attaches to the portion of Dewan Kauramal's dealing with the question of Caste in view of the recent address of Mr. Justice Beaman of Bombay on "Seed Capsules of Thought," in the course of which this eccentric Anglo-Indian thinker strongly supported the caste system and told his hearers that "this glorious institution," founded by their great ancestors, had survived the shock of ages and that therefore they should do their best to preserve it. On this subject, which Dewan Kauramal treated at great length, he said:—

The caste-system which like a deep-seated cancer is eating up the very life-blood of the Hindoo Society is the greatest curse of the nation. It has broken up the Hindoo Society in thousands of pieces, each piece cribbed, cabined and confined most completely in a perfect blood-tight compartment, each equally exclusive, the lowest as well as the highest and thus necessarily selfish and self-seeking. Of all the artificial divisions made by man, blinded by the pride of brains, birth and blood, perhaps no other division has been so cruelly complete and on a scale so large as this by caste, based on birth and blood. It is a most rebellious sacrilege against the spiritual teachings and example of the ancient Aryavarta, against the noble and exalted precepts of Bhagwad-Gita. Politically, socially and religiously it is this institution that has been till now the most prejudicial to the best interests of the country. In addition to all these, this unbrotherly division is a great sin against Divinity and Humanity.

and as a punishment for this iniquity the Hindoo Society has been cursed with a blighting and withering curse, which has made it shrink abnormally, out of all proportions to its previous grandeur and magnitude and has presented the world with a sight unwitnessed ever before, the sight of one of the greatest and mightiest communities of the world, one of the most spiritual and intellectual of all, a community which in spite of frightful ravages of plague, famine and degeneration which carry away millions every year numbers no less than two hundred and odd millions of people, being the greatest slave-society of the world, both socially and politically.

IMPORTANT RESOLUTIONS.

The importance of the session was greatly enhanced by a number of resolutions of vital importance passed by the Conference. Foremost amongst them was the one relating to monogamy. The Conference has always condemned polygamy but before this session this question occupied a subsidiary place in the omnibus resolution. The question was suddenly thrust recently into prominence by the bigamous marriage of a veteran social reformer. Sind became very much agitated over it and the Amil community of Hyderabad Sind approached Government to make polygamy illegal in the community. The Karachi Conference forced monogamy to a front place and for the first time made it the subject of a separate resolution to the following effect:—

That this Conference recommends that the Government of India be approached with a request to pass a permissive and not compulsory law enabling a Hindu marriage to be registered and declaring such registered marriages to be monogamous.

The Conference made some important suggestions in connection with the question of the protection of minor girls, which is now engaging the attention of Government, one of them being that the age of consent be raised from 12 to 16. The Conference also passed a resolution earnestly requesting the Government of India to pass a special legislation with a view to place beyond doubt the validity of marriages between Hindus of different castes and sub-castes. Mr. Basu made a stirring and eloquent speech in support of this resolution; and referring to his Bill he said that after the bitter experience he would be satisfied if the measure proposed by the Conference was passed.

SIND AND THE SOCIAL, THEISTIC AND TEMPERANCE CONFERENCES.

So far as Sind is concerned, the Social

Conference was of far more practical significance than any other of the Christmas gatherings held at Karachi. The reasons are, firstly, that the first two makers of Modern Sind—the late Rao Bahadur Dewan Nawalrai Showkiram and the late Sadhu Hiranand Showkiram, B.A.,—placed social reform in the forefront of their programme for the uplifting of Sind; and secondly, that in Sind the public mind has in recent years been much agitated over the questions of polygamy and widow remarriage. As stated by R. B. Dewan Bulchand Dayaram, Chairman of the Reception Committee, in his masterly and exhaustive address on the present situation in Sind, the public mind is quite agreed in the province on the question of the prohibition of polygamy. As for widow remarriage a section of the public does not see eye to eye with social reformers, evidently because of the comparatively good and humane treatment accorded to widows in Sind.

In this province the Social Reform Movement is very closely allied to the Theistic, Temperance and other movements of the same kind by reason of the fact that the two Sindhi leaders—and their successors have followed the same policy—worked simultaneously for the social as well as the temperance, educational and religious reforms as being integral parts of one and the same mighty movement—an all-round regeneration of the province. This is because these reform movements owe their origin and progress to one common movement—the Brahmo Samaj.

Sind was therefore quite prepared for the messages of the Social, Theistic and Temperance Conferences. The Social Conference has in fact strengthened the hands of the local social reformers a great deal. The problems of depressed classes, early marriage, unequal marriage, foreign travel and caste restrictions are not keen in this province, and in these respects Sind is far better situated than any other province in India. But the Social Conference has given much impetus to the reform movement in regard to Monogamy, Widow Remarriage and the extinction of *Nautch*. Sind will watch with very keen interest the response which the Government makes to the request of the Conference for legalising monogamy by passing a permissive law enabling Hindu marriage to be

registered and declaring such registered marriages to be monogamous. If the Government should feel at a loss for a Hindu community ready and anxious to take advantage of the proposed law—I may point out the Amil community of Hyderabad Sind, a community in which monogamy has for all practical purposes prevailed for generations—the Panchayat of which has resolved to move the Government direct on the subject. As soon as the Hyderabad Amil Panchayat takes benefit of the proposed law, other Panchayats will quickly follow suit, as the public sentiment in favour of monogamy is growing very rapidly. As regards Widow Remarriage certain popular misconceptions find favour in Sind, and hence R. B. Dewan Bulchand and R. B. Dewan Kauramal treated the subject fully in their addresses. Sir Narayan Chandavarkar, too, in his concluding speech spoke with great feeling on the subject and successfully met the various objections of the opponents of the reform. His calm and cogent reasoning was effective and his words of wisdom will no doubt help materially in removing the wrong notions on the subject.

Since the day of the two reformers Sind has followed their lead by taking an uncompromising attitude against Nautch. In fact the evil custom had almost died out when it received a new life by the visit to Sind last year of a certain Professional female singer. Hence a special resolution was passed on the subject, and Sir Narayan spoke very strongly in denunciation of the evil and exhorted all classes of the community not to budge an inch from the unqualified condemnation of Nautch and Nautch girls. Sind had anticipated the efforts of the Conference for the reorganisation of its work by the establishment of the Karachi Social League, of which Professor S. C. Shahani, M.A., is the President. The problem of dowry system had been pushed into sudden prominence of the Conference by the suicide of a Bengali girl, Snehalata, as a victim to a custom which has long been eating into the vitals of many sections of the Indian community. The subject did not receive special attention at the hands of the Conference, and was out of the subjects included in the miscellaneous resolution. Sind is, however, at least as much at fault in this respect as Bengal; and the President did not forget to mention that

"this system has brought ruin in its train to many families." No parallel case of suicide with the avowed object of warding off the crushing weight of the custom have occurred in Sind. But tales no less tragic can be told in numbers, in which the system has caused endless misery in the Amil community of Hyderabad particularly. The system is spreading in the province; and it is to be hoped that leaders will lose no time in checking its growth and rooting it out.

The theistic (Brahmo Samaj) movement in Sind has received a new awakening at the hands of the Theistic Conference. Sindhi Brahmos have come to realise more fully than before that their movement is a part of the mightiest movement of the new century—the movement of reconciliation and ultimate unification of humanity under the one common banner of the One True God. This universal aspect of the Theistic movement was brought into special prominence by the fact of a distinguished theist of the west having presided at the Conference and by the decision of the Conference to take immediate steps for the holding of three sessions of the World Congress of Religious Liberals in India this year. Sindhi Brahmos have also come to realise that great as have been the services of their leaders to Sind in various spheres, still more is expected of their successors. The Theistic Conference also served to draw the attention of the general public in a special measure to the distinguishing features of the theistic movement, which invest it with so much importance in regard to the ultimate unification of the East and West and the harmony of the world religions. The Temperance Conference has brought to the forefront the question of reorganising temperance propaganda throughout the province and conducting the work with the energy and enthusiasm which characterised the movement in its first days and distinguishes it now in Sukkur. In this connection the remarkable fact may be noted here that the work of the Sukkur Reform Association under the leadership of Mr. Virumal Begraj has been so successful that the Excise Report for the Bombay Presidency states that Sukkur is the only district in the Presidency where temperance propaganda has caused appreciable fall in excise revenues.

THE THEISTIC CONFERENCE.

The Theistic Conference is now twenty-



SOME DELEGATES AND MEMBERS OF THE RECEPTION COMMITTEE,
ALL-INDIA THEISTIC CONFERENCE, KARACHI, 1913.

First Row (from left) :—Revd. Bhai Manilal Parekh, B.A., Secretary, R. C., and local Minister, (3rd).
Second Row (from left) :—R. B. Dewan Tarachand, Chairman of the R. C. (4th) ; Mrs. J. Stannard of Egypt (5th) ; Sir Narayan G. Chandavarkar (6th) ; Revd. Dr. J. T. Sunderland, President of the Conference (7th) ; Miss Sunderland (8th).
Third Row (from left) :—Dewan Pribhdas Shewakram, General Secretary, (5th) ; Mr. Hassaram Vishindas, Secretary, R. C., (6th).

six years old and has in the past attracted much attention. For amongst those that have contributed to its success hitherto are several of the great men of the time—men like the late Maharshi Devendra Nath Tagore, Messrs. P. C. Mazoomdar, G. M. Ranade, A. M. Bose, Sir R. G. Bhandarkar, Pundit Shiva Nath Shastri, Sir Narayan Chandavarkar, Mr. Ravindranath Tagore, H.H. the Maharaja Gaekwar of Baroda and H. H. the late Maharaja of Mourbhunj. But the Karachi session was admittedly a greater success than any previous session. To this success the small but enthusiastic Brahma community of Sind contributed by sparing no efforts to make the session a memorable one. With this end in view it placed in the forefront in September last

the idea of having the Revd. Dr. J. T. Sunderland, M.A., D.D., as President. The financial assistances of His Highness the Maharaja of Cooch Behar also deserves special mention in this connection.

The most outstanding feature of the Conference was the remarkable personality of its venerable President. Dr. Sunderland is an eminent Unitarian leader of America, who moreover bears unique reputation in the United States as a friend of India.

Another notable feature of the Conference was the presence of Mrs. J. Stannard of Egypt, who is touring in India along with Mr. and Mrs. Gaitsinger of America as the representative of the Bahai movement. Bahaim is very closely allied to the New Dispensation movement of the

Brahmo Samaj. Hence the Bahai leaders were invited by the Reception Committee on their arrival at Bombay. But owing to Mrs. Gaitsinger's illness Mrs. Stannard alone could be present. Her addresses at the Conference attracted much attention. The idea of the World Congress appealed to Mrs. Stannard very much; and she is taking steps to secure the presence of the great Bahai leader, Abdul Baha at all the sessions of the Congress.

But what brought the Conference most into prominence was its decision to take immediate steps for the holding of the sessions of the World Congress of Religious Liberals in Bombay, Lahore and Calcutta during next winter. This result was made practicable by the presence of several distinguished leaders of the Brahmo and Prarthana Somaj at the Conference.

The most striking address was the President's. He treated the subject of brotherhood from the view-point of the whole humanity. After tracing the course of civilization and the progress of brotherhood, he deplored the racial antagonism between Europeans and Asiatics which constitutes one of the greatest and most serious problems of the age. He showed the obligations of Occidents and Orientals to each other and said :—

If Europe has produced great nations, so has Asia. If Europe has given birth to great men, Asia has given birth to men quite as great. Indeed has Europe any sons who may justly be ranked as the equals of Asia's Confucius, Buddha and Jesus? Europe should not forget that she did not originate her own civilization but received it from Asia. More than that, she did not originate her moral laws or her religion. Both of these inestimable treasures are Asia's gifts to her.

During the past half century Europe has been conferring upon Asia the valuable boon of her science and those practical arts, inventions and industries which grow out of science. For this Asia may well be grateful. But there is little for boasting on Europe's part, for surely it is time for her to be making some return to the older continent for the priceless boons of her own civilization, her own moral laws and her own religious faith.

What is needed is for Europe and Asia to lay aside their antagonisms, to join hands in carrying forward science still further, and to co-operate in every way possible in the work of uplifting the world.

THE TEMPERANCE CONFERENCE.

The special feature of the Karachi Session of the All-India Temperance Conference was the eloquent and instructive Inaugural Address delivered by Dr. B. C. Ghosh, M.A., M.B., of Calcutta, on

the harmful effects of alcohol on the human body. Dr. Ghosh treated the subject from the medical standpoint; and he clothed his ideas in such popular language that his address created very great impression. His able exposure of the utter hollowness of the popular misconception that alcohol acts as a tonic after mental exertion or produces wholesome warmth in the human body was very impressive. Education of the public on these points is so essential to the progress of the temperance movement that it is to be hoped that the new departure will be followed in future. The President, the Hon'ble Mr. (now Justice) T. V. Sheshagiri Iyer, followed the example of Sir William Wedderburn in giving a brief but none the less striking and thoughtful address. He made the following important suggestions as to the lines on which the assistance of Government should be asked for:—

(1) The time has come when Government should at least restrict the number of licences and the quantity to be sold during fairs and festivals. These are religious observances in this country; and it is the duty of the Government to see that on such occasions people are not tempted to indulge in drink. If the withholding of licences altogether is impossible, it should at least be possible to limit the amount of liquor within very narrow limits. I am glad to learn that here in Karachi the authorities have issued instructions to close all liquor shops during the Holi festival. I hope that other Governments will follow this good example.

(2) The principle of local option should be given to the people. I have heard it said that such a system had not worked well in England and will be a failure in India. I can see no difficulty. After all, the supply of drink should be only to meet a demand; and if seventy-five per cent of the people do not want it, I fail to see why the wishes of a minority should prevail against the majority, with regard to the introduction of a shop in a particular place.

(3) The location of shops should be far away from thoroughfares and frequented places. Their vicinity to roads tempts the wayfarer, and oftentimes the lives and properties of the passers-by are rendered unsafe.

(4) The regulations of the hours of opening and the closing of the shops should be more restrictive than now.

(5) As far as possible there should be no sale of drinks to women and to persons who are not *sui juris*. In Madras there has been a reform in this direction but Government should move on more vigorously than they have done.

The separation of the Revenue from the licensing authorities, the fixing of a maximum quantity to be sold in a day, are some of the other reforms which have been advocated.

The progress of the Temperance movement, however, does not depend solely on the attitude of Government, but in a large measure upon the people themselves.

Attention may be drawn to the following remarks in this connection made by professor S. C. Shahani M.A. Chairman of the Reception Committee, in the course of his Welcome Address—

"Increasing liquor revenue is not only an indication of mistaken excise policy, but of social and moral degradation. The task of the reformer is difficult, and his ultimate aim is a very long way from being fulfilled. "Legal regulation and prohibition"

are very useful, but religious and moral influences are essential. "No law will prevail when customs, physical grossness, and the low tone of morality, demand and favour drinking." The most permanent and constantly growing force against intemperance is the refinement of our personal feelings, of our social judgments, and of our moral and aesthetic ideas; and the most effective aid to temperance is the constant refinement of feeling and the creation of public opinion through education.

HASSARAM VISHINDAS.

NOTICES OF BOOKS

I. *The Custom of the Country*: by Edith Wharton. Macmillan and Co., 1913. Price 2s-6d. Empire Library.

This is a novel describing the career of an American girl, Undine Spragg, the daughter of a provincial merchant. In early youth she ran away with a vagabond, but the secret marriage they contracted was soon annulled, and the beautiful Undine, whose sole ambition was to shine in the best society, moved on with her parents to New York, where she succeeded in winning the hand of Ralph Marvell, belonging to one of the oldest and most aristocratic families of New York, but his comparative poverty and refined and intellectual tastes soon made her tire of him, and she began to live with Peter Van Degen, a dissipated plutocrat who was related to Marvell through Peter's wife Clare, but finding Peter unwilling to divorce Clare for her sake, Undine turned Roman Catholic and for the third time married a French Count, Ralph Marvell having facilitated the step by committing suicide. The French aristocrat was a cultured gentleman and his interest was not confined like Undine's, to fine dresses, big houses, balls and theatres, and so Undine soon grew unhappy, and returned to her first love, Elmer Moffat, who had by this time grown immensely rich, by daring and unscrupulous speculations in Wall Street. The book ends with a description of the first ball given by the newly married couple in their brand-new palace, but as we leave the book we learn that already the germ of discontent had been sown in her by the news just brought that though she had married one of the wealthiest men in America, she could not, like one of her childhood's friends, be the wife of the Ambassador at the Court of St. James, as she was a divorced woman.

Parts of the story give us glimpses of a society in New York and Paris which must be sickening to Indian readers, but the finest touches are associated with Ralph Marvell and an undercurrent of romance is furnished by the love which once subsisted between him and his cousin Clare, both belonging to the same refined, honest and cultured stock of old Americans, whose traditions and even prejudices were formed before New York was overrun by vulgarly millionaires. The authoress can write finely and well, and her analysis of Ralph Marvell's gradual disillusionment, and

of the psychology of Undine's mind, do her great credit.

The title of the book seems to have been taken from the following dialogue (pp. 205-6): ".....the average American looks down on his wife.....How much does he let her share in the real business of life?.....It is normal for a man to work hard for a woman,—what's abnormal is his not caring to tell her anything about it." "To tell Undine? She'd be bored to death if he did!" "Just so; she'd even feel aggrieved. But why? Because it's against the custom of the country."

To some readers of the novel it would rather appear that the custom of the country is Divorce. The frequent references to the state of Dakota—which appears to be the haven of all divorce-seekers—would seem to suggest that the facility with which marriages can be broken and divorced women rehabilitated in society has been reduced to a fine art in some parts of America. Even the hypocrisy which has been well said to be the homage which vice pays to virtue seems to be unnecessary in that advanced and progressive country in the relation between the sexes.

II. *The Horoscope*: by John Law: Thacker, Spink and Co, Calcutta.

The authoress, who writes under the pen-name of John Law, is well known to Indian readers as the writer of the "Glimpses of Hidden India." In this book she tries her strength in a new line of literary effort—to wit, fiction. The *Horoscope* is the simple story of a Buddhist family in Ceylon, the descendants of ancient princes of the land, now living the circumscribed life of gentlemen farmers on their estates. Delgama, the father, died leaving two sons, of whom the elder, Banda, turned Christian, married the daughter of the Ceylonese aid-de-camp of the Governor, and grew very rich by unearthing and selling priceless jewels buried in Anuradhapur, and led a rather fast life, while Tikri, the younger, became a Buddhist monk. After a mad career lasting for six years, Banda died of hydrophobia, as foretold in his horoscope, and Tikri, who had become the Monk Ananda, returned to his holy meditations. Though there is not much of what is called 'go' in the story, the authoress succeeds to a large extent in reproducing the placid, gentle and spiritual atmosphere of the land of palms and

cocoanuts. The industrious labourers on the plantations, the white-robed monks, the European Colony at Colombo, the all-encircling palms and the sea, and above all, the gentle but severely logical tenets of the Buddhist faith,—have all been described with insight and understanding. The sympathy which the authoress feels for the people of the land and her strong disapproval of the many political and other evils they suffer from, are evident throughout. The book is well bound and nicely printed, and should prove entertaining and informing to Indian readers.

III. *The Fox with the Golden Tail*: by G. Subramania Bharati, 1913. Price 0-1-0.

In this brochure the theosophic movement under the leadership of Mrs. Anne Besant is held up to ridicule in the guise of a thinly-veiled allegory.

IV. *Modern Ignorance : Kamala Printing Works, Cocanada*. 1913. Price Re 1.

It purports to be a complete refutation of theosophical teachings.

V. *Child's Simple Grammar*, by Nagendra Kumar Chanda. 12, Malitola, Dacca. 1913. Price 6½ annas.

In this Grammar, instead of the definition being illustrated by examples, the opposite method is adopted, and the definitions are evolved from simple examples.

VI. *A Rosary of Literary Wisdom*: by T. C. Pandit, Ahmedabad. 1913.

This is an anthology of select passages in prose and verse culled from the vast field of English literature. It is likely to be of use to writers, journalists, and orators. The binding is good, the printing fair, but the paper is decidedly bad.

VII. *Rise and Spread of Individualism in India*: by U. K. Oza, Rajkote. Price annas eight.

Under this title the writer treats us to a dissertation on the growth of individualism in our political and social life as the result of British rule and the introduction of Western civilisation. The style is somewhat pompous and the ideas are rather crude, but the subject is well worth handling by a maturer writer.

VIII. *Indian Administration*: by V. G. Kale, Professor, Fergusson College, Poona. Price Rs. 1-4-0. 1913. (298 pp. with Index).

This is a fairly big book of a type with which we are becoming happily familiar. It deals with the machinery of British administration in India, and draws liberally upon Government reports and blue books and gazetteers and the speeches and writings of eminent Indian publicists. The Government of India, the provincial governments, local self-government, public works, law and justice, education, police and jails, finance, medical relief and sanitation, are some of the subjects discussed. While intended as a text book for the Intermediate Arts Examination of the Bombay University, it professes and rightly, so far as we have been able to judge from a bird's-eye-view of the various chapters, to be something more than a text-book, 'not undeserving the attention of the initiated'. It is sure to be widely appreciated, written as it is by one of the ablest Indian educationists of the Deccan. Considering the mass of useful matter it contains, the price is decidedly low.

IX. *In the Beloved City He gave me rest*: by E. G. Cheyne. Oxford, 1913.

This is a collection of poems by a childless lady

who has lost her husband, and dearly cherishes his memory. Many of the poems evince a strong spiritual fervour.

P.

Sreemat Sankaracharya O Sankar Darsan, i.e. The Lite and Philosophy of Acharya Sankara in Bengali by Mr. Dwija Das Datta M.A. Printed and Published by Babu Rai Mohan De at the Sinha Press, Comilla.

The book has been priced at Rs. 2. Taking the Size of the book into consideration and its importance we cannot say that the price is too much.

The author began the work 25 years ago and published some essays and lectures so much so that Prof. Maxmuller quoted from him in his Six Systems of Hindu Philosophy. But through press of business he could not finish the task. He regrets and our heart bleeds for him that at this advanced age he is to do the work singlehanded. How we wish that his son helped him in this noble work of illumination. But Heaven decreed otherwise.

Before we read this book we knew Sankara to be a system of Philosophy only; now we find he was a person also. The first question is about the years of the great master at the beginning of his career. When we find the mother pressing the son of 7 summers only to marry and beget children or see Sankara like a veteran address Sanandan who having already completed his Brahmacharya had travelled far and wide in search of Saints and Gurus and call him "my son," "my boy," we are tempted to think that there has been a mistake somewhere of 20 years in transcription or some enthusiast interpolated the script in imitation of the Bible where we meet the boy-Christ in the Synagogue discussing matters spiritual with the Pharisees. At the time of Sankara Christianity prevailed in his birthplace.

There is much appreciation in the book both of the personality as well as of philosophy of the Acharya and appreciation is the best part of interpretation. But in two points the author has successfully combated the position of the great Teacher. The first is Sankara's unquestioning acceptance of the authority of the *Shruti*. On behalf of Sankara we may offer this suggestion that there would be no harm if the *Shruti* is taken to be the repository of the experiences of the Rishis—personal experiences of course, thereby abandoning the impersonal character of the *Vedas* altogether. Philosophy not to be airy speculations merely must begin by explaining and systematising human experiences. But who or what would decide that the *Shruti* is such a repository? The most expert of gymnasts can not stand on his own shoulders. One final court of appeal must be our reason or *vada* (वादः) as our author would have

it. Sankara himself was conscious of the drawback of his position. "Men in general," regretted he, "depend too much on others. They would not think independently. The old exegetes have hoodwinked them so much that they would not accept a new interpretation if we offer one." So he yielded to the popular prejudice. The second point is as to the *Sudra's* right to *Brahmajnanam*. Here also the Guru has come out only the second best because both his philosophy and his authorities were against him. By hook and crook he tried to support the popular view and decided against the *Sudra*. What has struck us most in this connection is Sankara's candour in putting the opponent's case in the strongest possible light. We doubt whether his enemy would do better such that he has not been able to meet it fully. Worsted in the contest he has not failed in doing

justice to his opponent. It will not be out of place to remark here how the mightiest and best among us are as weak as the weakest before popular prejudices. However, to us the question has lost all its interest. There are no Sudras in modern India. If there be any, they feel no yearnings for Brahmajnanam. When they will feel it they will take good care to prove that they are not Sudras. The most timid of them will not lack authorities to support their claims that they are at least Vaisayas. And there would be no Kumarila backed by King Sudhanna to break their heads. Those days are gone never to return. Who cares now-a-days a brass farthing for the Shastric verdict as to our rights and duties?

The first four chapters of the book deal with the early life of Sankara—his birth and parentage, his education and devotion to his mother and how he obtained permission to become a Sannyasi, his discipleship and attainment of Samadhi or beatitude, together with an account of his contemporaries, notably of Mandan Misra and his wife Ubhaya Bharati and Kumaril Bhatta and of his own disciples—accounts which are always so covered with the halo of legends that it is almost impossible to distinguish fact from fiction. There are some interesting anecdotes informing us how Sankara felt for humanity and served it, not by a mighty intellect only but by heart also. In the fifth and sixth chapters there is an elaborate discussion of Sankara's philosophy in its various aspects such as Monism, the place of Dualism, the nature of Evidence, proofs of the existence of Self, Cause, Effect, Pancha Kosha, Transmigration of souls and the refutation of Charvakism and Buddhistic Sensationism, among many other things. All these questions have been discussed with profuse quotations from Sankara's Commentaries. One is scarcely able unless he reads the book to form an adequate conception of the amount of erudition, the result of a lifelong study of and devotion to the Hindu Shastras as well as Western science and philosophy, the learned author has brought to bear on these questions. No one will fail to profit by the perusal of this treatise. We have been pained to find that the author has shown some confusion in determining the real nature of Idealism. Though he says according to Sankara "all things past, present and future that exist, exist as objects of consciousness—Brahman is, above anything else, a knower and nothing exists apart from Brahman. Everything that is a manifestation of Brahman" (p 70-73), yet he opines, how we cannot imagine, that "Sankara was not an Idealist"! (p. 132) Sankara has never given the "phenomenal" world an existence independent of Brahman. That would amount to dismantling the whole edifice of Sankara's System of Philosophy. When Sankara was asked to give the points of distinction between his system and that of the Buddhists he did not say that the latter based the world on *vijnanam* (though there is a world of difference between his *vijnanam* and theirs) but their

bijnanam was transitory and many—विज्ञानवादी
सचिक्रमं धामहीकरति वदुत्वेषा। वेदान्तवादी शिरसि विदे-

केतपीषकारेति महात् विषे षः। On the other hand the author has named together the Buddha and Berkeleyan systems as well as those of Hume and Mill in such a way as to convey the idea that there is no difference among them (p. 133). It is true, Sankara pressed an objective world on the Buddhistic sensationism (p 182) (*Vijnana* theory of the *Madhyamikas*), but with equal cogency he refuted the objectivity of the *Vaibhashikas* by most clearly and logically proving to the hilt that

the objective world would be meaningless and quite inexplicable without a subject or knower (अपवादकः)

(p. 176). The controversies at these lower planes of subjectivism do not at all affect Sankara's position as an absolute Idealist. Of course, for him there is no way to evade the charge of abstract thinking, which is the bane of all ancient metaphysics.

One word about Sankara's Philosophy in general. The less said the better. That Sankara was a monist, rather the Prince of monists, is conceded on all hands. But the difficulty is how to account for the multiplicity that is impossible to ignore. To ignore it would be suicidal. No philosophy can hold its own against experience. And to experience the difference is as real at least as unity. The possibility of a world system means that. The reality of the manifold can not be denied however much we may try to explain it away. Any existence that we concede to the world would make it real. Because reality is the truth of possibility. Sankar acknowledged this when he made *maya* co-eternal with Brahman, however much he may have failed to accommodate them in his system. This failure has made parts of his philosophy appear meaningless. He fought tooth and nail for the unity of cause and effect, he acknowledged the absolute reality of *maya*, but fought shy of accepting its effect as equally real and conceded only a relative existence to the world. We have no doubt that Sankara was conscious of the equal reality of the element of differentiation with that of unity but in the system he built up, he could not manage to allot equal position to both. He saw the truth, but the truth could not be embodied in his system of philosophy owing to the undue emphasis on one of the elements. It is true, logically the subjective appears to be prior to the objective element but in reality when separated one from the other both become relative, losing the absolute character altogether. It is for this reason our *nirgun Brahman* has developed the philosophy of nothingness. It is indeed a hard nut to crack. If our notions on this head have been clearer it is due to the advancement science have made. From all departments of science we learn the unity of contraries. The creative energy is not undifferentiated unity. What we understand thus equipped cannot be expected from anywhere else. Our author has regretted, "it is a thousand pities that Sankara was not aware of such ideas as kinetic or potential energy, conservation and transformation of energy or of matter, otherwise he would have fared far better in his attempt to prove the unity of cause and effect." The conception of "one in many" has become easier to us through the contributions of biological and psychological sciences. How can we expect it from the ancients? The message of modern culture we shall seek in vain in the Hindu or Greek philosophy. The golden age is not behind but before us. When we say this, when we understand this, all is said and understood.

Here in passing I must remark that our author has done some injustice to the followers of Sankara by making them solely responsible for the philosophy of nothingness. The left wing of the post-Sankara Vedanta was a legacy of Sankara's *Nirguna Brahman*. The absolute existence without any absolute content dwindled into nothingness through the sheer necessity of its inner dialectics. Sankara thought that the needs of logic were met by the offer of his relative world. If he had pointed out the logical consequence of his system he must, we have not the least doubt, have corrected himself. Panchadashi and others mistook by taking the master at his word. They were quite unable to enter into the depths of Sankara's

mind—how hard he fought to make that content the world—as real as the absolute itself. Unfortunately where they took to the field the mighty voice was silent. It is to be noted that there was an undercurrent of the left wing thought in the earliest Upanishads of which Buddha was an offshoot, having been differentiated from the rest by the dint of his extraordinary personality and the result perhaps was the Buddhistic philosophy of nothingness. There was the prominent note of "Nirguna" in the Sankara philosophy and the result was the left wing of post-Sankara Vedanta represented by Panchadashi and others.

GUJARATI.

Maharaja Kanak-Kant, by Virbal H. Mehta, printed at the Gujarat Standard Press, Surat, Paper cover, pp. 32. Price Re. 0-1-0. (1913).

We have often noted in these pages the dearth of juvenile literature in Gujarati; it has to some extent been tried to minimise it by adaptations of Tolstoi's stories by Mr. B. R. Divatia. This book is another step in the same direction. It narrates in a style which children would like and understand, the story of a king who loved gold intensely and who wished that everything touched by him might turn to gold. His wish was gratified, and when he found that even his food and his dear daughter turned to gold at his touch, he realised the curse, which his excessive love of gold had brought on him. He prayed to God to be relieved of it, and that wish was granted also. The lesson meant to be conveyed is obvious.

1. *From Bombay to Bahran*, 2. *Prashnafala*, 3. *Nasihna Bheda Bharam*, 4. *Jyotish na Gupta Bhed*, 5. *Hal na Sudhara na Sapata*, by Himattal Gabubhai Master. Printed at

the Diamond Jubilee Printing Press, Ahmedabad. Prices from Rs. 0-2-0 to 0-4-0. (1913-14).

These five little books consisting of a few pages are meant to convey certain lessons. In some the writer has succeeded well and in others indifferently.

1. *Shrimad Raj Chandra, by Mansukhlal Ravjibhai Mehta, printed at the Satyavijaya Printing Press, Ahmedabad. 2nd Edition. Cloth bound, pp. 67; and 9. Price Rs. 3 (1914).*

2. *Raj Jayanti Vyakhyano, by the same author. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. pp. 234. Price Rs. 0-8-0.*

Shrimad Raj Chandra was a Jaina by religion, and during the short time that he lived, i. e., about 33 years, he accomplished work, religious, social and literary, which makes him out to be a marvel of a man. All this work has been recorded by the loving hand of his brother, Mansukhlal, who is in habit, taste, and inclination, as simple and straightforward as the deceased, in a substantial volume of nearly seven hundred pages. A howl has been raised in the Jain Community on this side of India, over the views expressed by the saintly Shrimad Raj Chandra. Some call him a heretic and some think that he wanted to found a new cult, with himself as its Acharya. Almost every line of the book falsifies this opinion.

The other book, which is a collection of speeches made by Jains and Non-Jains, at the celebration of his anniversaries, throws a great amount of light on the literary side of his work as well as the social and religious.

These books should, if they do no other good, at least serve to open the eyes of the misguided, and compel them to revise their opinions of the deceased.

K. M. J.

COMMENT AND CRITICISM.

PROFESSOR HOMERSHAM COX AND THE HINDU UNIVERSITY

Prof. Cox's article about the Hindu University which appeared in the July number of the *Modern Review*, goes to the root of the matter.

The Hindu University movement is an outcome of, or at least has received its main impetus from, the recent Nationalist Movement. The nationalist spirit is at its back.

Hindus and Moslems have attached themselves to the Universities movement with the notion that in the sphere of education at least they can satisfy their longing for national self-expression and self-assertion. This is indeed, the crucial point.

Is there any sphere of social life in which the people can be allowed to carry on organised activity independently of state interference and control?

There are those who believe that under an all-pervading and inelastic political system there can be no room for the people to organise themselves.

Even an institution most genuinely of "the people"

will be, under the present system, swallowed up by officialism. To judge from some of the recent editorials of the *Vedic Magazine*, the Guru-kul at Kangri seems to be passing through this experience. But to say that the State is too strong is only to say that the "people" are too weak. This is not the place to discuss "mob" psychology. But I believe that the "people" of India, in the sense of the vast mass of Hindus and Moslems, are sound enough.

It is their "leaders" who are to blame for want of character and lack of clear insight into the fundamental principles of public life.

In Asiatic countries, where the people have too much humility ("negative self-feeling"—Prof. MacDougall), the personality of the leader is a factor of overwhelming importance. Speaking of the Egyptians, Milner says in his "England and Egypt" that those who are easily governed are also easily led. The tragedy of Asia—of Egypt, India, China—is the lack of worthy leadership.

Now that the Hindu University seems to be slipping out of the "people's hands," is it not time to call the leaders to account?

Mrs Besant with her theosophist comrades has, most fortunately for us all, vacated the field. Pandit Madan Mohan Malaviya and the Maharaja of Darbhanga remain now, in control of affairs. It is a sign of the times that the members of our aristocracy have begun to feel their responsibility towards their country and its people. The great Baroda is indeed the most luminous star, but other members of the nobility have begun to glimmer faintly in the firmament of Indian public life. It is indeed encouraging to see Bikanir, Patiala, Nabha and Darbhanga co-operate with the representatives of the educated middle class.

But it is evident that these new recruits to the movement for national uplift can not safely be placed in positions of strategy and command. One is afraid that men like Darbhanga are most apt to play into the hands of the officials—a danger against which Prof. Cox has raised his eloquent voice in warning.

Public life in India is too much in amateurish hands. Some of the most notable leaders of the Swadeshi Movement, I know, have never read even a primer of Political Economy. "Social Reformers" are ignorant of even the rudiments of Sociology. Reformers in the field of education are steeped shrouded in the ignorance of Mediaevalism.

Darbhanga and Malaviya, who have set themselves to organise a great Modern University, have not even seen one.

Enthusiasm alone can not do service for knowledge. Streaks of sandal paste on the forehead or even acquaintance with the Shastras in the original, would not qualify a person to organise an institution for modern learning. It is even said that Malaviyaji and Darbhanga are too orthodox to travel abroad.

We have here the spectacle of a movement whose leaders have neither knowledge nor backbone to sustain and guide it properly.

For the acquisition of the requisite knowledge about

Modern Universities and for evolution from a condition of moral weakness to that of manly self-reliance, it seems necessary that the leaders of the Hindu University movement should undertake a pilgrimage to the centers of modern learning and culture.

Let a Hindu University deputation, headed by Malaviyaji himself, if possible, visit and closely inspect the great Universities of Japan, America, and Europe. The first thing the late Mikado did, when he set himself to the task of remaking Japan, was to send numbers of his officials abroad to make a first-hand study of the characteristic movements and institutions of modern civilization.

Officials can easily dictate terms to our leaders, not only because the latter have too little strength of character to withstand official pressure, but also because they are far more ignorant—in their own line of public work—than the average civilian.

Not mere enthusiasm but the expert's knowledge is necessary for the successful organisation of the Hindu University.

In conclusion, let not the "people" forget that it is their duty as well as their privilege to see that their leaders do not betray their trust. Let us call those who are at the helm of affairs sharply to account for what they do. In public life the people constitute the final tribunal. Let them awake to the sense of their own dignity and responsibility.

In dealing with the powers that be, our leaders require our support and backing. By our resolute behaviour, we become the source of their strength. By our inertness and indifference and servility we may weaken the hands and hearts of those who are in the van of the movement.

G. B. LAL (M. A.)

Research Student in Social Economics,
University of California.

NOTES

Prof Bose's recent Researches. *

It is well-known that every great scientific discovery, especially any which runs counter to any established creed, has to pass through three stages. At first it is opposed on 'a priori' grounds, as being against all established authority. This stolid inertia is the most difficult obstacle to overcome. In the second stage vague misgivings are expressed about the genuineness of the experiments. Then at the last stage, while some wonder why the thing had not been discovered long ago, others

* Bose—*Researches on Irritability of Plants*—Longmans, Green and Co. London, New York, Calcutta.

lay claim to the discovery which they had previously opposed!

Prof. Bose's researches, after passing through the first two stages, are now, we are glad to say, at the final stage of acceptance. Prof. Bose's "Plant Response" and "Electro-physiology" were published in 1906 and 1907. In reviewing these *Nature* said:

"A biologically equipped reader will experience dazzled admiration for the logical, progressive way in which the author builds up, not in words, but actually experiment on experiment, a complete functioning plant from three simple conceptions."

It then gives a list of discoveries announced in the book, which were quite un-

expected and which, if true, would be of the greatest scientific importance. These are :

"His experiments on root pressure and the rise of sap ; those by which he seeks to demonstrate that not only sensitive plants, but all plants respond to excitation by variation of turgescence and electrical state ; his comparison of the glandular structures of sundew and pitcher plants with animal glands ; his demonstration of Dr. Waller's 'blaze current' in a brominated lead plate and assertion that it cannot be regarded as a sign of life ; his demonstration on the motile leaflets of *Biophytum* of the anodic and cathodic effects of constant current, and the velocity of transmission of excitatory waves ; his comparison of retentiveness of molecular change in metals with memory." "In fact the whole book abounds in interesting matter skilfully woven together, and would be recommended as of great value, if it did not continually arouse our incredulity."

What had been regarded as incredible, seven years ago, has, as will be presently seen, become now universally accepted. Taking first the *Lancet* we find a very long and highly appreciative review of Prof. Bose's recent book—"Researches on Irritability of Plants" from which we make the following quotations :—

"His researches show wonderful similarity between the irritability of plant and animal. To record plant movements he has invented the Resonant Recorder. Practically the author has applied to the plant all the methods usually applied to the animal tissues—nerve and muscle—and with, in many respects, the same result. As in skeletal muscle, so in *Mimosa* the break induction shock is more effective than make. The latent period of a vegetal "twitch" is one-tenth of a second, the maximum contraction is attained in three seconds. Ineffective stimuli are summated ; the effect of load, temperature and many other conditions such as fatigue and different gases are much the same as in skeletal muscle. The 'death-spasm' in plant is comparable to the effects of heat on animal protoplasm. The whole physiology of motile response for the pulvinus of the plant is very like that of the motile response in the case of an animal."

In conclusion it refers to the great biological importance of these Plant Researches.

"The study of responsive reactions in plants must be regarded as of fundamental importance to the elucidation of various phenomena relating to the irritability of living tissues."

In biological science, Germany occupies the pre-eminent position and "*Zeitschrift für Botanik*" is the leading journal in the world of botanical science. It is significant that within a few months of the publication of Prof. Bose's researches that journal has given an elaborate account of his discoveries, from which we quote a few extracts.

"Bose has, undertaken to investigate by means of extremely delicate self-recording apparatus, the res-

ponsive movements of plants and has arrived at novel and interesting results. His work has the fascination of genuine originality ; the results obtained with the plants show an identity with the reactions in animal physiology. But this is not the sole object of the book. The technique of automatic registration has been carried to extraordinary perfection. He has succeeded even in making the minute leaflets of *Biophytum* record their movements ! By electromagnetic oscillation the contact of the recorder against the glass surface has been rendered intermittent, and in this manner the drawback of friction has been eliminated. The number of intermittent dots serve also to measure short intervals of time. In this manner investigations have been carried out on the movements of the leaf of *Mimosa*, under the irritation of an electric shock. With a recorder vibrating 100 times in a second, the latent period of the leaf of *Mimosa* has been found to be .08 second. The value of the latent period is shown to depend on the strength of the incident electric shock, on temperature, on the age of the plant and the season of the year.

It has been believed that any effective excitation causes the maximum response in *Mimosa*. But Bose has shown that there is a narrow range above the minimal stimulus, where response increases with the intensity. In comparing the excitability of *Mimosa* with that of a human subject he finds the plant ten times more sensitive.

Under uniform conditions, the responses are uniform. But if a sufficient period of rest be not allowed, the plant shows fatigue, as evidenced by enfeebled response. Under great fatigue the plant does not exhibit any response.

Sudden darkness has a depressing action on the sensitiveness. Excess of absorption of water abolishes power of response. But the capacity for the reaction is restored by the application of glycerin. Ozone increases the excitability. Alcohol causes a temporary enhancement of irritability. Ammonia induces a depression followed by insensitiveness. Sulphuretted hydrogen, nitrogen dioxide, and sulphurous acid are fatal to the plant.

Temperature has the following effects. Death ensues about 60°C. Below this, slow warming and cooling induces respectively a rise and a fall of the leaf. A sudden rise or fall of temperature acts as a stimulus.

Of very great importance are his researches on the velocity of transmission of excitation. He places the kathode, which is the point of irritation, at a certain distance from the responding pulvinus, and measures the interval taken by excitation to travel through the intervening distance. Velocity in *Mimosa* varies in different specimens from 4 to 30 mm. per second. Velocity of transmission is modified by the age of the plant and season. Under optimum condition, the intensity of stimulus has no effect on velocity. But in sub-tonic condition, increased stimulus gives rise to increased speed. Previous stimulation, however, increases the conducting power. The velocity is decreased when the interval of rest is shortened. Very noticeable is the influence of temperature. Thus, for example, the velocity is increased two and a half times by raising the temperature from 22° C. to 31° C.

In the leaf of *Averrhoa*, the velocity is from .5 to 1 mm. per second. In *Biophytum* it is 2 mm. per second. It is further shown that the velocity is greater in the centrifugal than in the centripetal direction."

Prof. Bose's researches have, in a special manner, controverted some of the theories

strongly supported by leading German physiologists. It is remarkable that within a short time of the publication of his results Prof. Bose's views should find support in the leading German review.

"Bose strongly criticises Dutrochet's theory that the transmission in plant is one of hydro-mechanical disturbance and not of true excitation. He urges that the capillary tubes will offer great resistance to the passage of water, in case where feeble deformation of tissue had been caused by mechanical stimulation. Besides excitation is induced and transmitted by means of stimulus which causes no mechanical disturbance. As regards Pfeffer's experiment of transmission through chloroformed region, Bose explains that the penetration of the narcotic inside the tissue was too slight to be effective. Haberlandt who scalded the tissue, in all probability failed to kill all the cells. Bose claims that transmission of excitation in the plant is analogous to the nervous impulse in the animal. The influence of temperature on velocity supports his view. Bose further employed the following methods which excluded the possibility of mechanical transmission.

(1) Excitation was transmitted, though the stimulus was so weak as to preclude hydro-mechanical disturbance.

(2) A portion of the conducting petiole, between the point of application of stimulus and the responding pulvinus was cooled. This retarded the transmission; greater cooling with ice completely arrested the transmission, though the excitability of the pulvinus remained unchanged.

(3) An electric current between the stimulated point and the pulvinus instantly arrested the transmission. The conducting power was restored on the stoppage of the current.

(4) Application of poison, like copper sulphate solution, on the petiole abolished the conducting power, although the pulvinus remained fully excitable.

These facts fully demonstrate that the impulse propagated in plant is one of protoplasmic excitation.

It is further shown that besides normal negative excitatory reaction of diminution of turgor there exists a positive impulse having opposite characteristics. The positive impulse precedes the negative and the speed of its propagation is more rapid. Under feeble stimulus, the positive alone makes its appearance. But under stronger stimulus the negative overpowers and completely masks the positive. In this we see an analogy with the positive and negative chemotropism and positive and negative phototropism.

The following chapters are devoted to an extended study of the Polar action of Currents. The remainder of the book contains investigation on the automatic movements of *Desmodium gyrans*. The period of a single pulsation is three minutes of which the down movement is accomplished in 1 minute 10 seconds and up movement in 1 minute 50 seconds. Electric stimulation by kathode causes a contraction, that by anode, an expansion. If water is forced into the leaflet, the extent of fall is decreased while the limit of rise is increased. In continuous and prolonged darkness the pulsations come to a stop; but they can be renewed by the impact of light lasting only for two seconds. The rigor due to cold sets in at 17° C, the heat rigor taking place at 38° C. But these limits could be pushed forwards and backwards by accustoming the plant to changed conditions.

Only a portion of the work has been dealt with in

this review. But the book contains accounts of researches which are very extensive."

The above will give some idea of the history of the efforts of a solitary worker who struggled alone against great odds and who ultimately succeeded. To whom has this success been due? Has he been helped by any encouragement offered by his University? This, we know, has not been the case. Did he have great facilities, as is offered by European laboratories? No laboratory in the modern sense existed for his special work. It is neither money nor facilities nor enthusiastic support of others that helped him. We leave it to our countrymen to draw what moral they can from his career.

Latterly the Bengal Government have helped him to some extent with grants of money, thereby earning the thanks of the public.

Professors of the Calcutta University Science College.

Of the professors selected by the Calcutta University for its science college, Dr. P. C. Ray is too well-known as a scientist of high repute and a devoted teacher who has fired many a pupil of his with zeal to follow in his footsteps, to require any introduction.

Dr. Ganesh Prasad, professor of Mathematics, Queen's College, Benares, is a distinguished graduate of the Allahabad University and also an M.A. of the Calcutta University. After obtaining the D. Sc. degree of the Allahabad University, he went to England. After taking high honours at Cambridge he studied for a year at Gottingen under Prof. Klein, reputed to be the greatest living teacher of Mathematics. To the best of our knowledge there is no Englishman in the Indian Educational Service so highly qualified in mathematics as he. We give below a list of some of his original contributions.

(1) "On the potentials of ellipsoids of variable densities" ('Messenger of Mathematics,' Cambridge, 1900).

(2) "Constitution of matter and analytical theories of heat" (published in 1903 with the *imprimatur* of Professor Klein as a memoir of the Royal Society of Sciences of Gottingen; quoted as authority in the German Encyclopædia of Mathematics).

(3) Various papers in the proceedings of the Royal Society of Sciences of Gottingen.



DR. GANESH PRASAD.



MR. C. V. RAMAN.

gen, "Mathematische Annalen" of Leipsic and Bulletin of the Calcutta Mathematical Society. The years of publication of these papers range from 1904 to 1913.

(4) Text-books on (i) Differential Calculus, (ii) Integral Calculus, and (iii) Co-ordinate Geometry.

"Mr. C. V. Raman, to whom the University have, on their own initiative, offered the Sir Taraknath Palit Professorship of Physics, graduated from the Madras University in 1904 at the early age of sixteen, receiving a first class and heading the list for the year in Science. Two years later he took his M. A. degree, being the first in the history of that University to receive a first class in the experimental sciences for the degree. He was nominated as a candidate for the Indian Finance Department and standing first in the competitive examination, received an appointment in June 1907. Mr. Raman is now just over 25 years of age and has rendered nearly seven years' service in the Finance Department. To enable him to accept the offer now made to him and devote his life to research, he has at a sacrifice to relinquish his career in a department which is the

very best paid one under Government not monopolised by the I. C. S., and in which he might in the ordinary course after 15 or 18 years additional service have risen to and held the rank of Accountant-General.

"Mr. Raman's earliest contributions to Science appeared in the *Philosophical Magazine* while he was an M. A. student. Since then he has been strenuously devoting himself to scientific research in the scanty leisure left to him after the day's work in office. The facilities generously afforded to him by the authorities of the Indian Association for the Cultivation of Science enable him to do this while at Calcutta, and during the three years he was stationed elsewhere (partly in Burmah and partly in Nagpur) he worked in his own home with apparatus loaned to him by the Association. He has published a series of 23 papers dealing with his researches principally in Optics and Acoustics. In Optics Mr. Raman has worked in the field of the Diffraction of Light and has brought to light a new class of Diffraction and Interference phenomena in which 'an obliquity effect' is shown and he has succeeded in elucidating and measuring the obliquity-factor

of Diffraction. In Acoustics, his work has opened up a new field for the experimental study of vibrations in which many new results have been obtained by him, and in which there is still room for years of work."

Mr. Debendra Mohan Bose, Professor of Physics, City College, Calcutta, passed the B. Sc. Examination of the Calcutta University in 1905 with honours in Physics and Chemistry, and was awarded Rai Amritanath Mitra Bahadur's prize for obtaining the highest marks in these two subjects. Next year he passed the M. A. Examination of the Calcutta University with first class honours, standing first in order of merit, and was awarded a gold medal. The year after he obtained a Government of Bengal post-graduate re-



MR. DEBENDRA MOHAN BOSE.

search scholarship, and proceeded to England to join the Cambridge University as a research student. After a year's preliminary study in advanced physics, he carried on a piece of research work on "the nature of the particles emitted by heated wires" under the guidance of Prof. Sir J. J. Thomson, in the Cavendish Laboratory. In 1911 he came to London and joined the Imperial College of Science and Technology. In June 1912 he was awarded the diploma of A. R. C. S. In October 1912 he obtained first class honours in Physics in the B. Sc. Examination of the London University. Only one other candidate was placed in the same class.



MR. PRAPHULLACHANDRA MITRA.

Mr. Praphullachandra Mitra possesses the M. A. degree of the Calcutta University. Proceeding to Germany he obtained the Ph. D. degree of the Berlin University, for which candidates have to present a thesis embodying the result of original scientific research.

Appointments to the chairs in the College of Science should be made for limited periods, particularly in the case of untried men, professors being eligible for re-appointment. We understand this principle has not been followed in every case.

Education and the Calcutta Municipality.

From the Government Resolution on the Census of Bengal, 1911, we learn that

"Bengal stands first among all the Provinces in India, not only for the actual number of persons able to read and write, but also for the proportion (7.7 per cent.) which they bear to the total population....."

"Of individual areas, Calcutta heads the list with one out of every three of its inhabitants able to satisfy the test of literacy."

Yet in Calcutta, one is surprised to learn from a paper read by the Hon. Mr. W. W. Hornell, Director of Public Instruction, Bengal, at a meeting of the Social Study Society, the Municipality spends for the education of its ratepayers only Rs. 70,000 per annum, the total annual expenditure of the Corporation being "now about 98¼ lakhs." This shows that the educational expenditure of the Calcutta

Corporation is not even one per cent. of its income. The Report on Public Instruction in the Baroda State for the year 1911-12 tells us that "Roughly speaking, the State spends nearly one-twelfth of its gross revenue after education." To reach the Baroda standard our Municipality ought to spend more than 8 lakhs on education.

Regarding school buildings Mr. Hornell said :—

A "Pandit" or a "Maulvi" appears, and he sets himself to establish a primary school. He looks about for a "habitat" and having found some building which is sufficiently cheap, he gets together a few pupils and if he can retain these pupils for a certain time he goes to the Deputy Inspector, and possibly to the Municipality, and obtains a grant. In 1905 the Government of Bengal pointed out to the Municipality that the Primary schools of the town were a disgrace, being dark, ill-ventilated, damp and unhealthy, and in most cases too small to accommodate the number of children attending them. A scheme was at the time proposed by which the Municipality with the help of Government should construct some 45 model primary schools but apparently this scheme was not carried into effect and the condition of the primary schools in Calcutta continues to be absolutely deplorable. The condition of secondary schools is very little better. Very few schools are situated in houses of their own, and practically none of them are accommodated in buildings constructed for schools. The Imperial Government recently made available a capital grant of a sum of 75 lakhs for educational purposes in Bengal including the proposed University for Dacca. A certain amount of this grant has gone to the University of Calcutta and some of the special capital grant for European Education which was included in the 75 lakhs will be spent in Calcutta. But practically nothing will be spent out of this allotment on schools for Indian boys and girls in Calcutta, for the whole problem of school accommodation has always been regarded as too big to touch. In Dacca on the other hand just because there has been some attempt to tackle the problem of school provision as a whole, the Government of Bengal is now proposing to spend 10 lakhs of rupees in a scheme for providing some of the schools in the centre of the town with decent sites and buildings.

What I would ask the Social Study Society to consider is whether this state of affairs can be regarded as satisfactory or even tolerable. It seems to me almost unthinkable that the citizens of Calcutta should acquiesce permanently in it. I know there are enormous difficulties, and I do not wish to preach the application to Calcutta of the practice of the leading cities of England in the matter of school provision during the last 10 years or so. But there must be schools in Calcutta and the demand for them is not likely to decrease. Are you going permanently to leave the question of school provision to chance or to the tender mercies of the central Government who have the whole Presidency to look to and who can make a shilling go about as far in the Mufussal as they can make a £190 in Calcutta?

As Chairman of the Improvement Trust Mr. Bompas assured the Society that when the suburbs were cleared he would

always make a point of reserving a portion of the opened suburbs for primary schools.

When we know that in Calcutta only 51·6 per cent of the boys and 26·8 per cent of the girls of school-going age are actually at school, we can guess what room there is for the extension of education in the capital of Bengal, the former capital of India, and the city which claims to be the first in this country.

Lynching in U.S.A.

The Crisis gives the following table of colored men and women lynched without trial in the United States of America :

1885	... 78	1900	... 107
1886	... 71	1901	... 107
1887	... 80	1902	... 86
1888	... 95	1903	... 86
1889	... 95	1904	... 83
1890	... 90	1905	... 61
1891	... 121	1906	... 64
1892	... 155	1907	... 60
1893	... 154	1908	... 93
1894	... 134	1909	... 73
1895	... 112	1910	... 65
1896	... 80	1911	... 63
1897	... 122	1912	... 63
1898	... 102	1913	... 79
1899	... 84		

Total.....2,662

This gives an indication of the state of civilisation in the greatest republic of the West.

Japan takes Nobel Prize.

The Japan Magazine says that the honour of being the first Japanese to take a Nobel prize goes to Dr. Hideyo Noguchi, of the Rockefeller Institute, New York, who receives the award for research and important achievement in bacteria work.

"Dr. Noguchi is but one of the many Japanese that in recent years have added to the body of scientific knowledge in connection with bacteriological discovery and in the realm of chemistry. Another distinguished son of Nippon is Dr. Takamine, also of New York, the discoverer of Taka-diastase and Adrenalin. The recipient of the Nobel prize in bacteriology is the son of a poor farmer in the prefecture of Fukushima; and as a child was clever and ambitious. He had not thought of the medical profession, however, until, owing to an accident, he had to have a surgical operation performed on one of his hands; and after this he was seized with a passion to emulate the skill of the surgeon who had relieved him. Being without means he had

to pursue his studies for the most part alone; but he persisted and made wonderful progress in preparing himself for college. Upon entering the regular course of medicine he made great headway, and in time found himself in the Laboratory of the famous Dr. Kitazato in Tokyo. Not content with so limited a range he soon made his way to the United States, and was admitted as an assistant in the Rockefeller Institute. His first discoveries there were in relation to the poison of snakes. This brought him to the attention of the great medical authorities, who began now to keep an eye upon him and to expect greater things. Nor were they disappointed. Later he was given a professorship; and upon submitting a thesis to the Imperial University, Tokyo, he was accorded the degree of Doctor of Medicine, which in Japan is only the reward of original research and marked achievement. During the last two years his discoveries in the realm of bacteriology have been so decided and valuable that he was deemed entitled to the Nobel prize, an honour in which his country must to some extent share."

It is a stimulating thought that in the course of a single year two sons of Asia have shown that in the realms of the spirit oriental and occidental are little more than geographical divisions.

The age of marriage in Japan.

The question of the proper age of marriage for girls has cropped up in connection with the agitation against the demand for dowries made by the bridegrooms' parents. That in Europe girls and women marry later than in India is well-known. Information about Japan is supplied by the *Japan Magazine*. The Civil Code of that country sanctions the marriage of men and women at 17 and 15 respectively. According to statistics filed by the Department of Home affairs, there are about 200 girls who marry at the age of 15 every year, 7,000 at 16, and the number suddenly increases to nearly 40,000 at the age of 20. Looking over the statistics of 1910, there are 47,536 girls marrying at 21 years of age, and 45,221 girls at 22. From 22 years, the number declines, and it may be safely asserted that the majority of girls marry at the age of 21. As to men, in the same statistics, there are about 20 or 30 who married at the age of 15; and about 4,000 at 17, the legal age. The largest

number is 36,401 at 26, and from 26, the number becomes less each year. It may safely be said, therefore, that most men marry at 26.

Foreign Exploitation of Travancore.

Last month at the meeting of the Travancore Popular Assembly the members strongly disapproved of the present policy of the Durbar regarding land and land revenue, characterising it as against the interests of the people and favouring European capitalists. Travancore has large areas for rubber, cocoanut, etc. Every year Europeans are coming in large numbers. There was a rule requiring Government sanction for Europeans to purchase lands in Travancore. This was cancelled by the present Dewan. The Members disapproved of the cancellation of this rule and requested the Durbar not to give lands to Europeans under any circumstances, as the present policy has already landed the State in trouble and people have already suffered.

It is undoubtedly one of the primary duties of the Native States of India to prevent the foreign exploitation of their mineral and vegetable resources, in order to encourage their development by indigenous agency.

Indians in the Crown Colonies.

India has compiled the following particulars of the Indian population in the various Crown Colonies and Protectorates from the most recent official sources:—

Colony.	Total Population.	Indian Population
British Guiana	299,044	129,181
Federated Malay States	1,036,999	172,465 (a)
Fiji	148,871	48,614
Gilbert Islands	31,121	301
Hong Kong	467,777	3,049 (b)
Jamaica	831,382	17,380
Mauritius	368,791	257,697
Nyassaland	1,000,000	463
Southern Rhodesia	770,000	2,912
Straits Settlements	714,969	82,055
Trinidad and Tobago	333,552	50,585 (c)
Uganda	2,893,494	3,110
Zanzibar	198,914	10,000 (d)

(a) Over one-half resident on the various estates; (b) mostly males; (c) about two-thirds males; (d) approximately: "Almost the whole trade of East Africa passes through their hands" (Statesman's Year Book, 1913).

Lord Carmichael on good Literature.

Presiding at the annual prize distribution at Dacca College, Lord Carmichael

addressed the students on the value of good literature. We quote the concluding passage.

Nothing tends more than good literature does to impress one with the underlying unity in what is best of all mankind in every age and every country. The learning that underlies modern civilisation is perhaps too often apt to appear as a destructive force in a land where old customs which grew up in quite a different kind of civilisation have to compete with it. It dwells perhaps too much on purely material advantages. It is good for us to be reminded that there is, at any rate, one idea which has been and is a powerful force in all civilisation, which is both old and new, which has been expressed over and over again and in many tongues—the idea which I now quote to you in the words of one of the most modern writers of one of the most modern countries, Mr. Bernard, that

“Culture, joy and goodness,
The equal right of all that order,
No more shall those oppress who by the wayside
fall,
That each shall share what all men sow,
That colour caste's a lie,
That man is God's however low is man, however
high.”

Bengalis have long recognised in His Excellency a gentleman, a man of good intentions and sincere speech and a true Liberal. Should Bengal not derive sufficient substantial advantage from the rule of such a man, it would perhaps have to be attributed partly to the “provincial autonomy” granted by Simla and partly to some men who have been “on the spot” much longer than he.

The extortion of dowries.

The self-immolation of the heroic maiden Snehadata to save her father from the ruin in which he would have been involved in trying to meet the demand for a heavy dowry made by the father of her would-be husband, has called pointed attention to the custom of extorting dowries. That the desire to save her father from ruin was one of her motives in burning herself to death, is certain. Whether she was actuated by any other feelings, can only be conjectured. For, what has been printed in some papers as a translation of her last letter to her father, is unquestionably a pure fabrication. Internal evidence shows that it is so. We have also the best authority for making this assertion.

In marriage, woman's highest longing is for love. Snehadata was old enough to feel the nature of conjugal love. Savitri of Hindu mythology, and Juliet of the English drama, were of about the same age as she. If they typify the strength and

intensity of love, there is nothing to militate against the inference that Snehadata felt that her marriage was going to be a sordid monetary transaction, that her would-be husband and his parents valued her not for her pure maidenhood, not for all the precious virtues of her budding womanhood, but for the money that she might bring. That was certainly an insult to her womanhood. That a girl of her intelligence, sensitiveness and high spirits should have felt this insult keenly is not at all improbable. There are undoubtedly other young brides who feel this insult, though they do not give expression to it. Young men who insult the love and womanhood of their wives by demanding dowries or by allowing such demands to be made by their parents or guardians, are worthless creatures. They do not know what self-respect means, what manhood means, what love means.

There seems to exist an unanimity of opinion that the evil of extorting dowries should be put an end to. Though we are opposed to the custom of child-marriages, we have, so far as the present question goes, no quarrel with those who honestly think that the practice of demanding dowries can be put a stop to without putting an end to the custom of getting girls married before they are in their teens. But we can not but have a poor opinion of those who advocate child-marriages in order to prevent tragic events in future like the self-immolation of Snehadata. They argue that if girls are married before they are old enough to feel for their parents such mishaps will not happen. In other words, these doctors are not so much concerned with curing the disease, as with suppressing its outward symptoms or manifestations. They are not so anxious to save the victims of this social malady as to make them insensible to the misery caused by it. Besides, it is forgotten that it is the dowry system which is contributing to the postponement of the dates of marriage of many girls. Unenlightened fathers who are rich enough to meet the demand for dowries, do give away their daughters in marriage before they are ten or twelve years of age. It is only those that are either convinced that child-marriage is an evil, or who cannot easily get together sufficient money for securing a son-in-law, who put off the marriage of their daughters. So that this evil of compulsory dowries

has been productive of some good. But we do not want to have this good result in this way. We want parents to give away their daughters in marriage when they arrive at years of discretion, from reasoned conviction. We also want that the custom of demanding dowries should cease. For this custom causes the ruin of many families, leads many fathers to adopt dishonorable means to procure money for dowries, creates strained relations between families connected by matrimony, weakens and destroys the sense of self-respect in our young men, reduces marriage to a pecuniary transaction of a base, degrading and hardening character, and is a dire insult to womanhood.

As we have said above, we have no quarrel with those who want to put an end to this custom and think that they can do so without disturbing the present age of marriage of girls. But, apart from the other reasons for which we are against child-marriages, we think the practice of extorting dowries cannot be abolished, unless Hindu fathers are made to feel that they are quite at liberty to marry or not to marry their girls and to marry them at any age they like. For the position stands thus. A Hindu boy or young man may marry at any age he likes, and he may not marry at all; whereas a Hindu girl must be married and married before the first indications of approaching womanhood are observed. If there be any delay in this respect, the orthodox view holds that her father has committed a sin and fallen from his position in his caste. It is this obligation to get daughters married quite early which compels Hindu fathers rather to ruin themselves by paying exorbitant dowries than keep them unmarried at home. If the fears of social obloquy and ostracism did not cow them down, they could have met all demands for exorbitant dowries by saying defiantly: "We do not want Shylocks like you to be the fathers-in-law of our daughters. We can afford to wait till we find more high-minded and gentlemanly people to form matrimonial alliances with. If we cannot find them, our daughters will rather remain unmarried for life than be made over to people who value only money but cannot honour womanhood or realise the spiritual nature and value of love."

The curious thing is that among the Kulin Brahmans of Bengal, who are

according to the orthodox point of view entitled to the highest honours among Brahmans, girls may and many of them do remain unmarried, some for life, some to as late an age as in any country; and this does not bring any social obloquy or ostracism on their families. The law-giver Manu, too, prescribes that a girl should rather remain unmarried in her father's house even after she has reached maturity than be married to an unworthy husband. The real remedy for the evil, therefore, is so to mould and create public opinion that other classes of Hindus may have the same liberty as regards the marriage of their daughters as the Kulin Brahmans of Bengal enjoy.

No doubt, this liberty may lead to other changes: girls may remain spinsters till late in life or even so long as they live. It would therefore be necessary so to educate them as would enable them to be economically independent, if necessary, and keep in the path of virtue. There is a great and growing demand in the country for women teachers. Those who might require to be self-supporting, would have an assured career of usefulness and respectability in this direction. Adult marriage may also involve mutual choice, which itself, when based on true love, cannot but sound the death-knell to all mercenary motives.

There is another reason why it has been possible for the fathers of sons to extort dowries. The division and sub-division of Hindu society into castes and sub-castes compels people to marry within very narrow circles. In the Shastras marriages between parties belonging to different castes are allowed under certain conditions. But even if we do not proceed so far, surely it is quite feasible to bring about social reform to such an extent that for the purpose of marriage the numerous divisions and sub-divisions of Brahmans, Kayasthas, and other castes, may be ignored. If a reform of this character be effected, there would be a wider field from which to choose brides and bridegrooms.

No doubt, even when all the liberty we plead for has been won, and all the reforms that we advocate have been brought about, the taking of dowries will continue to prevail wherever human nature is not sufficiently elevated and refined to spurn all mercenary motives in marriages, where true love ought to be the highest determining factor. For we find many examples

of mercenary marriages in Western countries, where neither is marriage socially obligatory for women, nor is it obligatory for them before a certain early age, nor are there social divisions and sub-divisions of the same semi-religious character as prevail among Hindus; though in justice to Western society it must be said that, so far as we are aware, there is no extortion of dowries there.

To cope with the evil, therefore, there should be not only improved social arrangements, but an awakening of conscience and elevation and refinement of character as well. Is there any increase of self-respect in a desire to get rich not by one's own exertion and qualities of manhood but by robbing one's father-in-law? In Bengal the worthless "domesticated" son-in-law, (as he is called) who, living under the roof of the father-in-law, idly grows fat at his expense, is justly despised. But why do not those worthless men despise themselves who look upon dowries as a means of growing wealthy?

Some fathers cynically observe that as they have spent money on the education of their sons, they must recoup themselves by extorting dowries from the fathers of their daughters-in-law. Surely there never was a more shameless and flimsy argument. So these worthies think that they are not responsible for the education of their own sons, but some other persons are! If that be the case, why do they expect respect, obedience, and affectionate nursing and maintenance in old age, from these sons? Equity demands that the father-in-law who gives an exorbitant dowry, should have the right of purchase over his son-in-law, at least for a term of years; the son-in-law serving him like an indentured coolie for a period of 5, 10 or 20 years, as may be agreed upon.

Many young men are signing pledges to the effect that they will not themselves take any dowry, nor allow their guardians to take any for them, and that they will not have anything to do with marriages where dowries will be taken or given. We hope they will be strong enough to keep these pledges. Fathers of girls who will have these right-minded young men for their sons-in-law should also give an undertaking that they (the fathers) will not demand or accept any dowry when their own sons marry. Young men should not be left to fight the battle

unaided. Their fathers and their prospective fathers-in-law should all take pledges to do the right thing.

There is a proposal to ostracise those who may accept dowries. It is a good proposal. But the evil has been so widespread, that it may not be practicable to give retrospective effect to this proposal. For in that case, there may be a fresh exemplification of the Bengali proverb, ठग बाढ़ते गाँ उजाड़, "In the attempt to pick out the Thugs, the whole village becomes depopulated."

The Vice-chancellorship of the Calcutta University.

It is said that Dr. Deva Prasad Sarvadhikari, a vakil and attorney of the Calcutta High Court, will succeed Sir Asutosh Mukherji in the office of Vice-chancellor of the Calcutta University. If Government have finally given up the idea of appointing a European paid Vice-chancellor, they ought to be congratulated on their decision. Dr. Sarvadhikari's appointment would be remarkable, as he is both an Indian and a non-official. We are not disposed to say anything, one way or the other, regarding his fitness for the office. It is best to judge a man by his actual work. He has, however, our best wishes.

The Sanskrit Titles Examination.

Last month titles were conferred at the Senate House on the students of *to/s* or Sanskrit seminaries who had passed the Sanskrit Titles Examination. Lord Carmichael made a brief speech in Bengali, as he did at the Dacca Saraswat Samaj. For a foreign ruler to make a speech in the vernacular of the people he governs is no doubt a way to win popularity. But that is not the chief or whole advantage. To govern a people well, one must know them well. This can be done in two ways: by actual personal intercourse with them, and through their literature and art, &c. The highest literature and art of a people show them at their best.

The indigenous method of teaching followed in the *to/s* or Sanskrit seminaries has its defects. But it has at least one virtue in that it discourages superficiality and encourages thoroughness by requiring a student to master his chosen branch of learning. We hope the Board of Sanskrit examination has taken steps to conserve

this good feature. We hope also the titles examinations will not tend to deprive our professors of Sanskrit of their immemorial right to confer titles on their pupils equivalent to the degrees of modern universities.

We have long had another misgiving about this partly officialised system of examination. Whatever may be said for or against our old class Sanskrit professors, they have until recent years been left alone by the officials as regards their socio-religious opinions. Official grants and official recognition may have slightly improved the material condition of some of them, but they have lost their socio-religious independence also to some extent. This is known to those who are acquainted with some episodes of the unpublished history of Bengal during the age of consent agitation and the more recent Swadeshi-boycott agitation.

A type of culture, to be appreciated and conserved, must bear some vital relation to the civilisation and manner of life of a people. At a certain stage of civilisation, religious festivals, religious ceremonies, doctrinal and dogmatic education, have played the most important part in the lives of all peoples. This stage in the history of India is passing away. But the culture co-related to it exists in our ancient seats of learning. There is much that is valuable for all time in that learning. We do not wish it to die. But if this ancient culture be a thing wholly apart from modern life, it can not be conserved. It should therefore be brought into some vital relation with modern life and modern knowledge.

We were, therefore, glad to find from the speech of Sir Asutosh Mukherji on the occasion of the bestowal of titles on the pandits that there is a proposal to make vernacular literature an optional subject of examination. It awaits sanction by Government. It is an excellent proposal. If in addition to a course of vernacular literature, vernacular text-books in geography, history and arithmetic were prescribed, the courses would be quite up to date in some respects. As an alternative, we may suggest that the text-book of vernacular literature may itself contain lessons in geography and history. But we would prefer separate courses in geography, history and arithmetic. The vernacular literature course should contain lessons on the human body and hygiene.

Guide to the Indian Museum.

The series of lectures on the Indian Museum have served an excellent purpose in drawing attention to the educative value of the museum. It would be still better if these and others like them were given in the centres of college life in the city, particularly if Bengali were adopted as the medium. Quite in keeping with the idea of the lectures has been the publication of a handy Bengali guide to the Indian Museum at the nominal price of two annas per copy. A few choice illustrations would be a very desirable improvement. The guide is not a mere dry catalogue of names. It has been made explanatory and interesting by suitable descriptions in easy language of the different objects and specimens collected in the various sections.

The Late Mr. Hurbatsingh.

To die in gaol, says *Indian Opinion*, would be generally considered a disgrace, and he who is buried in a convict's grave would not be termed a patriot and a hero. "But Mr. Hurbatsing, who died in the Durban Gaol on the 5th instant, was both a patriot and a hero. He had weathered the storms of life for 70 years, 30 of those years being spent under indenture as a field labourer. About two months ago Mr. Hurbatsingh left his little farm and joined the passive resisters. He crossed the border at Volksrust with 36 others, and was sentenced to three months' imprisonment, with hard labour. He was not a £3-tax-payer, but so keenly did this brave old man feel the sufferings of his brothers and sisters under this bondage that he determined to face the hardships of gaol life, and suffer for the cause. Mr. Gandhi met Mr. Hurbatsing in gaol, and was much impressed by his determination and faithfulness. That so old a man could take up the burden and bear it for his younger and stronger brethren touched him to the heart, and made him feel his own great responsibility in advising his countrymen to adopt such means of redress of their grievances. Writing in the Gujarati columns of our last issue, Mr. Gandhi gave expression to the following thought : 'The real meaning of sacrifice is not to be found in the fire on the altar and the pouring on of ghee. Such sacrifice can only purify the atmosphere. Our very bodies must be given for the sacrifice, and our life's blood must take the place of the ghee. That is real sacrifice, which

alone is acceptable to God.' Thinking thus Mr. Gandhi came to the conclusion that Mr. Hurbatsing might well remain in gaol, and even die for the honour of India. This staunch passive resister told Mr. Gandhi that when he found even women going to gaol, he felt that he could not remain outside, and that it was better to die in gaol rather than to live free in disgrace. In spite of his age and feeble condition, this veteran of the fight did what work he could with enthusiasm, setting a splendid example to the younger men."

The memory of this unknown passive resister will be preserved in the hearts of the Indian community, inspiring high and low, literate and illiterate, with patriotic zeal.

Rev. C. F. Andrews' work in South Africa.

Among the good things done by the Rev. C. F. Andrews in South Africa to bring about a better understanding between the white colonists and the Indians, was a lecture on Rabindranath Tagore delivered in Cape Town. Such lectures may or may not be of any practical help at the present juncture, but they are of use in making it known to the white inhabitants of that country that, though now fallen on evil days, India was and is a civilised country, that even her coolies are heirs to a traditional culture and spirituality, and that, as Lord Gladstone observed in the course of his remarks suggested by Mr. Andrews' lecture, "In fact India had developed perhaps far above the line attained by some parts of the British Empire in its civilisation and efforts to rise to a higher life."

In this connection we offer our respectful condolence to Mr. Andrews on the death of his revered mother. From a touching letter of his published in *Indian Opinion* we learn that he

"was hoping to see her on my way back to India, and was going to England for that very purpose. Indeed I was already beginning to count the weeks till that day of meeting should come. I knew all the while how ill she was, and longed to be with her; but she had always told me that I must never neglect the call of duty for her sake; and indeed no one could possibly have been more unsparing of herself, for the sake of others, than my mother. I owe to her every blessing which I have received. I had the happiness of hearing from her, in one of her last letters, that she was deeply thankful that I had gone to South Africa, and that her sympathy and love was with me and with the Indian people who were under-

going such sufferings. She did not wish me to return till my work was complete."

May her soul rest in peace and may the beatific vision be hers!

Ulster and South Africa.

We who live under what Lord Morley has called personal government cannot always appreciate the freaks and humours of representative government. India, South Africa, Canada, Great Britain and Ireland are all parts of the British Empire. Every man, from whatever part of the British Empire or the world he may come, has the right to enter India, but Indians have no such right to enter the British Colonies. Mrs. Pankhurst was punished for inciting to acts of violence. So was a labor leader for asking soldiers not to shoot down labourers inclined to use violence. Some South African labour leaders have been deported to Great Britain without trial, because, it is alleged, their intention was to bring about a revolution. But Sir Edward Carson and other leading men of the Unionist party have been since last year inciting people to armed resistance, drilling volunteers, getting together arms and sinews of war. But not only have they not been prosecuted, but conferences have been held with them by the Liberal Ministers, who are gradually climbing down and proposing concessions to Ulster. There is no doubt, so far as the doings of the Ulsterites are concerned, the Liberal leaders have been guided by statesmanlike prudence and forbearance. But when forbearance is shown towards powerful opponents, and weaker parties who may have given offence are dealt with severely, the motives and principles of men in authority are liable to be misunderstood and misconstrued. In a school text-book of logic, the student is asked to examine the logical soundness of the following:

"Treason doth never succeed. What is the reason? For, when it succeeds, it is not called treason."

But surely statesmanship ought to be something different from a pedagogue's poser.

One curious circumstance connected with the South African deportations is the right which the colonies seem to possess of shooting their rubbish into the mother-country, which does not seem to have the

power to refuse entrance to these "undesirables."

General Smuts and his colleagues have defended the deportations on the ground that the deportees could not have been convicted in a court of law! If then the mere allegations of a party in power are to be accepted as indubitable proofs of offence, is there not the risk of representative government becoming only despotism writ large?

Journalism as a career for our young men.

Mr. A. J. F. Blair recently delivered a speech on Indian journalism, in the course of which he pointed out what he considered the main defect of Indian journalism, namely, its excessive indulgence in destructive criticism. It is not our purpose either to join issue with him or to support his conclusion. We may only point out that we have the power of constructive statesmanship; it will grow with growing opportunity. The burden of responsibility makes men constructive.

With Mr. Blair, to young men aspiring to become journalists we repeat Punch's advice to those wishing to marry,— "Don't." Not because journalism is not a sufficiently paying profession, for men who wish to be useful to their fellows ought not to make money the sole or chief consideration. We say "Don't," because the press laws now in force put a premium on fawning and cunning and hypocrisy. We do not want young men to barter their virility for any earthly gain whatsoever. But if they think they can hold their heads erect under all circumstances, let them prepare themselves with diligence for the strenuous work of our profession. They should know the history of progressive and decadent countries, political science, economics, sociology, statistics, &c. This may be thought a tall order, but our own defective equipment prompts us to write what we have done.

Principal R. P. Paranjpye's Evidence.

We are glad Principal R. P. Paranjpye has given the sort of evidence that he has done before the Public Services Commission. We give a few extracts.

INDIA CAN PROVIDE ITS OWN TEACHERS.

He believed that India can now provide for its teaching.

The chairman. I never heard so positive and so optimistic evidence as coming from you, Mr. Paranjpye.

Continuing, Principal Paranjpye said that as far as possible they must make the service an all-India service.

To Sir Theodore Morison, witness said that at the present moment Europeans were in a fair minority in the teaching staff of their University. In this Presidency only two colleges were started by Indians. He was of opinion that Englishmen should be got rid of from this service if they could not get better men than now. He said from experience that there was not much difference in colleges run by Indians and the other colleges.

With regard to the employment of Indians in preference to Europeans, witness said that they would have their own Indian experience and they would gain experience in Europe. He admitted that there was room for variety of teaching in India, but for that there must be more colleges of different types.

To Mr. Chaubal, witness said that his college had at present a staff of about thirty men. Out of these 30, 21 were life members. Of the 21 life-members, three were sent abroad for special training. The qualification for a life member was that he must be at least an M. A. His college had been able to attract M. A.'s with honours. He had men who had obtained the Chancellor's medal. They started with Rs. 100 per month. After twenty year's service, they got a pension of Rs. 40 a month and after their death their families got a sum of Rs. 3,000, as the college insured their lives for that amount. Three years ago, the starting salary was Rs. 75.

FAIRLY BETTER MEN.

Compared with the Government service he would say that he got fairly better men for his staff. That was because of the dignity and respect that these men got and because they felt that they were doing good. There was a sort of enthusiasm inspiring young men to do this. If he got Indians actuated with enthusiasm and they got a few year's instruction in Europe, he would be able to cultivate a high class of teachers from such men on an inducement of high salaries.

WHY STUDENTS GO TO GOVERNMENT COLLEGES.

From his college lots of students, even the best, after studying for a year or two, went over to Government colleges because there was an attraction of scholarships. In the Deccan college he heard there were no terminal examinations and a third-year student could get a scholarship running for two years. The best students passing the Matriculation went to Government colleges.

With regard to influence [exercised by professors over students] the questions put to him and the answers given by him to Sir Theodore Morison applied in the same degree to the Elphinstone College and also the missionary colleges. He also wished to add regarding Government colleges that the impression among the students was that a chit from a European got them an appointment in Government service more easily than from an Indian. Then he had heard the instance of a low-paid clerk in Government service and his son. He was asked to what college his son went and he said Fergusson College and he was asked why not to Government College. That expression itself was enough for the clerk to send his son to a Government college. There was no impression at all that there was not a good teaching staff in his college; on the contrary the number of students taking languages in his college was higher than in any other college.

EXCLUSION OF ALL EUROPEANS.

Replying to Mr. Sly, witness said: He would exclude all Europeans from the service if they were not of proper merit. That ought to be the ideal. He did not want Government to pension off all the Europeans immediately, but what he said was that if they got fit Indians they must do away with Europeans. For higher learning he would say that they must have the best men from wherever they could get. It was the element of the sort of men that they were getting that they wanted to abolish. He had proposed this scheme because they did not get the best men. If they could not get the best men from Europe they did not want the second best, because then they would get better Indians.

To Mr. Fischer, witness said: Here physical science was in its infancy, but it would not be premature in not getting out an Englishman for it, because Indians would have training in England and perhaps also in Germany. It would be necessary to send them to Europe frequently to be in touch with the latest developments of the science, but it would not be inconvenient, as people nowadays went to Europe even for a change of climate.

To Mr. Madge, witness said that Indians who had made a special study of English literature taught it better than Englishmen who had not made a special study of it.

Replying to questions from Mr. Justice Abdur Rahim, witness maintained that they would not get Englishmen as professors who would inspire confidence among the students and said that it was not a practical question now. He said that it was necessary for their students to understand English character, but at present the students merely see an Englishman and hear his voice. With regard to the staff, he said that his college did attract the best men.

To further questions relating to Mahomedan education witness said that in this Presidency Mahomedan education was very unsatisfactory. He could not suggest practical measures offhand to solve the problem. From what he gathered from the Mahomedan students, they did not want a separate college, but they wanted more scholarships, and endowments for that purpose were necessary.

INDIANS SUPERIOR TO EUROPEANS.

To Sir Valentine Chiroi, witness said, that if the Commission recommended that all the Europeans should be eliminated from the service and the whole service should be handed over to the Indians on the scale of pay he had suggested, it would give satisfaction to the present members of the Provincial Educational service. He did speak with a considerable precision about the European members of the service and with a fairly intimate knowledge of their work. His experience was that the present Indian was superior to the present European member of the service, and he was quite prepared to dispense with the services of the Europeans. He did not speak of their work in contemptuous terms, but he would maintain that unless they found better men, Europeans should not be employed. The leaders of Indian opinion did not go and tell this to the students and thus take away the confidence of the students in Englishmen.

To Sir Murray Hammick, witness said that his point was that the men coming out at present were inferior to what India could get if they went about in the proper way.

To Mr. Bhandarkar witness said that the professors in his colleges were as good as the professors in the

Indian Educational Service. He was quite satisfied with the discipline, method of teaching and organisation of his college, and that could be maintained by Indians without going out of India.

What Principal Paranjpye has said from his experience of Bombay colleges may generally be said to hold good with regard to colleges in Bengal, too; with this difference that in Bengal there is not a single college of which the professors have devoted themselves to the work of teaching on the scale of pay prevailing in Fergusson college.

The non-Whites of the British Empire.

Within the brief period of its existence. *The Commonwealth* edited by Mrs. Annie Besant has made its mark for the general soundness of its views on many matters and the straightforward manner in which it has given utterance to them. Here is what it says on the policy of exclusion adopted against Indians in the British colonies and elsewhere.

Will not our King-Emperor say a word in defence of his Indian subjects, whose case is growing worse and worse as one land after another closes its door upon them? The cruellest reflection on his Ministers' policy is the fact that, in America, the discrimination is not to be against colour but against Indians. Japan can protect her own coloured children, but what of Great Britain? President Wilson has actually declared in so many words that his recommendations regarding immigration were aimed against Hindus—"Hindus," in Americanese, includes all Indians.

He said they did not contemplate disturbing the arrangements made with Japan in any way, but were designed primarily to exclude Hindus; and added that, in view of the restrictions against Hindus in various British colonies, no protest by Great Britain against the proposed discrimination was anticipated.

"No protest by Great Britain"? Britain's children may be trampled on at will? But will our King-Emperor permit such insult to his flag? Where the Sun-flag floats, there the coloured man shall be safe; where the Lion of England waves, the coloured man shall be wronged. O Majesty of England! say that this thing shall not be.

New Zealand is also going along the evil way of exclusion of the King's Indian subjects. The matter is to "be dealt with firmly." A little firmness on this side is also desirable. Why should not Indians boycott all Colonial goods, and why should not the Government of India impose a heavy duty on all imports from the Colonies? Colonial trade with India in growing, and the Colonists' conscience might be found in their purses.

It is cogent to ask why there should be this discrimination against Indians. They are the most civilised of all coloured races, and they are singularly industrious, frugal, and temperate. The labouring class, in addition, is singularly docile and most grateful for kindness. Why, then, should Indians be singled out for insult? Does the Imperial Government, King, Lords and Commons, understand the bitter resentment which is growing up in Indian hearts in consequence of these constantly repeated insults?



THE GODDESS JAGADDHATRI.

From the water-colour by Babu Sailendranath De.
By the courtesy of the Artist.

Colour-Blocks and Printing by
U. RHY & SONS, Calcutta.

THE MODERN REVIEW

VOL. XV
No. 4

APRIL, 1914

WHOLE
No. 88

NOTES

Chemical Research in Bengal.

In an article published in a previous number we drew attention to the remarkable progress and activity of chemical researches in Bengal, and we also quoted an extract from a speech delivered by Dr. Ray in the course of which he said: "As regards the numerous polyiodides of copper, silver, mercury, cadmium, etc., discovered by Datta, it is enough to say that I myself would have been proud to be their discoverer, but I am prouder still when I reflect that the discovery has been made by a pupil of mine. I look upon it as a manifestation of divine grace that a Rasiklal Datta or a Nilratan Dhar has at last been produced in the soil of Bengal."

In his annual address delivered at the Calcutta Chemical Club, the year before last, Dr. Ray also took occasion to observe that the researches of some of the students of the chemical laboratory of the Presidency College, would, if embodied in the shape of theses, be accepted for a Doctorate of any European University.

The other day, in moving

"That Babu Rasiklal Datta, M. Sc., and Babu Nilratan Dhar, M. Sc., each of whom has, by his published papers, furnished ample evidence of capacity for research, be appointed University Lecturers in Chemistry."

Dr. Ray said that, during his experience as a teacher of Chemistry at the Presidency College now extending over a quarter of a century, it had never been his lot to come across students of Science more brilliant than Mr. Rasiklal Datta and Mr. Nilratan Dhar. Their academic career had been unusually successful as both of them secured the first places in the First Class in the B. Sc. Honours and M. Sc. Examinations in Chemistry. He specially referred to their capacity for original investigations. Mr. Datta had already contributed as many as thirty papers and these had found a prominent place in the Journals of the Chemical Societies of London and of America. No less conspicuous had been the genius of Mr. Dhar in the field of Physical Chemistry; his memoirs, as published in the Journal of the Chemical Society, *Zeitschrift für anorganische Chemie* and *Zeitschrift für Elektrochemie*,

number more than twenty. The enthusiasm of these two young devotees of Science was simply unbounded and he (Dr. Ray) had often found it difficult to restrain their exuberance of zeal. The University would be only doing bare justice to the claims of indigenous talent by utilising their services. Their original investigations might be said to inaugurate a new epoch in the history of our University. The starting of the University College of Science—the work of its organisation and the equipment of its laboratories, including the getting up of a suitable scientific library for reference and consultation, would involve at the outset a vast amount of expert labour, and their services in this connection would be very welcome. On these grounds he had great pleasure in proposing them as University Lecturers in Chemistry.*

We are gratified to find that the high opinion entertained by Professor Ray of his pupils has been echoed by some of the most eminent savants of Germany. Professor Bredig, one of the greatest of the living authorities on Physical Chemistry, thus writes to Mr. Nilratan Dhar:—

"Your works have already taken a high place in our literature. Of all things the fact remains prominent that you are the master of a great and distinguished branch of knowledge. * * *

In consideration of your admirable publications (in the *Zeitschrift für Electrochemie*) I hold you to be thoroughly competent for a Doctorate."

It may be added here that Messrs. Hemendra Kumar Sen, M. A., and Biman Behari De, M. Sc., both of whom have won the Premchand Roychand scholarship in Chemistry in successive years and who took part in conducting original researches while students of the Presidency College, are now pursuing advanced courses of study in Chemistry at the Imperial College of Science, London, and are making important contributions, which are being published from time to time in the Journal of the Chemical Society of London. Evidently chemical research has taken firm root among Bengali students, which ought to gladden the heart of Professor Ray.

* Minutes of the annual meeting of the Senate for the year 1914. No 1. 30th January, 1914.

The Educated Indian's Debt to his Country.

Men generally believe so strongly in heredity that they forget how much they owe to the environments in the midst of which they are born and brought up. "Man," says Professor George Howard Parker of Harvard University, "is a social being with powers of imitation, and much that we say we have inherited from our parents has come to us in this way.

Human inheritance in a broad sense may be said to be made up of physical inheritance, such as that illustrated by the colour of the hair, and of what may be called social inheritance, which is dependent upon imitation and is, therefore, mostly educational. In the case of a given trait in an adult man or woman, it is not always easy to say whether it has been inherited physically, that is, is congenital, or whether it has been inherited socially, that is, has been learned."—"A Brief Survey of the Field of Organic Evolution" in *The Harvard Theological Review*, July, 1913.

This phrase, "social inheritance," it is very important to bear in mind in order to ascertain how much we owe to the society in which we are born.

The cruel experiment of placing children of civilised parents just after their birth among primitive savages to find out what sort of intellect and character they would have in their years of maturity, has, we believe, never been deliberately tried,—not at any rate on any considerable and conclusive scale. But the result of the opposite process, namely, that of placing savages among civilised men, may be said to be conclusive. Take first the case of the

SON OF A SAVAGE AFRICAN CHIEFTAIN AT HARVARD.

The new student, who found his way to Harvard through a strange train of circumstances, is Pienyano Gbe Wolo, son of a savage African chieftain, whose tribe has no written language. Wolo was first attracted from following the ordinary semi-savage life of his people three years ago when his friend, Dihdwe Two, returned from a journey to America with fascinating descriptions of its wonderful complex cities, of Harvard University and the city of Boston.

Wolo's friend also narrated the career of William H. Lewis, the colored man who made himself famous a few years ago as a great football centre on the crimson team, and who has since been the first of his race to secure the position of Assistant United States District Attorney. He also described the success of other colored men who had come to Harvard to seek education, and, as Wolo caught the inspiration of these achievements, he determined to go to the great institution of learning in America and rise through its means above the unpromising state of his surroundings.

He set out from his home with practically no resources and with only a vague idea of what difficulties lay before him. He worked for weeks to accumulate sufficient money to take him to a port in

Germany, and from there he came to New York as cabin-boy on a steamer.

On nearing his goal, he learned that a preparatory course was necessary before he could enter Harvard. So he worked in New York for several weeks, meanwhile making inquiries about preparatory schools, and was eventually enrolled as a student at the Mt. Hermon Academy. There he took high honors while working his way, and assimilated the English language with extraordinary rapidity. Last spring he passed his entrance examination to Harvard and is now established as a Freshman, confident that he also will be able to make his way.

The teachers at Mt. Hermon regarded him as a mental prodigy. He has withdrawn to a quiet house some distance from the yard, and will give close attention to his studies in the physics and chemistry department, during the first year. He intends to specialize in these subjects and, when he graduates, will return to Africa and devote himself to the education of his tribe.

The close attention which he has had to give to the combined demands of his school work and of earning his living has prevented him from taking active part in athletics. He hopes to be able to go out for the track team, if time permits him, later in the year.

He has established himself in a partnership with two other colored boys at Harvard, in a cleaning and pressing establishment, which attracts a large patronage from the students.—*Boston Herald*.

But it may be said that isolated instances like this do not prove anything conclusively. Let us, therefore, consider the case of the Negro population of America as a whole. It is well-known that the ancestors of these people had been leading the life of savages in Africa for thousands of years, without evolving any civilisation of even a tolerably high grade. After the discovery and colonisation of America by Europeans, thousands of them were forcibly taken to that continent as slaves. As slaves they worked there till the year 1863, when they were emancipated and given some opportunity to educate and civilise themselves. The result has been wonderful.

In 1863 there were 4,500,000 coloured people in the United States; at present over 10,000,000, which is a larger population than the South African Union or Australia. Fifty years ago practically all the coloured people tilled the soil. At present 3,000,000 work at trades requiring skill. There are 24 physicians, 20,000 graduated nurses, 21,000 teachers, 15,000 clergymen, 14,000 masons, 24,000 dressmakers, 10,000 engineers and firemen, 10,000 blacksmiths, and 91,000 carpenters. A few years ago it was unlawful for a coloured man to hold any United States Government position. To-day 22,400 are employed, of which 3,900 are in the Post Office. Over 1,000 patents have been granted them, such as telephone registers, hydraulic brush, motor machinery, aeroplanes, cars, switches and many others. Fifty years ago the coloured people had no lands. To-day they own 20,000,000 acres of land, equal to 31,000 square miles; they cultivate 896,140 farms of 100,000,000 acres, and own cattle worth 177,273,975 dollars; poultry worth 5,113,756 dollars; implements, 36,861,418 dollars; land and buildings

worth 273,501,665 dollars. They own 300 drug stores, 400 newspapers and periodicals, 100 insurance companies, 64 banks capitalised at 1,600,000 dollars, and do an annual business of 20,000,000 dollars. Their total wealth is 700,000,000 dollars. Fifty years ago their education only began; 95 per cent. could not read or write. They now own 50 colleges, 13 institutions for the higher education of women, 26 theological schools and departments, 3 schools of law, 5 of medicine, 4 of pharmacy, 17 State agricultural and normal colleges, and over 400 normal and industrial schools. The value of school property is 17,000,000 dollars. In 1912, 4,000,000 dollars was spent on higher and industrial education, and 8,600,000 dollars in their public schools. From 1866 to 1870 they raised 700,000 dollars for school buildings and support of teachers. They now raise 1,000,000 dollars annually for education. Of 6,000,000 dollars spent for public schools by the United States the coloured race get 15 per cent. They own 57,000,000 dollars' worth of church property. Fifty years ago there was no national organisation. There are now the American Negro Academy, National Association of Teachers, the Negro Educational Congress, and the National Bankers' Association. For their professional advancement there are the National Association of Coloured Graduated Nurses, the National Bar Association, the National Negro Press Association, the National Association of Coloured Music and Art. The coloured women have the National Christian Temperance Union, and the National Association of Coloured Women's Club; also 26 theological schools to train ministers, also 35,000 well-organised Sunday schools with 1,750,000 pupils, and their own literature and song-books. They own four large publishing houses, devoting all their output for church literature; one establishment in Nashville, Tenn, is valued at 350,000 dollars, and employs 150 people with a pay sheet of 200,000 dollars. Nearly all denominations maintain home and foreign missions; they contribute annually 100,000 dollars for home and 50,000 for foreign missions.

This is the result of 50 years of opportunity. What the Negro race could not achieve during milleniums of its existence in Africa has been achieved in fifty years. If the Negroes had no innate capacity to learn, no amount of opportunity could have made them what they have become in America. It is clear then that they have had the capacity to improve. The American Negroes inherited it from their savage ancestors. But it is also clear that if intellectual and moral achievement had been solely or chiefly a matter of physical inheritance, the Negroes, of Africa ought to have been able to do what their descendants have done in America. A most important factor, then, is what has been termed "social inheritance" by Prof. Parker. This social inheritance includes education and imitation, both conscious and unconscious. Imitation is not merely of parents and other kindred; it is of friends and neighbours and strangers, too.

It is evident, then, that the American

Negroes have been able to advance owing, first, to their inherent capacity to improve, and secondly, to the opportunities of "social inheritance" which they have enjoyed for fifty years.

Educated Indians have made some progress. For this progress they are indebted to their inherent capacity, to the efforts of themselves and their parents, and to "social inheritance". We have seen that this last is a very important factor in the intellectual, moral and spiritual growth of individuals and communities. Had it not been for this factor, had it not been for our civilised environmet, we should have been savages. But we are all apt to lose sight of and forget this fact. We are more or less dutiful to our parents or other guardians. We also remember our debt to friends and neighbours who have directly given us help within our knowledge. But not many are clearly or even dimly conscious of the debt they owe to the society of which from infancy they have formed a part. Many may even be disposed to treat this debt to society as a merely metaphorical expression, the child of a sentimentalist's brain. But it is not so. This debt is as real as a loan of money.

How then are we going to pay this debt? By social service. It is incumbent on every one of us, according to our capacity and bent of mind, to render this service in the field of education, sanitation, industrial development, of religious, social and moral advancement, of literature and politics, and in any other way that is possible.

We do not wish to leave the impression on any reader's mind that the debt we owe to our country is at the best something which is shadowy and intangible,—epithets which we are apt to apply to everything, however important, which cannot be expressed in terms of rupees, annas, and pies. We, therefore, intend to show that one part at least of our debt to our country is reducible to figures. From the Sixth Quinquennial Review of the Progress of Education in India, 1907-1912, we find that the average annual cost of educating a student in an English arts college is, taking the whole of India, Rs 175. Of this amount the pupils in arts colleges contribute Rs. 68.3 on an average per head per annum in the shape of fees. As the richest student does not pay a higher fee than what is fixed for his college, every college student, rich or poor, incurs a

debt of Rs. 106·7 (Rs. 175—Rs 68.3) to somebody for every year of his university career. This extra Rs. 106·7 is paid either by Government or by District and Local Boards or Municipalities, or is supplied from the income from endowments or public subscriptions. As the income of Government and local bodies is derived from the general body of tax-payers and rate-payers and the endowments and subscriptions received from the aristocracy and the lawyers, come in the last resort from the agriculturists and other poor workers, the party who contributes this extra Rs. 106·7 per head per annum is the illiterate, ill-clad and half-starved agricultural or other labourer.

The average annual expenditure on a pupil in a secondary English school for boys for the whole of India is Rs. 26·3, and the average annual fee paid by each pupil is Rs. 14·1. Therefore the debt which every Indian schoolboy reading in a high school incurs during each year of his school course is Rs. 12·2. Similarly, the average annual cost of educating a pupil in a primary school for boys is Rs. 4·2 and the average fee paid by him is Rs. 0·14·6, leaving a debt per year of his school course of about Rs. 3·4·8. The creditor in both the cases is the humble individual named in the foregoing paragraph.

It may be said that we have taken it for granted that the Government revenue is derived mainly from agriculturists and other similar workers. We do not wish to leave any doubt on the point. We will, therefore, quote some budget figures.

According to the Revised Budget Figures for the year 1913-1914, the total revenue was £ 84, 262,000. The two most important sources of revenue were the land, yielding £ 21,097,000 and railways, yielding £ 17,519,000. Everyone knows that the land revenue is derived ultimately from the peasant, and the passenger traffic of the railways consists for the most part of third class passengers, who constitute the poorer people, the bulk of the people of India. And what is the occupation of the majority of the people of India? Out of a total population of 313,470,014 persons, 224,695, 900 live by pasture and agriculture. Of the latter again 216, 787, 137 have ordinary cultivation as their occupation. If we consider the earnings of the railways from goods traffic, it will be found that

among the most important kinds of goods carried are rice, wheat, jute and other agricultural products (which the peasant raises), and minerals like coal (which again, workers like miners bring to the surface). So, whether directly or indirectly, it is the humble laborer who feeds the railways.

Look at the matter from whatever point of view you will, the conclusion is irresistible that the educated Indian is indebted to the peasants and other workers for his education. How is this debt to be discharged? If one's mother nurses one through a serious illness, one does not propose to pay her like a nurse. He tries to do his filial duty by affectionate service. If a friend serves his friend, the debt cannot be discharged by money payment. We have seen that every graduate owes a debt of Rs. 106·7 to his countrymen, mostly of the agricultural class, for every year of his collegiate education. The average annual income of an Indian according to the official calculation does not exceed Rs. 30. Therefore to keep a graduate in College for one year, a poor Indian has to give his earnings for three years and a half. Hence, if we wish to feel that we have paid our debts to the full, we ought to labour hard for an equivalent period for the good of our poor illiterate countrymen, expecting no reward, or for a mere subsistence allowance;—B. A.'s for 14 years, M. A.'s for 21 years, and so forth. We do not expect every graduate to work for such long periods at a stretch. What is expected is that the total number of hours or days spent in altruistic work during one's life time would amount to a certain number of years.

The demand may be put in a still lighter form. 14 men have to work for a year to keep a young man at College for 4 years, and 21 men for the same period to keep him at college for 6 years. Therefore a B.A. should teach 14 men and an M.A. 21 men for one year, without remuneration, devoting all their working hours to this duty during the period.

Our demand is by no means exorbitant. But if anybody is disinclined to make payment in kind—labour for labour, let him at least pay in coin of the realm what he owes for his education to his countrymen.

But whether one pays in kind or in coin, let none of us assume the patronising air of the generous benefactor when he

does anything for the good of his poor illiterate countrymen. For us the only becoming attitude is that of the debtor trying humbly to pay his debt.

We have tried to show that this debt is not a fanciful figurative expression, but a stern reality. It is a pecuniary debt, as also an intellectual moral, and spiritual debt, which we owe for every elevating and civilising influence exerted upon us by society and for every convenience of life and facility for education which we have enjoyed by being born in and living in a civilised country.

A contributor suggests educational conscription for fighting ignorance and its consequent evils. There is little likelihood of the State embarking on such a measure. But there ought undoubtedly to be voluntary conscription for educational purposes.

Indian Universities and Professor J. C. Bose's Researches.

The Commonweal, Mrs. Annie Besant's paper, writes:—

The splendid research work of Prof. J. C. Bose has been very poorly recognised; few know that long before Marconi's experiments bore fruit, Prof. Bose was showing wireless telegraphy in his laboratory and the adjoining rooms. He is a true man of science, working neither for money nor fame, and as modest as he is learned. We are very glad to see that he has been invited by the Oxford University to deliver a course of lectures, and he is also to give a Friday evening discourse at the Royal Institution. [To this we may add that he has been invited by the Cambridge University, too, to deliver a course of lectures. If time permits he will fulfil engagements to lecture before some learned societies in France and Germany; but it will not be possible perhaps to include America in his forthcoming tour. *Ed. M. R.*] The scant encouragement which he receives at the hands of the Indian Universities is in striking contrast with the recognition of his merits by similar institutions outside this country. Though he has now been invited [for the third time] to lecture before the Royal Institution, London, on some of his discoveries, no Indian University, except the Panjab, has yet availed itself of his researches, while plenty of money is being spent year after year on University lectures of extremely doubtful value. Two years ago when an Indian member of the Syndicate of the Madras University proposed that Dr. J. C. Bose might be requested to give a series of lectures in Madras, his suggestion, we learnt at the time, was promptly opposed by the foreign "Educationalists". Happily for this country and the cause of knowledge, those who control the nomination of University lecturers in the West are not actuated by any sordid considerations, such as that of colour or "prestige".

As Prof. Bose is connected with a College affiliated to the Calcutta Univer-

sity, it is natural to expect that university to be proud of his work. But as a matter of fact we find that he is not even an Ordinary Fellow of that University, he has never been asked by it to lecture on his researches, he is not on the committee of its College of Science, and, of course, not one of the professors of that College. That there is no external sign to show that the Calcutta University has been able to understand and appreciate the importance of his work, may be a mere accident, but it does not seem probable that the University *accidentally* forgot to recognise the value and avail itself of his researches in each and every way in which it was possible for it to do so.

In recent years Prof. Bose's name has become very prominent in connection with his researches in the domain of plant physiology, aspects of which he has been able to explain even to audiences not possessing much knowledge of science. As that subject is not much in evidence in the courses of study of Indian Universities, it may be useful for them to remember that that is not the only subject in which he has been a path-finder and which, consequently, he can teach with authority. No doubt, those who take interest in scientific research know the wide range of his original investigations. But those whose ordinary avocations and lines of thought and study lie outside the field of science will find from the following list of some of Prof. Bose's earlier researches that Indian Universities could, if they chose, profit by asking him to deliver lectures on any one out of a wide variety of subjects.

(1) The polarisation of electric ray by crystals.—Asiatic Society, Bengal, May, 1895.

(2) On a New Electro-polariscope: and

(3) On the Double Refraction of the Electric Ray by a Strained Di-electric.

These two Papers were published in the *Electrician*, (December, 1895) the leading electrical journal.

(4) On the determination of the Indices of Electric Refraction.—Royal Society, December, 1895.

The Society showed its appreciation of the high scientific value of the research, not only by publication but the offer of a subsidy from the Parliamentary grant made to the Society for the advancement of science.

(5) On a Simple and Accurate Method of determining the Index of Refraction for Light.—1896.

With reference to this it may be said that Dr. Gladstone, F. R. S., the discoverer of Gladstone's law in Optics, spoke in the highest terms of Bose's Refractometer.

(6) Determination of the Wave-length of Electric radiation.—Royal Society, June, 1896.

At this time in recognition of the important

contributions made by him for the advancement of science, the University of London conferred on Prof. Bose the degree of Doctor of Science.

(7) On a complete apparatus for investigating the properties of Electric waves.—British Association, Liverpool, 1896.

(8) On Selective Conductivity exhibited by Polarising Substances.—Royal Society, January, 1897.

(9) Friday Evening Discourse at the Royal Institution on Electric Waves.—Royal Institution, January, 1897.

(10) On Electromagnetic Radiation.—Physik-Ges. zu Berlin, April, 1897.

The Royal Society next published his Paper

(11) On the determination of the Index of Refraction of Glass for the Electric Ray.

(12) On the Influence of Thickness of Air-space on Total Reflection of Electric Radiation.—Royal Society, November, 1897.

(13) On the Rotation of Plane of Polarisation of Electric Waves by a Twisted structure.—Royal Society, March, 1898.

(14) On the production of a "Dark Cross" in the Field of Electromagnetic Radiation.—Royal Society, March, 1898.

(15) A Self-recovering Coherer and Study of Cohering action of different metals.—Royal Society, March, 1899.

(16) On the Electric Touch and the Molecular changes produced in Matter by the action of Electric Waves.—Royal Society, February, 1900.

A description of Prof. Bose's apparatus and an account of his researches on electric radiation will be found in the New Edition of the Encyclopædia Britannica. Frequent references to his contributions will also be found in the classical work of M. Poincaré, on Electric Waves.

(17) De la Generalité des Phénomènes Moléculaires produits par l'électricité sur la matière Inorganique et sur la matière Vivante.—Travaux du Congrès International de Physique, Paris, 1900.

(18) On an Artificial Retina.—Exhibited at British Association and Royal Institution, 1900.

(19) On Binocular Alternation of Vision.—Physiological Society, London, 1900.

(20) On the Continuity of effect of Light and Electric radiation on Matter.—Royal Society, April, 1901.

(21) On the Similarities between Mechanical and Radiation Strain.—Royal Society, April, 1901.

(22) On the Strain Theory of Photographic action.—Royal Society, April, 1901.

(23) On the Change of Conductivity of Metallic particles under Cyclic Electromotive Variation.—British Association, 1901.

(24) The Conductivity Curvograph.—British Association, 1901.

(25) On the Electromotive Wave accompanying Mechanical Disturbance in Metals.—Royal Society, May, 1902.

(26) The Latent Image and Molecular Strain Theory of Photographic Action.—Transactions, Photographic Society, London, June 1902.

"Prosaic Duty."

Presiding at the Anniversary of the Calcutta University Institute the Hon. Mr. Lyon spoke as follows on the work done by young men to relieve the distress caused by the floods of Burdwan:—

There was a passing reference in the report to one of the great events of last year—he meant the sad floods of Burdwan and the work that was done by the members of the Institute for the relief of the distressed. The promptitude with which help was rendered to the sufferers by the young men of Calcutta formed a landmark in the history of Bengal. He did not wish to exaggerate the work that was actually done. Fortunately, there were very few occasions for the display of heroism. They had young men who one way or other found themselves engaged in a more prosaic duty. But, at the same time, these young volunteers were all that could be wished and their work was spontaneous and done with promptitude. And they were strong enough to go through many a commonplace hardship and hard work. The speaker himself had had abundant proof of the depth of their feeling and their abiding interest. [Hear, hear.] After the tumult and shouting had died away, and when the people had found other objects for their interest and enthusiasm, they had still these earnest young men working steadily and devotedly, to help the sufferers.

Men who steadily perform their prosaic duties are more often required in this work-a-day world than those who dazzle by meteoric flashes of heroism, as it is commonly understood. Perhaps, the meaning of heroism itself requires to be widened; perhaps, to Carlyle's list of heroes, the hero as drudge should be added.

Mr. Lyon's tribute of praise is valuable, the more so as it is discriminating.

Indians in Portuguese Africa.

The following passages are taken from a letter addressed to Sir Pherozshah M. Mehta by some representatives of the Indians residing in Portuguese Africa:—

Up to now the Portuguese Government have always had some laws and regulations for all races, white or coloured. But now they seem to have been influenced by the aggressive racial policy of the Union of South Africa. Some of the very high Portuguese officials openly declared that we, the Indians, had no right to protest against these new regulations in view of the still worse policy carried against us under the British flag in a neighbouring State.

A careful perusal of the said regulations will show that they are full of oppressive, insulting, and unnecessarily restrictive measures. They raise for the first time the vexatious question of colour bar here in Portuguese East Africa where till now all races whether, white or coloured, have been living in complete peace without any distinction of colour or creed. The yearly poll-tax of eight pounds on the new comers is really crushingly heavy. The one pound a year tax on all the old residents is also very unjust, so far as it is not on the whole population but only on the Asiatics. No provision is made for the old residents who are at present in India. When they return they are to be considered as new comers. The very old and objectionable question of thumb prints is once again raised. We consider it very humiliating to give our thumb prints and photographs. Free access from one part of the province to another is prohibited, and an attempt is made to rob our right of free movement to such an extent

that we are required to return to the Colony from our visit to India, or any other part within an officially fixed time. He who does not so return loses all his right of an old resident. The above mentioned are only some of the principal objectionable points of these new regulations, but after going through the whole text you will see that every attempt is made to make our life here unbearable.

The Indian is considered good game everywhere, as he is unoffending and mild, and cannot retaliate. There is a story that once a kid complained to Brahma the creator that he was victimised by everybody. Thereupon the god said: "I am really very sorry for you; but you are so inoffensive and look so edible that I myself feel inclined to follow the example of those against whom you complain."

Those who are not powerful at home cannot expect to be respected abroad. Acquire power therefore.

The writers of the letter say:—

We are quite sure that a slight pressure from the Foreign Office will produce the desired effect at Lisbon. In the case of South Africa they say that the Imperial Government is unable to intervene in the internal affairs of a self-governing Colony. But here the case is quite different. Thousands of Portuguese subjects have free access to British India, and there they enjoy every right of free citizenship. The Government here have very cleverly guarded the interests of their Christian Indian subjects by declaring that these regulations are not binding on those Asiatics whose mode of living is on European principle. We, Sir, ask you to demand retaliatory legislation against those Portuguese subjects living in British India, if the Lisbon authorities decline to abolish this new racial law.

No doubt the new law is for all the Asiatics but it affects the interests of the British Indians most, as the major part of the Asiatic population here is from that class. That is why we ask your help in this affair. We, Sir, hope that you will be able to stir the British Government to action to save us from this new indignity we are threatened with

Considering the strong attitude that Lord Hardinge took up in the matter of the ill-treatment of South African Indians, it would not be unnatural to expect him to come to the rescue of the Indian inhabitants of Portuguese Africa.

Professors who are not "cheap and nasty."

The Bengalee writes:—

The Bihar and Orissa Budget for the next year makes a provision of Rs. 27,000 for engaging three new professors in the I. E. S. to teach English and History at Patna College and English at Ravenshaw College. Each of these professors will start on a salary of Rs. 750 a month, while the ordinary members of the service start on Rs. 500. We are eager to know the special qualifications of these

superior professors who will draw such "extraordinary" pay. Are they experts in their respective subjects and will they fill University chairs, doing the highest post-graduate teaching? Has the expected senior Professor of English at Ravenshaw College edited a volume in the Early English Texts series and written chapters for Dr. Ward's monumental History of English Literature? Is his colleague, the new Senior Professor of History at Patna College, a contributor to the Cambridge Modern History, or has he, perhaps, added to the world's knowledge on Cretan antiquities and villeinage in the Middle Ages? Judging from the Secretary of State's nominations in the past, they will be nothing of the kind.

No Indian graduate, not even the best qualified, can enter the education department (P. E. S.) on more than Rs. 200 a month. And, yet, the Indian tax-payer will have to pay these three ordinary English graduates a salary *four times as high* (if we add the exchange compensation allowance to the salary.) The contrast becomes all the more striking when we point out that the *initial* pay of these young Englishmen will be 14 per cent. higher than what Dr. P. C. Ray (the doyen of the Provincial Service in Bengal) is getting after 26 years of service, and 33 per cent. higher than what Professor Jadu Nath Sircar (the senior P. E. S. officer in Bihar) is drawing after 16 years' work. A comparison in scholarship and research work between these two veteran Indian educationists on the one hand and the three freshest recruits to the European Service on the other hand, will be deferred till we get some information about the new acquisitions of the Bihar Government. But we shall only point out here that this huge expenditure of public money is being made in a province which has not yet found its legs financially, where every week many thousands of men die of plague by reason of their poverty and ignorance, where the capital has no filtered water supply, and where there are only six colleges among a population of 36 millions. Happily for Mr. Gait, there is, also, no public opinion in Bihar, and the tax-payer does not call for the tune of public expenditure.

Army Expenditure.

The estimated revenue for the year 1914-1915 is £85,033,000, towards which land-revenue is expected to contribute £21,709,000. The expenditure on the military services will be £21,886,000, that is to say, more than one quarter of the total revenues, and more than the entire amount of the land revenue.

The military expenses of Japan are said to be very oppressive. The revenue of that country in 1912-13 was 575,976,995 yen, and the expenditure on the army was 76,790,438 yen, or between one-seventh and one-eighth of the entire revenue. If we include the expenditure on the navy, which was 40,815,710, the combined expenditure on the army and navy would still be less than one-fourth of the whole revenue.

Educational Expenditure.

Out of a total revenue of 85 million

pounds, 4 millions have been budgeted for education, of which only £60,000 are recurring. As the non-recurring grants are spent on costly buildings, &c., they do not contribute much towards the spread of education. If we take both recurring and non-recurring grants, the Government of India will spend more than five times as much on the army as on education; but if only the recurring grant be taken into consideration the educational expenditure comes to a 350th part of that on the army.

The total educational expenditure of the Government of India is to be less than one-twentyfirst of the entire revenue. The Report on Public Instruction in the Baroda State for the year 1911-12 tells us that "Roughly speaking, the State spends nearly one-twelfth of its gross revenue after education."

The estimated police expenditure is much larger than the educational expenditure, namely, £5,203,000. It may be useful to remember the old adage, "He who opens a school, closes a jail."

The capital expenditure on railways will be 12 millions sterling, *i. e.*, thrice as much as the total recurring and non-recurring grants for education. It is disappointing to find that the provincial Governments have not been able to spend last year's grants for education.

Medical Expenditure.

Considering the ravages of plague, malaria and other diseases in India, the provision of £ 1,885,000 for medical expenditure appears utterly inadequate, particularly when we remember that the recurring grant for sanitation is only a paltry £40,000. More than 21 millions for the army, 12 millions for railways, more than 5 millions for the police, 4 millions for education and less than 2 millions for sanitation, do not show that the men in power understand or consult the real needs of India.

Inadequate as the medical grants are, the Provincial Governments are, it is said, unable to spend even these amounts.

Railways and Irrigation.

In the article on "Transition in the Internal Trade of India," the writer has made some pertinent remarks on the comparative claims of railways and water-

ways on the public purse, which need not be repeated here. On the financial aspects of railways and irrigation projects, the *Bombay Chronicle* says :—

It should be remembered that the total capital outlay on all State railways has mounted up to 500 crores, the dividend on which from the taxpayer's point of view does not exceed 2.14 per cent after discharging all liabilities for interest, sinking fund and amolisation of bonds. Irrigation with only 36 million pounds or 54 crores of rupees is in every way a most profitable and gratifying investment seeing that the net gain on the large productive works ranges between four and five per cent. However railways may be essential for the development of the country, in the domain of practical finance precedence should be given to irrigation over railways for obvious reasons.

But far from precedence being given to irrigation over railways, the State continues to spend many times more on railways than on irrigation, though more than the 20,000 miles of railways required by the Famine Commissioners have long been completed.

Lady Hardinge and Medical Help for Indian Women.

By deciding that Indian ladies who had passed the L. M. S. examination of Indian Universities would be eligible for posts in the Women's Medical Service, Lady Hardinge has removed the suspicion that that Service would be run on lines of racial preference.

The Women's Medical College to be established at Delhi will greatly facilitate the entrance of Indian women into the medical profession. As the principal and professors will all be ladies and *purdah* will be observed in all the teaching and hospital arrangements, even Musalman women and women belonging to those sections of the Hindus who observe *purdah* will be able to avail themselves of the education to be given in the college. The only drawback is that the college is to be located at Delhi. Had it been situated in any such progressive centre as Bombay or Calcutta, more students could have easily joined it.

Age of marriage and Infant Mortality.

In a paper read by an attorney at the Calcutta University Institute, child marriages were supported on the absurd plea that infant mortality among the offspring of child marriages is less than among the offspring of adult marriages. And he was immediately hailed by some advocates of

child marriages as having inflicted a crushing defeat on Western physiologists and their Indian followers who prefer adult marriages on physiological grounds. It would, therefore, be interesting to examine the grounds on which the attorney based his opinion. His argument may be stated as follows :—

In the latest Calcutta Census Report, Part I, page 30, there is a map showing that infant mortality is greatest in Manicktollah and wards 5, 12, 16, 17 and 25. In another map, on page 22, it is shown that among the wards where there is a larger percentage of Christians (Asiatic and non-Asiatic) than elsewhere are wards 16 and 17. And it is a fact that adult marriage prevails among Christians. Combining these three facts, the attorney came to the conclusion that infant mortality was greater among the offspring of adult marriages than among the children born of child mothers. But he overlooked the fact that though wards 16 and 17 were among the quarters where a larger proportion of Christians lived than elsewhere, it does not mean that they formed a majority of the inhabitants of these wards. The majority of the inhabitants of these wards are Hindus and Musalmans. For in ward 16, per 10,000, Hindus and Musalmans contribute 7072 of the population and in ward 17, Hindus and Musalmans contribute 5259 per 10,000 of the population. If infant mortality is greatest in these wards among others, how is it logical to conclude that it is not the Hindu-Musalman majority there who are responsible for the fact, but the Christian and other minorities are?

If the attorney will turn to page 138 of the appendix to the Report on the Municipal Administration of Calcutta for the year 1910-1911, he will find that among the children born in Calcutta in 1910 the infantile death rates according to nationality were as follows:—

Hindus	252 per	1000
Mahomedans	343 "	1000
Non-Asiatics	141 "	1000
Mixed	260 "	1000
Other Classes	238 "	1000

This table does not show that child marriages dower children with long life.

What old Susruta wrote stands good even now.

जनस्योदभवर्षायाम् अप्राप्तः पञ्चविंशतितम् ।
 यद्यथाते पुमान् गर्भं कुञ्चित्यः स विपद्यते ॥
 जातो वा न चिरं जीवेद् जीवेद्वा दुर्बलैस्त्रियः ।
 तस्मादत्यन्तं वाक्कार्यां गभोधानं न कारयेत् ॥

This means that the child of a father less than 25 years old and a mother less than 16 years old, dies in the womb, or if born, does not live long, or if it lives, lives with weak organs. Therefore motherhood ought not to be forced on immature girls.

The Irish Question.

All other political questions have been thrown into the background by the practical refusal of the British Army to obey the civil power in case of certain eventualities in Ulster. Military officers may now feel that they can practically decide what legislation Government shall or shall not undertake. This has been understood by certain sections of the British people to mean that force is the supreme factor in British politics. No wonder, therefore, that some members of Parliament have drawn morals suited to the convenience or needs of their party. In the course of the debate in the House of Commons on the 24th March, Reuter says,

Mr. Thomas pointed out that if the new Unionist doctrine with reference to the Army were to stand, it would be the duty of the Railway Men's Union to use £500,000 of their funds for the purchase of arms and ammunition.

The feelings of the Liberals were evidenced by the tumultuous cheering which greeted the remarks made by Mr. John Ward that the question at issue was whether the people were to make laws absolutely without interference from either the King or the Army.

Mr. Beck (Liberal) said that many Liberals would rather resign and take the issue to the country immediately than sit in the House of Commons and be dictated to by the officers.

"If you want to force my class to fight you tomorrow, we Trade Unionists will now consider establishing a military organisation."

The above passage addressed to the Opposition occurred in Mr. John Ward's speech in the House of Commons yesterday and is to-day given prominence to by the Liberal papers which describe the speeches of Mr. Ward and Mr. Thomas as a turning point in social history.

A DEFENCE LEAGUE.
 LONDON, March 25th.

Addressing a meeting of colliers in Cumberland yesterday a Miners' Agent said the time was ripe for the formation of a Trade Union Defence League ready to take up arms and fight to resist oppression from any source.

It is still remembered that some Indian boys were severely punished, as, it was

alleged, they had tried to tamper with the loyalty of a Jat regiment. It was never shown that as a matter of fact a single Jat or other sepoy had proved mutinous. If these lads were really guilty of the offence with which they were charged, they certainly deserved to be severely punished. But the alleged rebellious dreams of these foolish young men, were quite insignificant compared with what Sir Edward Carson and his party have been guilty of. For, in addition to all the speeches and active preparations made by them with the object of defeating the policy of the Liberal Government by armed force, we have Colonel Seely's distinct statement in the white paper issued on March 25, that "attempts had been made to dissuade the troops from obeying lawful orders when supporting the civil power." And these attempts have borne fruit, in the actual and intended resignations of an alarming number of army officers. And what is the result? Government has had to climb down and "General Gough and other officers" who had resigned "have received definite assurances" from Government, before returning to duty, "that the Army will not be used against Ulster and it was in consequences of these assurances that the resignations were withdrawn."* So not only is there no reason for Sir Edward Carson to feel like a criminal, but he is being actually and openly honoured as a victorious hero, and that even by highly placed army officers owing allegiance to the civil power which he has defied, as the following Reuter's telegram shows:—

A WAR OFFICE DEPUTATION.
LONDON, March 24th.

Major-General Sir Cecil Macready, whom the War Office sent to Belfast to confer with General Count Gleichen commanding there, called on Sir Edward Carson at Craigavon to-day in uniform intimating that he wished to pay his respects to the Unionist leader. General Richardson commanding the men of Ulster was present.

What humiliating and mortifying irony there is in the situation. Government sends one of its employees to Belfast on its own business; and there this employee calls on Sir Edward Carson, who has flouted and threatened Government, *in uniform to pay*

*These assurances were afterwards repudiated by the Cabinet, Colonel Seely accepting the responsibility for them and resigning in consequence.

his respects to him: and General Richardson, another employee of Government, "was present" to witness this homage paid to "King" Carson.

No wonder the Liberals are very angry.

The feelings of the Liberals were evidenced by the tumultuous cheering which greeted the remark made by Mr. John Ward that the question at issue was whether the people were to make laws absolutely without interference from either the King or the Army.

Mr. Beck (Liberal) said that many Liberals would rather resign and take the issue to the country immediately than sit in the Commons and be dictated to by the Officers.

The Liberal speakers maintained that representative Government would be endangered if they finally had to submit Bills to a committee of officers.

The Liberals were dissatisfied with the Government's promise that a full statement would be made to-day as they expected an immediate explanation of the nature of the assurances given to Brigadier-General Gough and his comrades.

Opinion in the Lobby, where excitement yesterday evening was greater even than at the acutest stage of the Parliament Act crisis, is that the Government is threatened with a widespread revolt and the Liberals are very angry at the Government's supposed yielding to its officers.

The Tory politicians and papers are accusing Government of an attempt to coerce Ulster, thereby using the army for party purposes; for, that was, they say, the object of moving troops and warships to Ireland. That is fine logic and unconscionable humour, too. It would seem then that the Tories are justified in raising men and training them to fight and in collecting arms and ammunition, in order that, if need be, they may by civil war be able to prevent justice being done to Ireland; but that the Liberals, in their turn, would not be justified in meeting force by force!

Already the Labour Members have shown by their speeches that they understand the moral of the situation. The Tories who have sown the wind may live to reap the whirlwind.

The Liberals will not, can not and should not allow their Home Rule Bill to be defeated in this way. If defeated now, they will bide their hour and circumvent or overpower the opposition of the recalcitrant section of the Army. Already it has been suggested that the Army should be democratised. It is now the stronghold of Toryism. The ideal army should have no politics. It should simply be an instrument in the hand of the civil power to be used in any way it likes. But in a self-governing country, it is impossible to prevent officers and privates from

having a strong political predilection, one way or the other. Now that this bias has manifested itself in a stormy manner, there is nothing for it but gradually to make political appointments in the Army, too, thereby securing an overwhelming majority of Liberal officers.

Imperialism has a very gorgeous and dazzling exterior. But great danger always lurks at its core. It requires a large standing army, and a large standing army cannot but feel and make others feel the strength of its position. Democracy and Imperialism, democracy and a large standing army, are incompatible. One of the two must go.

The strength of the British position in India lies in its neutrality. It may and does side now with the Hindu, now with the Musalman, but it can detach itself easily from any party. In the latter days of the Roman empire the army recruited from the outlying parts of the Empire, inhabited by non-Romans, became the arbiters of its destiny. The employment of dusky troops to overcome the opposition of a white army is now unthinkable in the British empire. But nobody knows what surprises the future has in store. It may not be probable but it is not unimaginable that in days to come, days of a federated empire of equal rights for all, the Sikh, the Gurkha and the Dogra, or those who may take their place in those days, unaffected by British party politics and ever true to their salt, may be found serviceable in Great Britain as in other parts of the Empire.

It is noteworthy that throughout these days of stormy controversy, Mr. Redmond has kept his temper cool. His countrymen, too, outside Ulster, have kept themselves within bounds. They could have said, "if Ulster fights, we will fight too;" but they have not. Their self-control and forbearance are greatly to their credit. They are conserving their strength and will not allow the Liberals to drop Home Rule. The Unionists also must understand that with Ireland exasperated by disappointment there can be no strong British Empire.

Post-graduate studies in the Calcutta University.

Before the passing of the new regulations, any B.A. of the Calcutta University

could appear at the M. A. examination after a certain fixed period after graduation, without attending any lectures. If he passed, he was considered to have passed from the college where he had studied for the B.A. This was not satisfactory from the point of view of sound education; nevertheless many distinguished men can be named who got their M.A. degree without the help of any professor. The new regulations have made attendance at lectures compulsory; but very few colleges have hitherto made any arrangements for the delivery of M.A. lectures. The few which have done so, teach only a few subjects, and admit a very small number of students. The University has, therefore, conferred a great boon on the student community by appointing professors, assistant professors and lecturers in many subjects. As a thousand students attend these lectures, recently many whole time professors have been appointed. To their appointment, a feeble opposition was made by Mr. H. R. James of the Presidency College and three other Fellows. As neither the Presidency College nor any other College is in a position to teach a thousand M. A. students, we do not see the rationality of such opposition. It does not matter if the classes are not held in large class rooms in a specially built palacial structure and all the lectures are not delivered by European professors enjoying fat salaries. Again, the professors appointed may not be "absolutely the best men" obtainable, but they are all competent men, and that is what really matters.

When a few colleges enjoy the monopoly of teaching for the M. A., they forget that they exist for the students, not the students for them. They do not show much consideration for the needs or feelings of the students and unceremoniously reject the applications of most of them for admission. The University by stepping into the field of teaching has deprived the monopolists of the pleasure of treating students with this sort of lofty indifference. Against the loss of this pleasure we have as a set-off the pleasure and profit which hundreds of students derive from increased educational facilities.

When the University College of Science begins its work, the monopolists will lose also the power and pleasure of ruthlessly and needlessly limiting the numerical strength of the highest science classes.

But the gain to science students will be immense.

The moral and spiritual gain of the monopolists, too, is likely to be not inconsiderable, as they may have to learn to be considerate.

The Intermediate History Paper.

This year's history paper in the Intermediate Examination in arts contained the following words printed in italics at the top: "Credit will be given for sketch-maps where they make an answer more lucid." Moreover, the first question runs as follows:—

"Draw a map of the Mediterranean Sea and the adjoining countries, writing in place-names so as to illustrate *either* the distribution of the Greek colonies, or the growth of the Roman dominions between 264 B.C. and 146 B.C. Insert also—Actium, Pharsalus, Numantia, Thapsus, Alexandria, Sardis, and Aegospotami."

We at once take it for granted that the study of history implies a general knowledge of geography. But the Calcutta University, having itself departed from this commonsense view of the two allied courses of study by making the study of geography optional in the Matriculation, is not entitled to expect that a student who takes up history in the Intermediate is necessarily equipped with a thorough knowledge of geography, including the ability to draw maps. In the regulations for the I. A. examination, it is nowhere stated that in the history paper knowledge of map-drawing shall or may be tested, nor that those who have not passed the Matriculation in geography will not be allowed to take up history in the Intermediate. Therefore the examiner is not entitled to take it for granted that a history student knows map-drawing. For these reasons we think both the prefatory sentence in italics and the first question are unfair. Hence we hope the syndicate will rectify matters according to section 17, chapter XXV, of the regulations dealing with examinations.

Geography might or might not have formed a branch of study in a medieval scheme of culture, but we have not been able to imagine any educational reason why geography should be left to the option of students by any modern university. No man can be a modern man unless he has a general knowledge of both history and

geography. In the old regulations history and geography quite reasonably and naturally went together. The New Regulations having driven the two sisters into different pens at the earlier stage of the Matriculation, there is no justification at the later stage of the Intermediate for the assumption that the sisters are living together as members of the same household.

Sea-voyage and some Bengali Brahmans.*

Some Bengali Brahmans styling themselves the Great Brahman Conference met the other day at Kalighat and said that according to the Shastras no man who visits a foreign country by crossing the sea can be taken back into his caste even after he has performed an expiatory ceremony. There is good reason to believe that that is not a correct interpretation of the Shastras. But supposing it is, why do these Pandits seek to stand in the way of progress by quoting texts from the Shastras when everyone knows that neither they nor their rich patrons follow Shastric injunctions in their daily lives? They follow the custom of the country, that is what they do.

If these Brahmans and their patrons are in earnest and have the courage of their convictions, they ought to pass a resolution thanking Botha and Smuts and the Canadian and Australian statesmen for putting obstacles in the way of Hindus visiting British colonies; for thereby they really support the so-called Shastric prohibition against sea-voyage. In a second resolution they ought to pray that the proposed legislation in the South African parliament to make the lives of the Indian sojourners bearable should not be undertaken. By a third resolution, they ought to excommunicate all Hindus who contributed to the fund for the relief of the Indian passive resisters in South Africa; for the latter having crossed the seas are sinners, and those who aid and abet them are sinners, too. In a fourth resolution, a vote of censure ought to be passed on Lord Hardinge for stoutly backing the South African Indian sinners. By a fifth resolution all Hindu historians and other writers who have glorified the deeds of the ancient Hindu colonists in Java, Bali, etc., ought to be excommunicated, for these colonists were great sinners. And so on and so forth.

Some of the persons who styled themsel-

ves the Great Brahman Conference may have read in the papers that in Bombay a Society has been formed for helping released prisoners. Its object is to make such persons useful members of society by offering them moral guidance and financial support. Among them there are sure to be men guilty of culpable homicide and other heinous offences. Some of the Brahmans who assembled at Kalighat may have also heard that there are thoughtful jurists who think that murderers should not be executed; as they are not beyond the possibility of reclamation. Do the Pandits of the Brahman Conference think that those who have crossed the seas are more unfit for consorting with their fellowmen than murderers and men of that sort?

It is superfluous to add that we think that by crossing the ocean a man is guilty of no offence whatsoever, moral, religious, or of any other kind. We are only sorry that in this twentieth century it should still be necessary to state so obvious a truth.

The Census Report of India shows that the natural increase of the Hindu population is less than that of the Christian and Musalman population. Moreover Hindus lose thousands of their co-religionists every year by conversion to Islam and Christianity. If in addition to a slower growth of population and marked loss by conversion to other faiths, Hinduism has to labour under the disadvantage of a deliberate exclusion of those who cross the seas, the conclusion would be unavoidable that Hindu society was pursuing a suicidal policy. Happily, however, "orthodox" Hindus are no longer the arbiters of the destiny of the Hindu people. It is coming to be recognised more and more clearly that true Hinduism is that which elevates and strengthens Hindus and increases their prosperity and numerical strength.

Wanted more slaves from India.

A London telegram, dated March 6, reports that

Presiding at a meeting of Messrs. Lever Brothers, Sir William Lever reviewing the world-wide operations of the firm mentioned its operations in the Solomon Islands, which, he said, were hampered by the great shortage of labour. He saw no objection to the importation of labour from congested India.

We are strongly opposed to the further extension and prolongation of slavery under the cloak of the indenture system,

which should be abolished root and branch everywhere.

Protection from Floods in Bengal.

At a meeting of the Bengal Legislative Council, the Hon. Maulvi Mazharul Anwar Chaudhuri moved the following resolution :—

This Council recommends to His Excellency the Governor in Council that necessary measures be taken, as soon as possible, effectually to protect the tract of country lying on the right bank of the river Damodar and situated in the districts of Burdwan, Hooghly and Howrah, from the effects of flooding by that river.

Some extracts from his speech will show why he moved it.

Before the East India Railway was constructed the River Damodar had from ancient times embankments on both sides; and the inhabitants of the country on both sides lived in health and prosperity like the people of other parts of Bengal.

From ancient times it was the duty of the Maharajah of Burdwan to keep these embankments in repair, as the river flowed through his Zemindary.

At the time of the Revenue Settlement of the year 1788 the Raj estate was given a remission of 60001 sicca rupees for keeping the bunds on both sides in repair; but in the year 1809 the Government took up the management and repairs of the embankments and the Burdwan Raj from that time began to pay, and has ever since been paying, the said sum of Rs. 60,001 sicca rupees over and above the revenue which it used to pay before. Purganas Mandalghat and Chetna having been sometime after lost to the Burdwan estate, it has since then been paying Rs. 53738 sicca or 57320.8-5 in Company's rupees, the balance being realized, I suppose, from those who are in possession of the two Purganas Chetna and Mandalghat.

Thus Your Lordship and the Council will see that in the year 1809 the Government made a solemn compact with the people living on both sides of the River, through their Zemindar, the Maharaja of Burdwan, to protect them from floods by keeping the embankments in repair.

By the year 1855, however, all this was forgotten; for we find that in that year the Government ordered the removal of 20 miles of embankment on the right or west bank of the Damodar, and this removal was completed in the year 1858. This was evidently done with the object of protecting the Grand Trunk Road and the East Indian Railway, and to prevent the possible deterioration of the Port of Calcutta by the sand carried down by the River Damodar.

Having regard to the disastrous consequences that have ensued, it is difficult for a native of the luckless country within the flood-zone on the west side of the river, to speak of its absolute abandonment to the tender mercies of the Damodar in the language of moderation. It was not only a violation of the guarantee given in 1809, but it looked very like the sacrifice of the interests of the poor and weak at the altar of those of the rich and strong. Nothing however was done and the water of the river finding resistance on the left or east bank, and none whatever on the right or west bank, gradually cut a new channel at Begua in the Burdwan District and began to devastate an ever-increasing area on the west side till now

we find that about 800 villages principally in the districts of Hooghly and Burdwan, are inundated every year, to the unspeakable misery and suffering and loss of health and property of the unfortunate people living in them.

My Lord, the condition of these villages is deplorable in the extreme. Rich paddy fields have been laid waste by deposit of sand, low-lying marshes have formed on almost three sides of almost all villages within the affected area, tanks from which people used to draw their supply of drinking water have been silted up, and the water of those that exist now are rendered unfit for use in the rainy season, being more in the condition of liquid mud than anything else; and the result is that after each flood Cholera, Dysentery, and Diarrhoea break out in the villages and levy their annual toll of human lives, and later on in the season when the marshes begin to dry up fell malaria makes its unwelcome appearance in a more or less epidemic form.

The houses of the people who have the misfortune to live in this part of the country are not safe, and almost every year a large number of mud houses are either washed away or simply tumble down. During these floods when the surrounding country is submerged, poisonous snakes take shelter in the raised homesteads of the people, and there are always cases of death by snake-bite, some of which are reported and some are not. On an average every fourth year a flood of more than usual severity makes its appearance, and then a larger number of mud houses are destroyed and if this flood comes late in the rainy season the rice crops of those portions of the fields which are not much damaged during ordinary floods, are wholly destroyed and the poor rayats are left to bemoan their fate without means to support themselves, their families and their cattle.

As if all this was not enough, in 1890 another length of 10 miles of the embankment on the western side of the river was abandoned. The sufferings of the people have been repeatedly pressed on the attention of Government by public-spirited individuals and public bodies. Government has been taking steps to devise means to alleviate these sufferings, but nothing has yet been done to completely stop the ravages of the floods.

The Hon. Mr. B. K. Finimore said on behalf of Government that Mr. Williams was now investigating the whole matter and the Government was awaiting the result of that investigation. Government was fully prepared to meet the situation and would do all it could to mitigate the evil. The mover accepted this assurance and withdrew the resolution.

The future will show how far Government is in earnest in this matter. The resources of modern engineering are vast, and Government can do many seemingly impossible things when it sets its heart upon their accomplishment.

Students' strikes in Lahore and Agra.

Indian students are among the most easily

manageable of their class in the whole world. Not that no Indian student is ever guilty of gross breach of discipline, but such cases are of rare occurrence. When students in this country go on strike in a body, as the medical students recently did in Lahore and Agra, they must be presumed to have had grievances of a serious character. Probably they were treated harshly, unjustly or tactlessly.

Before being given a hearing or allowed to attend their classes again, they have had to undergo the humiliation of unconditional surrender. They may be punished hereafter: this implies prejudging their cases to some extent. It may be that they alone were to blame, but it is also possible that their instructors, too, were to blame.

The following cuttings from British papers are somewhat long; but we print them as affording materials for a comparison and contrast. The only observations we wish to make are that our students had or thought they had grievances and were not guilty of rowdyism, whereas the British school children had no grievances of their own but went on sympathetic strike and were guilty of organised rowdyism. Further, Indian students were ordered to surrender unconditionally, and obeyed the order. But no attempt as far as we are aware has been made to break the spirit of the British children; only persuasive means have been adopted.

The strike of school teachers in Herefordshire, where the rates of pay are shockingly small, took effect at the beginning of this week, when seventy schools were closed, and four thousand children found themselves enjoying a compulsory holiday. Efforts were made to open the schools by engaging reserve supply teachers drawn from all sorts of sources, but the children declined to learn under them. The riotous scenes which occurred at Ledbury Girls' School are typical of others in the district. The girls dressed up brooms and wrote notices 'We are going to have our teachers back'. They then started playing the piano, overturned the desks, spilled ink about the floor and wrote notices on the walls. The emergency head mistress did not leave the school until after the children had gone some time. When she came out a crowd of children awaited her and hooted as she went along the streets. At half past one, when the pupils were due back, two hundred of the bigger assembled in the school grounds, and decided to go on strike. When the new mistress appeared she was greeted with hoots and cat-calls and the girls said they would not allow her in the school. She endeavoured to gain an entrance but was surrounded and kept out. The scholars then obtained the keys of both the front and back doors, and formed a guard in order to prevent anyone from getting in. Fights took place between the strikers and a number of children who refused to strike, and many parents who had gathered outside called their children away and

took them home. A number of the more dutiful children effected an entrance unobserved through one of the windows, but they were quickly followed by the strikers who took their hats and coats from them and threw them out of the windows. The new mistress meanwhile was powerless to do anything and had to leave. At Rost School, the largest in the country, the boys paraded the town singing songs and cheering. Towards ten o'clock they were induced to enter the school and immediately there was pandemonium. Inkpots were thrown about, and desks overturned. Finally the boys broke out of the building and marched again through the town.

The extracts which follow contain further details.

Herefordshire, the county where the elementary school teachers have gone on strike against low payment and the refusal of the education authority to grant a scale of salaries, has been the scene this week of some lively interludes. Some sixty-four schools in this thinly-populated rural county are closed, and at the few which have opened, blacklegging teachers and strikebreaking parsons have met with lively receptions at the hands of the school children, who, egged on by their parents—sympathizers with the teachers in their struggle—declared strikes in two schools, and after creating disorder amounting almost to pandemonium, they left the schools and paraded the towns. For one day in their lives at any rate, these scholars tasted the sweets of a life uncontrolled by pastors and masters.

GIRLS' PANDEMONIUM

One of the liveliest scenes took place at Ledbury, where Miss Creasy, of Knebworth, Herts, arrived to take the place of Miss Henley as headmistress. She had received from a representative of the Education Committee, Miss Henley's bunch of a hundred keys and managed to find the key which opened the school door, but she could not find the correct keys to open all the cupboards, desks, and other doors. No register could be called, and practically no school work was done. Miss Creasy told the children that she was only teaching them until Miss Henley returned.

At the end of the morning session the girls broke into unruly mob. They dressed up brooms and wrote notice: 'we are going to have our teachers back.' To a piano accompaniment desks were overturned. The floor was bespattered with ink. Miss Creasy was followed out of the school by a crowd of children shouting, 'Blackleg'. At 1-30, when the scholars were due back at school, about 200 of the bigger girls held a meeting in the playground and decided to strike. When the new mistress appeared she was greeted with hooting. Children guarded both back and front doors to prevent her from entering the school. On the walls and doors they wrote, 'We want our teachers back again, and we mean to have them.'

Some fights occurred between striking and non-striking children, and parents arrived to separate the combatants. Some of the non-strikers entered the school through a window. The strikers followed and threw their hats and coats out of the window. More piano-playing and throwing of books and inkpots followed and one of the girls rang the large school bell from the top window. Cheers were given for the teachers on strike, followed by hoots for all blacklegs. At three o'clock Miss Creasy abandoned her effort to create order and left the school. The children declared that they will not go back until their old teachers are reinstated. Next day the children's strike, how-

ever, was broken. The Rev. Father Lynch visited the homes of the children in the poorer quarters and reasoned with their parents, and the Rev. F. W. Carnegie collared the children as they arrived at school in two's and three's, persuaded them to enter, and thus prevented them from collecting in groups.

TEACHERS AND POLICE PELTED.

At Ross, where the largest school in the county is situated, the girls' and infants' departments were opened, and only the boys' school was closed. The only staff available was the headmaster, one non-striker and two emergency teachers. The last-named were obtained from Glasgow and Launceston-Cornwall, by the Herefordshire County Council. When the boy's bell was rung at nine o'clock the boys went on strike. They paraded the town singing songs and cheering. Towards ten o'clock they were induced to enter the school, and immediately there was pandemonium. Inkpots were thrown about and desks overturned. Finally the boys broke out of the building and marched again through the town. During the dinner-time they shied missiles and turf at the windows and pelted the police and the new teachers, and in the evening they resumed their street parades. In the course of an interview, the headmaster said he had never seen such chaos and disorder. 'Strike boys,' was chalked about all over the school premises and on other buildings in the town. The boys appear to be in sympathy with the teachers now on strike. Great indignation was expressed by the general public when it became known that the supplementary teachers for Ross were to have £130 per annum—higher salaries than the teachers striking had or the Union demanded on their behalf.

Mr. W. C. Smith has for over thirty years been teacher at a large boys' school at Bromyard. He has taught the fathers of some of his present pupils. Mr. Smith is a comparatively well-paid teacher, but in sympathy with his colleagues he resigned, and a successor was appointed. In anticipation of trouble the school managers attended to shepherd the boys into school, and a sergeant of police was called into service to restrain those who showed a disposition to wander away. To this comedy a touch of farce was added by the casual appearance of a man with a gun. Verbal persuasion sufficed, and the gun was not employed. It is a large one, with an attendance of 120 pupils. Here the persuasions of the new headmaster and the authorities fell on deaf ears. The pupils, with cheers for their old headmaster, refused to enter. After a hard struggle fourteen infants were netted, and the rest straggled away.

PARSONS AS STRIKE-BREAKERS.

Efforts have been made to keep some schools open with services of supplementary teachers—teachers of the lowest grade. At one fairly large school at Ivington, classes of restless scholars were taken by a supplementary teacher and a girl pupil aged thirteen. Elsewhere the clergy have stepped into the breach. At Breadwardine and at Dilwyn the Vicars of the parishes are acting as strike-breakers. The sympathy of the parents is wholly on the side of the teachers. A meeting in support of them was held at Breadwardine, and a number of farmers and others walked four or five miles up a steep road to the only available hall.

WHAT THE TEACHERS DEMAND.

The teachers declare that the average pay of teachers in Herefordshire is much lower than the average for the whole country, though the education rate

is the lowest, and they ask for the adoption of a scale of salaries. They suggest that the salaries of headmasters should rise by £5 yearly from £120 to £150 in schools with eighty pupils or less; from £140 to £180 in schools with between eighty and 120 pupils; and from £160 to £220 in schools with over 120 scholars; also that there should be a scale for headmistresses and assistants. The Education Committee refuse to formulate a scheme and reserve the right to fix salaries in every case according to the applicant's qualifications.

The following are the actual rates paid at present : headmasters—less than £90 a year, 6; £90 and under £100 a year, 36; £100 and under £110 a year, 22; £110 and under £120 a year, 13; £120 and under £130 a year, 12; £130 and under £140 a year, 11; £140 and under £150 a year, 7; £150 and under £160 a year, 6; £160 and under £170 a year, 3—116. Headmistresses—Less than £70 a year, 3; £70 and under £80 a year, 8; £80 and under £90 a year, 28; £90 and under £100 a year, 16; £110 and under £110 a year, 12; £110 and under £120 a year, 4—71.

The full extent, however, of the grievance will be better understood if it is pointed out that the average salary for head teachers is £111, while for all English counties, excluding London and a few specially constituted authorities, it is £146 6s. As regards headmistresses, the average is £86 16s., as compared with £100 8s for the rest of the Kingdom with the same exceptions as those mentioned for men.

STRIKERS' SALARIES GUARANTEED FOR FIVE YEARS.

Sir James Yoxall, M. P., the general secretary of the National Union of Teachers, says "The position is that sixty-four schools are totally closed. In ten others a semblance of work is going on, but the teachers are so few, or so unable to manage, or both, that the proceedings resemble a pantomime. I have no doubt as to the upshot of the struggle—the Herefordshire Education Committee will, one way or another, have to yield. They will either come to terms with the National Union of Teachers or the Board of Education must step in. We are standing quite firm and solid, and are prepared to go on for months. The teachers who are out are being paid their full salary, and are guaranteed it for five years. We have a large sustentation fund and a membership of 88,000. We were never stronger.

The Bengal Medical Bill.

The Bengal Medical Bill as revised by the Select Committee is somewhat better than the original, but, is still open to serious objection in many of its features. The number of members of the Council has been raised from nine to fifteen, but the official majority has been maintained. As the majority of qualified medical practitioners in the country are not Government servants, the official majority is entirely unjustifiable; particularly as the I. M. S. officers are jealous of the increasing practice of independent medical men, and the Council is vested with extensive powers over the rights and interests of the latter. The Council has the power to decide whether the conduct of a particular medi-

cal man has been "infamous" or not, although, as pointed out by the Hon. Dr. Nilratan Sircar, that adjective has not been defined. Dr. Sircar has the support of his countrymen in pleading for the right of appeal to the High Court against the decision of the Council on the ground that "as the majority of the proposed Council of Medical Registration will consist either of Government servants or Government nominees, an appeal to Government from their decision will not command confidence."

Dr. Sircar is also justified in calling in question the right and wisdom of the Government in putting a bar to the right of the aggrieved party to have recourse to civil courts under clause 24 B.

Clause 27 A places the passed students of private medical institutions at a very great disadvantage. It lays down that unregistered practitioners shall not be placed in charge of public hospitals, in addition to being deprived of the right to sign certificates required by "any Act in force in Bengal." Dr. Sircar points out that it

"will deprive private medical institutions and hospitals, after the passing of the Bill, of the right to employ their own passed student and will thus seriously hamper their work. If students of private institutions feel that they cannot get employment in the institutions where they have received their training it will mean an absolute paralysis of such institutions."

It will also be a quite undeserved humiliation.

Government should accept Dr. Sircar's suggestion that

"on practitioners satisfying the Council that they have gone through a regular course of instruction, they should obtain the right of registration."

Government should act quite impartially. That can be done by requiring that for registration, practitioners should be adequately trained, competent and honest. Whether they received their training in Government or private institutions or whether they are Government servants or independent practitioners, should be considered entirely irrelevant for the purpose.

Towns and villages without Schools.

According to "Statistics of British India" for 1911-12 and preceding years, Part VII, Educational,

"The total number of educational institutions in British India in 1911-12 was 176,447, of which 100,334 were for males and 16,113 for females. The total number of villages served by these schools is 582,790

and the number of towns, i.e., places containing 5,000 inhabitants or upwards, is 1,594. Thus each institution for males serves nearly 4 towns and villages, and each institution for females serves 36 towns and villages."

So 3 towns and villages out of 4 are without any school for boys, and 35 towns and villages out of 36 are without a girls' school. As this is an average, the actual state of things in the country is undoubtedly more deplorable than appears on the surface. For, as there are many towns and villages with more than one school, the proportion of places without any school must be greater than the figures indicate.

From the Report on Public Instruction in Baroda State for 1911-12, we find that

"Out of the 3,095 towns and villages in the whole State, so many as 2,119 were provided with schools which numbered 2,961. Of the remaining 976 villages 709 are only hamlets of straggling huts, where the population is mostly nomadic and no school is possible owing to the lack of settled population. In 60 villages schools had to be temporarily closed owing to the adverse agricultural season; and they have since been again opened with the restoration of better times. In 156 villages the Department is endeavouring to open new schools wherever the minimum of 15 children can be collected to begin with."

District patriotism should throughout India prepare a list of the places (i) without

any school for boys and (ii) without any school for girls, and see that they are established as early as possible. Unless all boys and all girls receive education, the condition of the country cannot be improved.

It will be observed that there are ten times as many boys' schools as girls' schools.

Percentage of children at School.

The percentage of students to the population of school-going age, which is taken as 15 per cent of the total population, was 29 in the case of males and 5 in the case of females, in British India in 1911-12. The corresponding figures for Baroda for the same year are 80.7 per cent for males and 41.3 for females.

The figures for British India mean that, in 1911-12, 71 boys out of 100 and 95 girls out of 100 went without any education.

Results of University Examination.

The following statement shows the number of examinees for the attainment of the University degrees named, the number passed, and the race and creed of the passed scholars in 1911-12 :

	Number of examinees	Number passed	RACE OR CREED OF PASSED SCHOLARS						
			Europeans and Eurasians	Indian Christians	HINDUS		Muham-madans	Parsis	Others
					Brah-mans	Non-Brah-mans			
Bachelor of Arts	4,358	2,477	20	119	1,300	745	220	45	28
Bachelor of Science	461	265	...	4	107	137	7	6	4
Bachelor of Oriental Learning	...	...	...	...	...	...	...	...	...
Bachelor of Law	1,947	1,025	...	16	442	421	101	22	23
M. B.	14	6	...	...	...	5	1	...	...
B. C. E.	34	24	...	1	15	8	...	...	...
Roorkee { Civil Engineer	84	52	5	...	32	7	2	6	...
Electrical Engineer	...	...	...	...	...	...	...	...	...
Licentiate of Agriculture	57	48	...	1	26	18	3	...	...

In the B. A. and B. L. Brahmans preponderate, but in the B. sc. non-Brahmans preponderate. Perhaps Brahmans are fonder of literary studies and dialectics than others, or perhaps there is some other cause.

In Memoriam.

".....we record the lamented death of yet another martyr to the passive resistance cause. Miss Valliamah Moonsamy, a young lady not yet in her twenties, was one of those devoted Indian

women who sought imprisonment in protest against a marriage law that dishonoured her parent's marriage and cast a stigma upon her own birth. Her sudden and unexpected demise, two days after her return home, holds in it all the elements of tragedy. We mourn the loss of a noble daughter of India, who did her simple duty without question, and who has set an example of womanly fortitude, pride and virtue that will, we are sure, not be lost upon the Indian community. We tender to her family our most respectful sympathy."—*Indian Opinion.*

Removal of Grievances of South African Indians.

Welcome news has arrived to the effect that the South African Parliament will ere long legislate on the lines of the recommendations of the Natal Commission for removing the grievances of Indians residing in South-Africa. The following extracts are from H. E. the Viceroy's summary of these recommendations :—

REPEAL OF £3 TAX.

In the first place, the Commission recommended the repeal of Section 6 of an Act passed by the Natal Government, No. 17 of 1895, which imposed on indentured Indians, who have completed their service of indenture and failed either to re-indenture or to return to India, an annual license tax of £3.

LEGAL RECOGNITION OF MARRIAGES.

The South African legislature has hitherto shown disinclination to give any form of legal recognition to marriages performed according to the rites of any religion which permits the practice of polygamy. This attitude has been necessarily extremely embarrassing to Indians in South Africa, whether married to one or more wives, who desired to obtain recognition for at least one wife. The report of the Commission contains numerous recommendations intended to meet the reasonable requirements of Mahomedans and Hindus in respect of this difficulty. The substance of their recommendations is that a law should be passed providing for the appointment of marriage officers from amongst the Indian priests of different denominations, whose duty it would be to solemnise future marriages in accordance with the religion of the parties to the transaction and duly to register the same. Only one marriage in each can be so solemnised and registered, and it will then have the great advantage of ranking entirely with any other marriage contracted under the laws of the Union. The existing actual monogamous marriages are to be similarly recognised by this law and further provision is to be made for the admission into the Union along with her minor children of one wife in the case of any Indian who is married according to the tenets of his religion, whether it recognises polygamy or not, outside the Union of South Africa, provided that she is the only wife in the country. Further, it is recommended that Indians, after registering one wife in the manner to which I have already referred, should not be debarred in any way from contracting other marriages according to their own religious rites, though it will, of course, be impossible to accord to such marriages any form of legal recognition whatsoever.

SOME MINOR GRIEVANCES.

Next the Commission have recommended that a clause in the Act which repeats the provisions of a law of the Orange Free State, directed against the immigration of Asiatics should be made unobjectionable by the issue of executive orders of a nature calculated to remove all cause for dissatisfaction and also that certain existing restrictions with regard to the issue of certificates enabling Indian residents in South Africa to leave the country and to return within a stated period should be modified in a very favourable manner. Measures are also recommended for increasing the facilities for the issue of permits to those Indians who desire to visit the Union for temporary purposes.

These recommendations, when given effect to, will make the lives of Indians bearable.

For the settlement about to be arrived at, the Viceroy is entitled to the gratitude of all Indians. His attitude has been courageous, firm and statesmanlike.

We reluctantly add here that we cannot recognise any settlement to be entirely just and satisfactory and therefore lasting which does not provide the same facilities for Indians to visit, emigrate to and trade and settle in all parts of the British Empire as white men enjoy in India. Perfect reciprocity is our demand.

Indians in East Africa.

The *Bombay Chronicle* points out that the British East Africa Protectorate, which is, by the way, a foreign territory, not a British colony, is passing at present through a critical stage so far as the Indian community is concerned. According to our contemporary, some months ago the European settlers of the Protectorate petitioned Mr. Harcourt, the Secretary of State for the colonies, for representation by election instead of by nomination in the Legislative Council. The Colonial Secretary asked them what they proposed should be done in regard to the representation of other sections of the community, such as the Indians, the Eurasians, the Arabs and the Natives, who form a majority of the population and were in the country long before the coming of the Europeans. Thereupon the following resolution relating to the representation of Indians was passed at a convention of the Associations of the European settlers:—

While it is felt that the official majority on the Legislative Council amply safeguards the interests of the Asiatic population, the Convention does not desire to debar the Eastern sections of the community from representation, if the Government consider it necessary, and suggests the appointment by H. E. the Governor of one non-official European member of Council directly to represent Eastern interests.

The impudence of this resolution is not in the least surprising. As a writer, quoted by the *Bombay Chronicle*, very pertinently points out in the "East African Standard," while in the opinion of the Convention the official members are not qualified to take care of the interests of their own community with whom the latter are so closely associated, they are considered competent to safeguard the interests of the

Asiatic population, with whom they have no sort of connection, and from whom they hold strictly aloof.

It would be far better for the Indians to go without any representation at all than to be represented by any European Colonists. The latter are sure to be worse than useless, owing partly to their ignorance of Indian interests and partly to their antipathy against Indians. In fact, they may even deliberately injure Indian interests. The taint of South Africa has spread all over those regions in Africa which are colonised by Europeans.

The Indians were the pioneers of civilisation in East Africa. To them it is that it owes its character as a British colony. They are really the makers of that colony and they were there long before the advent of the Europeans. Hence in any scheme of self-government, their claims should be considered first. At present they want three representatives, which is a just demand.

South Africa should be a warning to the colonial office not to grant any measure of self-government to East Africa without first granting a perfectly equal status to all its inhabitants irrespective of colour and creed. We hope our public bodies and the Government of India will move in the matter.

Ancient Irrigation Works.

Last year when the Viceroy visited Tanjore in November, he said:—

It has been a very great pleasure that I was able to include in my programme a visit to this famous city, at one time the capital of that great dynasty which left you for a lasting memorial, the great and stately temple for which Tanjore is so justly famous. Under their rule, nearly a thousand years ago, the arts of war and peace and civil administration reached a high state of development, and I need only remark to you that the grand anicut which has been described as the bulwark of the fertility of the Tanjore community owes its origin to their genius and still constitutes the base of the modern improvements upon it.

Ancient irrigation works of various kinds exist all over India, testifying to the enlightenment and beneficence of her former rulers. The stories of King Thibaw's cruelty which were circulated before the last Burmese war have obscured the beneficence of the Burmese dynasties of kings, of which abundant proofs are to be found in a series of finely illustrated papers on "Old Burmese Irrigation Works"

which Mr. J. M. B. Stuart, B.A., B.A.I., Assistant Engineer, P. W. D., Burma, commenced to contribute to the *Indian and Eastern Engineer* in its January number. It would be outside the scope of this review to quote his description of the chief works, but some of his prefatory observations are sure to be interesting to the general reader. He says:—

1. The ordinary person, who has never been in Burma, looks upon it as a land of swamps, thick jungle and heavy rainfall, where fever is rampant and one's expectation of life must be limited, and naturally wonders why irrigation can be wanted in such a climate.

The above description may apply in part to the Delta districts of Lower Burma, but it is in no way true of the Dry Zone of Upper Burma, where the average yearly rainfall is about 28 inches and the climate is somewhat similar to that of Northern India, without such extremes of heat and cold as are met with there.

The staple food of the Burman is rice, and it is evident that a rainfall of 28 inches unaided by irrigation could do very little in the way of growing this water-loving plant. It is therefore easily understood how from early ages the Burmans appreciated the importance of irrigation, and how so many irrigation works of ancient age are found in the Dry Zone.

2. Of late years the Mandalay-Shwebo and Mon canals have been constructed out of Imperial funds, but up to the present more than half the irrigation in the Dry Zone is done by Minor Works which consist for the most part of old Burmese works remodelled or restored by Government since the annexation.

It would be very interesting and instructive to have, from the pen of a competent engineer, an illustrated account of the systems of irrigation prevalent in India from pre-British days, with descriptions of the chief irrigation works of pre-British times still extant. In this connection we have pleasure to draw attention to a paper on "Old Irrigation Works in Western India" read before the Philosophic and Literary Club of Poona by Mr. G. S. Khare, retired Honorary Assistant Engineer.

The World's Machine-makers.

It is widely reported and believed in Europe that England is gradually falling behind in the race for pre-eminence as a manufacturer of machinery and electrical appliances in competition with Germany and the United States. *The Continental Correspondence* (Berlin) thus summarizes the comments of the newspaper press on this transformation:—

"The last three years have witnessed a remarkable revolution in the manner in which the markets of the world have been supplied with machinery and electric productions. As recently as 1909, Great Britain ex-

ported nearly as great a number of machines and electric apparatus as Germany. The figures quoted for that year showed that England exported articles of this kind to the value of 693 million marks, and Germany to the value of 712 million marks. Far behind these countries came, at that time, the United States, with an export of 463 million marks. A comparison instituted then between the imports and exports of machinery and electric appliances showed that Germany had then an export surplus of 601 million marks; England of 509 million, and the United States of 430 million. If we compare the corresponding figures for 1912, we are struck by the fact that German and American exports have increased each approximately to the amount of 350 million marks, but the English only to the extent of about 100 million marks. The latter country, with its exports to the value of 799 million marks, has already been surpassed by the Americans with exports to the value of 824 million marks; whereas the German exports stand far at the top of the list with 1,046 million marks. Still more conspicuous is the fact that the imports of machinery and electric appliances into England, during the last three years, have increased to a much greater extent than in the other two competing countries. The result of all this is that England's export surplus for 1912 amounts to only 504 million marks, less than three years before, whereas the American surplus has risen by 350 millions to 783 million marks, and that of Germany, which now reaches 927 million marks, surpasses the figures for 1909 by 320 million marks. From this it is clear that England has now also lost her place in the markets of the world as a producer of machinery and electric appliances to the United States of America. In this competition, the United States are going forward with such rapidity that, if they continue as they have begun, they will soon be competing with Germany for the first place."

Justice the End of Government.

Sir Roland K. Wilson sets at the beginning of his important book on "The Province of the State" a quotation from the *Federalist*: "Justice is the end of government." A reviewer of the book says, with what truth we are not in a position to judge, that it is characteristic of the extent to which English politics are run by lawyers in their own interest, that no provision is made for cheap and certain justice. "I am contemplating the possibility of myself suffering a certain injustice, but the expense of protecting myself is so great that I shall endure the injustice in question, should it befall me rather than engage in a conflict which will be ultimately decided by the longest purse." The working classes are perfectly right, the critic observes, in their belief that they cannot obtain justice from the English courts. What they are mistaken in is in blaming the judges. The judges are beyond corruption, except in so far as the rules of the legal game have to be observed by them at the cost of equity. Nor are

they really to blame even here. Like men engaged in all professions they treat their occupation as an end in itself, and not as a means.

"English law," says the author, in his preface, "practically denies justice to the poor. Here is the source of much of the misery of the poor."

"Justice can never be really the end of government until it is made gratuitous." This maxim is repeated in several places. "As I understand the matter," says the author (p. 199), "justice can never be said to be fairly administered between man and man so long as there is any question of money payment other than restitution to the aggrieved party, or payment of fines properly imposed for breaches of the law."

The Vernaculars as Media of Instruction.

The Bengalee has given currency to a rumour that a serious attempt is going to be made to revolutionise the system of education in India by adopting the vernaculars as the media of instruction, and that the almost simultaneous visit of Messrs. Sharp, Nathan and Lyon to England is connected with this attempt. In the abstract there can be nothing more natural and beneficial than that the vernacular of a tract of country should be its medium of instruction. For knowledge is best and most quickly and easily assimilated through one's mother tongue, and as making the vernacular the educational medium implies the growth of a vernacular literature, knowledge ceases to be an exotic and takes firm root in the soil of the country.

But there are many practical difficulties in the way of this being done in India. The question, however, cannot be discussed in detail on the basis of a mere rumour. Supposing the rumour is not without foundation, it is important to know up to what stage the vernaculars are to be the media. Is it contemplated that the change should be made up to the Matriculation standard? Then English would have to be thoroughly taught as a language throughout the school course; otherwise on entering the University students would be unable to follow lectures delivered in English.

Of the many principal vernaculars of India, a few are sufficiently developed to serve as media of instruction up to the Matriculation standard. It would not be difficult to produce text-books in all sub-

jects, where they do not exist, in these languages. But if instruction in mathematics and other sciences at the University stage is to be through the medium of English, a little difficulty will be felt in the beginning by students in learning and using English figures and technical terms. But this is not a serious objection, as the difficulty will not be great.

Many elementary English text-books are written in England by men who are authorities in their subjects. This is not the case with our vernacular text-books. Moreover, our text-book committees exercise a sort of political censorship over all books submitted to them. Favoritism and undesirable influences of other descriptions are also not unknown. There are also the Press Laws. As in the opinion of Sir Lawrence Jenkins, the Chief Justice of the Calcutta High Court, even healthy literature is not safe from their clutches, they cannot but have a depressing effect on the growth of literature in general. In judging whether we ought to vote for education through the vernaculars, the above considerations ought not to be lost sight of.

Again, there would be great difficulty in deciding which vernaculars should be recognised as media of instruction and which not. Many languages and dialects are gradually dying out. As multiplicity of languages in a country is a great disadvantage, it would be a great disservice to artificially prolong the life of a single tongue or dialect which possesses no important literature and is naturally falling into disuse.

Supposing University education also were given through the vernaculars, where are the text-books? Supposing men were forthcoming to write such text-books, who would meet the cost of publication? For there is scarcely any vernacular in which text-books on the higher branches of the sciences and arts would sell in sufficient numbers to be remunerative to authors and publishers. One reason that has been repeated by the officials *ad nauseam* to justify the slow spread of education is the want of money. Would sufficient money be forthcoming for the preparation of University text-books in various subjects and many tongues?

Under the most favourable circumstances imaginable there would not be for a long time to come as many good text-

books to choose from as there are in English. Moreover vernacular text-books in such subjects as history, economics, political science, are sure to be manufactured or edited with a political object in view.

Again, would English continue to be taught as a language? If not, what would be the court language? Evidently even for a single province, there may be more than one vernacular court language. What, again would be the language of the Government of India? It cannot be the vernacular of Delhi. For the Government of India has to deal with all the provinces of India and the representatives of the different provinces of India in the Viceregal Council can not be expected to deliver speeches in Urdu or Panjabi.

So long as British rule lasts, there must be one principal court language throughout India; with subsidiary vernacular court languages for the provinces. This principal court language can not but be English. Hence it must continue to be taught in our universities and in the schools leading up to them. Some Englishmen, official and non-official, are opposed to our learning English and through English, because English has been serving as a means of our national unification and because English literature has roused in us patriotism and the love of political liberty, which lie dormant in all souls. But if they want to keep their hold on India, they must put up with this necessary evil.

Conducting all the affairs of the State in India through the vernaculars, is not unimaginable. But in that case English officials must take the trouble to learn several vernaculars quite thoroughly. For the convenience of the Viceroy and Governor-General in Council, there should be a common second vernacular for the whole of India. Or else, the constitution of the Indian Empire should be entirely changed, each State of India (constituted on a linguistic basis) having direct relation with the central Imperial Government in London through its Governor. In that case, there need not be a common vernacular for India, and the affairs of each State can be conducted through its vernacular, and the Governor and all subordinate officials must know that vernacular. These are the lines on which the political unification of India can be attempted to be prevented. Whether the attempt can succeed is more than we can say.

India requires a common language for internal political and social intercourse and union and for the exchange of thoughts and ideas and the intercommunication of knowledge of all descriptions. She requires a language for physical, commercial and mental intercourse with the world lying outside India, particularly the progressive countries of the world. Lastly, she requires to know a language and literature in which she can find the thoughts and feelings, hopes and aspirations, doubts and denials, of free men and women;—a literature which can tell of the daring deeds of men and of their courageous excursions in the unexplored regions of the spirit, uncramped by the terrors of social persecution and the fears and favours of boards of studies and text-book committees and unmanned by the ubiquitous terrors of press laws, as elastic and all-embracing as human ingenuity could make them.

In Germany and other progressive countries, students learn foreign languages besides their vernaculars. We stand in greater need of learning foreign languages than Europeans. Why should we not then learn English? Nay, we should also learn German and French. For in many branches of science the highest knowledge cannot be had through the medium of English text-books.

The Jain Conference.

The Jains form a valuable element in the commercial and religious world of India. Their kindness to animals is well-known. Like other sections of the Indian people, they also are waking up. Last month they held a very important literary conference at Jodhpur. It advocated the preparation of Jain text-books, the translation of Jain books into different languages, prayed the Government of India to include Jain literary books in the University curriculum, and urged the raising of funds for the creation of Jain museums, and the formation of a Standing Committee. Mahamahopadhyaya Dr. Satish Chandra Vidyabhusana presided over the first days of the Conference and Dr. Herman G. Jacobi over the latter. Some 6,000 people attended, showing keen interest in the proceedings.

The *Jaina Gazette* publishes the important addresses delivered by Pandit Vidyabhusana and Dr. Jacobi.

The I. C. S. and the Indian People.

In opposing Mr. Surendranath Banerjea's resolution in the Viceroy's Council in which among other things he advocated the establishment of District Advisory Boards, the Hon. Mr. Arthur, I. C. S. is reported to have said:—

I deny that the Collector, who spends his life among the people, takes less interest in and knows less about them than the head-quarter pleader or trader. I maintain he takes more interest and knows more. Those who vote for this resolution will vote not for what bring the Collector in closer touch with the people, he is in close touch already, but for the erection of a barrier between them.

From the point of view of us educated Indians, there is nothing to be gained by trying to prove that we know more about the people and take more interest in them than the Collector. If we do, know more and take more interest, that being only natural, ought not to make us proud. We ought rather to be ashamed that we have not given such unmistakable proof of our knowledge of and interest in the welfare of our own people that it has been possible for a foreigner to humiliate us by making such derogatory remarks. It will not do to get angry. If our ancestors and ourselves had been sufficiently patriotic, for that is what knowledge of and interest in the people imply, no foreigner would have been here in a position to insult us.

It is immaterial whether we love our country and our people more or less than the Collector. For howsoever great our love may be, it cannot be too great. Nor can any sacrifice for our motherland be too great. On the contrary, if we really know less and take less interest than he, what can be more disgraceful?

If, then, we scrutinise Mr. Arthur's words a little closely, it is not for establishing the superiority of our knowledge and interest. We do not enter into any contest with the Collector at all. We only want to understand what he knows and what he takes interest in.

Mr. Arthur says that the collector spends his life among the people. This is undoubtedly true,—geographically; for he lives in the same district and breathes the same air as the people. It is not true in any other sense. He lives in a little world of his own. He is not in close touch with the people. He has no friends among the people in the same sense in which some

Englishmen are his friends. He is not easily accessible even to the gentry, not to speak of the common folk, who form the bulk of the people. There is no familiar, unaffected, unconstrained social intercourse between him and the people. People who wish to please him may get up an entertainment for him or erect triumphal arches in his honour. He may on the occasion of a *darbar* or a garden party, meet some of the leading gentry. But this is not social intercourse. As for the common people, they come before him as suppliants and offenders. How many hours during his whole official career is a collector able to spend in the houses of the Indian gentry or in the huts and hovels of the Indian peasantry? And of these hours how many is he able to spend there, not as the Collector, but as a human being in his private capacity? A Collector may be a good man and may have the best intentions; but, on account of officialism and the political atmosphere of India, for which he cannot be held personally or individually responsible, there is an impassable gulf between him and the people.

As for knowledge about the people, we have to clearly grasp the meaning of this knowledge. We may at once admit that the Collector is in a better position than many of us, to have statistical and other similar information about the people from the outside. We do not want to minimise the importance of such knowledge, though it is in many cases gathered with the assistance of that wonderful statistician, the village Chowkidar, who is credited by the *Amrita Bazar Patrika* with the ability to tell you in a trice the number of jackals in a village. What we consider the most essential part of knowledge is knowledge from the inside. Such knowledge can be gained only if one is in a position to stand, as the phrase goes, in the shoes of the people (though most of our people have no shoes). But does the Collector live our life, wear our clothes (with most of us these consist of a piece of rag to hide or rather make conspicuous our nakedness), eat our meagre fare, drink the diluted mud and sewage which passes for water with most us, see his near and dear ones carried off by the plague or debilitated for life by malaria, or are any of his kith and kin victimised by the money-lender or the land-holder's underlings? We need not ask more questions. The Collector is not to blame, but his

race and position present him from having much real knowledge about us from the inside.

As for his taking interest in the people, that means that he loves the people and tries to improve their condition. When a man says that he has love in his heart, we are bound to believe in the sincerity of his profession. But he may be self-deceived, or may not thoroughly understand the implication of loving a people. So no injustice is done to him if one tries to measure the depth and intensity of this love by its outward manifestations and results.

True love, real interest, manifests itself by the sacrifice one makes or is prepared to make. It is well known that the I.C.S. is the best paid service in the world. The salary of this Service comes from the pockets (figurative, for most Indians have no pockets) of the people of India, of whom the majority live in abject poverty. Have the members of this Service ever proposed to take less from the people by a self-denying ordinance? Have they ever been contented even with their salaries? Did they not clamour for exchange compensation allowance, and having got it, are they not clamouring again for a 30 per cent. increase of their fat pay? We are sorry to have to say it, but the love of the I.C.S. for the people does not stand the test of sacrifice. When we say this we do not impugn their sense of duty, nor do we forget the very few noble individuals among them who have met death in their posts of duty in times of famine.

We raise this question of sacrifice, as it is well known that the spread of education and the adoption of sanitary measures have been officially opposed on the ground of want of funds; though without education and sanitation the condition of the people cannot improve.

Statesmen may come from Great Britain to occupy the highest posts in the land, but the I. C. S. are the real rulers of India. They say that they are really interested in the welfare of India, and it is undoubted that they have great power to do good. Two easily understood tests of the welfare of a people are a well-fed sound body and an instructed mind. We find that plague has been raging in India for years. It is a poverty disease. Its presence shows that the people are not well-fed. It is no good saying that plague occasionally visited

parts of India in Hindu and Mahomedan times. As the I. C. S. claim to love the people more than any indigenous class of men, there must be an indubitable proof of that greater love. Where Hindu and Musalman failed, they have to show that they have succeeded. Plague was not chronic in pre-British days, nor has it been chronic throughout the British period. The best that can be said therefore is, that, if in this respect we are not worse off than before, we are not better off, either.

Similarly, with regard to the ravages of malaria, the official medical experts assert that malaria existed before the advent of the British. Granted. Western experts also claim to possess greater knowledge of the causes of disease and the means of their prevention. The I. C. S., the real rulers of India, also declare that they are more interested in the welfare of the people. Hence, malaria ought to be less prevalent than before. But not even the official experts can assert that it is less widespread. It cannot be said in explanation of this state of things that the people have become more ignorant of hygienic rules than before. But supposing that were true, it would not prove the existence of the Indian Civil Servant's interest in our welfare as manifested in educational efforts.

From the welfare of the body let us turn to the enlightenment of the mind. In fifty years, illiteracy has almost disappeared from Japan. In India after more than a century of British rule, out of a total population of 313,417,081 persons, 294,877,650 are unable to read and write.

It may be that the I. C. S. love the people, but that love has not manifested itself in any appreciable educational and sanitary enthusiasm. There is a class of human beings called anthropologists, whose liking for and interest in a people varies directly with their primitiveness. Are there many anthropologists in the I. C. S. ?

Ideal chairmen of Municipalities.

In the course of the debate on Mr. Surendranath Banerjea's resolution in the Viceregal Council on Local Self-government, the Hon. Mr. Abbot, I. C. S., observed that no non-official member of that Council, including Mr. Banerjea, would make an ideal chairman. He meant to say by implication that the Honorable Indian members of that council being the best

average specimens of non-officials, no non-official Indian was fit to be a chairman of a municipality. It is difficult to argue with men who speak of ideals. The ideal can always be pitched so high as to be far above the best real specimen. Ideals are sometimes also too good for human nature's daily food. Let us therefore find consolation in the not rare instances of praise officially bestowed on non-official chairmen in Provincial Municipal Administration Reports.

University College of Science.

On the 27th March the foundation stone of the University College of Science was laid by Sir Ashutosh Mukerjea in the presence of a distinguished gathering. In the lucid speech that he made he traced the history of the institution from its very inception. We are deeply indebted to the generosity of Sir Taraknath Palit and Dr. Rash Behari Ghose for their princely donations. It also gives us peculiar pleasure to learn from the Vice-chancellor's speech that the contribution of three lakhs of rupees made by the University to the funds of the College, came from the Reserve Fund of the University "formed out of the surplus of examination fees realised from candidates of all grades, in different stations of life, from every corner of this Province." This enables the poorest and most obscure graduate and undergraduate among us to feel that this College of Science is our own, and that we have all contributed our mite to it.

The response of the Government of India to the request of the Syndicate for liberal and substantial help in aid of the College, has been disappointing. To quote Sir Ashutosh :—

The response, however, was slow to come, and the only assurance we received was that when funds were available, the request of the University would be considered along with other claims. The true position now became perfectly plain to even the most optimistic amongst the promoters of the scheme for the foundation of a University College of Science. They fully realised that, for the present at any rate, the University must rely upon its own resources, limited though they be, supplemented by the generosity of founders like Sir Taraknath Palit and Dr. Rashbehary Ghose, whose names will be handed down to posterity and will be gratefully mentioned by all true lovers of education from generation to generation, even long after the names of present-day notabilities—euphemistically so styled—shall have passed into inevitable and well-merited oblivion.

Are the educational gods of India among these "notabilities?"

THE LATEST SIMLA JUGGLERY

WHEN two politicians holding diametrically opposite views, like Sir Valentine Chirol and Mr. Gokhale, agree to a thing, the world at large may well take the thing for a self-evident truth. The author of *Indian Unrest* and the Leader of the Opposition in the Imperial Legislative Council have alike condemned the Government rule by which the higher and more richly paid Education Service has been made a close preserve for Europeans, while the native professors are confined to a lower and officially degraded service marked as "Provincial." In their evidence before the Public Services Commission, Director of Public Instruction after Director has failed to justify the *colour line* in our colleges, and one of them frankly confessed that he could give no reason why *during the last ten years no native has been promoted to the higher Educational Service* in the U. P.

This Asiatic Exclusion Rule in the teaching of Asiatic youth in an Asiatic country is, therefore, doomed. The division of the Education Service into two watertight compartments labelled "Imperial" and "Provincial," according to the race of the officials, will be abandoned and a new arrangement made in the near future. It has been proposed by the Government of India

(i) To label certain posts as "professorships" and attach to them fixed salaries, which will not vary (as now) with their holders' position in the graded list of the service. These "professors" will be the highest education officers and form the top of the academic hierarchy. "Indians will have an opportunity of promotion to this superior grade."

(ii) To form an inferior service with progressive pay for each member, which will consist of three ranks:

- Assistant Professors,
- Lecturers, (on the science side, Demonstrators)
- College Tutors.

Those who know the real condition of Indian colleges, will at once see that the proposed change will be worse than the existing arrangement, while retaining the colour line under a disguise too thin to deceive anybody. Indians and Europeans alike will teach the highest College classes; they will do parallel work. But, for financial reasons, only the Europeans (and a very few "promoted" Indians) will carry the designation and pay of "professors"; while the other Indians who will do work of exactly the same quality, will not only draw a lower pay (as now), but in addition will lose their present title of Professors. So far as the Provincial Education Service men are concerned the Government scheme will, therefore, add a new insult to the existing injury.

The proposed class of "Professors" will it is clear, stand on a higher plane than the present race of college teachers, European and Indian, who are indiscriminately called Professors. (*Vide* the evidence of Mr. Wathen, Mr. H. Sharp, and Mr. W. Sharp). Their pay will necessarily be much higher than the present average pay of the I. E. S. Financial considerations, if nothing else, will compel Government to limit the number of such "Professorships;" and therefore only a small proportion of the officers who teach in our colleges will ever in their lives get this title with its superior emoluments. It is a fair inference from the past conduct of Government that Europeans alone will be so favoured. The unjust subordination of the native service, to the European Service, the financial waste of paying unequal salaries for equal work and the political mischief of showing our young men the daily spectacle of racial discrimination, will continue; but they will be aggravated by giving a still larger pay and higher title to the Europeans in future!

Let us make the point clear by quoting a few examples, which we choose from Dacca and Patna, as at these two places

new Universities are going to be constructed according to the heart's desire of Government, and from the methods followed there we can make a forecast of the educational policy of the future.

A full-sized college in India requires at least two professors in each subject, such as English, History, Philosophy, Mathematics, Physics and Chemistry, in addition to assistants (or demonstrators) whose number varies with the size of the classes. The teaching work in each of these subjects, from the highest to the lowest classes, is usually divided between two officers. It has been argued by some European witnesses before the Public Services Commission that the work in the lower classes is often more "important" than that in the higher, as if to justify the unnatural system under which a raw European graduate, who can teach only the most elementary books in a college, is officially placed above the experienced native professor who takes the higher classes. Let us accept this theory and examine it in the light of the actual facts.

Number of hours each professor took the different classes.

DACCA COLLEGE (1912-13)

History	M. A.	B. A.	Intermediate
Mr. Archbold ...	2	2	0
" Ramsbotham ...	4	11	0
Babu N. K. Dutt ...	2	0	9
" A. K. Mukherji ...	0	13	2
English			
Mr. Archbold ...	0	6	0
" Barrow ...	4	6	2
" E. Smith ...	4	4	5
Babu R. D. Ghosh ...	4	10	0
" S. N. Bhadra ...	6	7	1
" P. B. Rudra ...	0	6	12

PATNA COLLEGE.

Physics—	M. A.	B. A.	Intermediate
Mr. V. H. Jackson ...	0	5	0
Babu S. C. Majumdar ...	0	7	0
" A. T. Mukherji ...	0	0	7
Mathematics (March 1914)			
Mr. W. W. T. Moore ...	0	2	6
Babu A. T. Chatterji ...	0	6	1

English—"In 1902 Babu J. N. Sarkar was the junior professor of English. The English work in all the four college classes was *equally divided* between Mr. H. R. James, his senior, and himself. Soon afterwards an M.A. class was formed, and here again the work was divided between them. Considering, therefore, the character of the work, there was no distinction between the Provincial Educational Service man and the Indian Educational Service man, and

he presumed that the P. E. S. man was equally good, as he was promoted to teach the M.A. class." (*Evidence of Prof. J. N. Sarkar*).

Here are concrete facts proving that the natives and the Europeans do exactly the same class of work. What reason is there, then, for labelling Mr. Barrow, Mr. E. Smith or Mr. Jackson a "Professor" which does not apply with equal force to Babu Bhadra, Babu Ghosh or Babu Majumdar? You profess to abandon the colour line in the Education Department. If, therefore, you deny to these native officers the title of "Professor", it can be only because you dare not face the financial burden of paying them the emoluments of their European compeers; *i.e.*, you cheat the native professors of the honest wages of their labour as estimated by what you yourself are paying to labourers of a different race for doing *parallel work* in the *same factory*.

But, the official apologists will answer, some natives will be promoted to the superior service, as the I. E. S. witnesses have conceded. (Their generosity to the native infusion extends to 10 p.c. or even 20 p.c. of the total strength of this higher service.) We shall here point out the disadvantages of such a scheme as compared with the true abolition of the colour line by the formation of a single service of college teachers.

(i) Indians will reach the proposed rank of "professors" only by promotion, *i.e.*, they must have joined the service in the inferior grade and put in years of service there previously. Hence such promoted Indians will always be "junior" to European officers who are younger than they in age and experience.

(ii) Such promotion of natives will resemble the election of Popes in the Middle Ages. They will be translated to the ranks of "Professors" when they are on the verge of the grave. Witness the parallel case of grey-headed Sub-Judges being promoted to "listed" District Judgeships on the eve of taking pension and thus being placed below I.C.S. Judges many years their junior in age and length of service. At best no "promoted" native Professor can count on the same length of superior service as the Europeans directly appointed to these Professorships.

(iii) If you continue the existing division of the Educational service under what

ever change of name, every promotion of a P.E.S. man to the Imperial service will mean the loss of a prize post to the Europeans. Such "listing" of posts in the I.C.S. for the benefit of Provincial Service judicial and executive officers has excited the keenest resentment among the regular members of the Indian Civil Service, as is clear from their evidence before the Services Commission in 1912-13. Similarly, the Europeans in the Education service will regard it as a grievance,—a breach of faith on the part of Government,—whenever a provincial service man is promoted to one of the "Professorships" which they had looked upon as their ultimate reward when they were recruited in England.

We must remember that the heads of the Education Department are European I. E. S. men, and it is only on their recommendation that a native can be promoted. We merely admit that these Directors of Education are human, when we argue that they will do their utmost to prevent the promotion of natives to the superior grade,—or, at the best, they will confine themselves to promoting exactly that number of native officers which is forced upon them by the Local Government under the pressure of public opinion. In other

words, the elevation of deserving natives to "Professorships" of the proposed kind will be an abnormal affair; it will only result from a contest in the political arena between the rulers and the ruled. Is this state of things desirable in the interests either of learning or of the country's peace?

Self-denying ordinances are very rare in history. We cannot expect the Europeans in the I. E. S. to surrender their monopoly and limit the lucrative and easy career in Indian colleges now open to ordinary English youths at four times the salary paid to native professors for doing the same work. But we want the public, in India and England alike to realise that our Government's proposed remedy will merely perpetuate the universally condemned *colour line* in education. It is no statesmanly or abiding solution of the educational service question. It cannot give the country peace; it cannot restore contentment and self-respect to the Indian professors who do the bulk of the teaching work; it cannot conduce to efficiency and financial economy; because every one with practical experience of Indian colleges knows that

New "Professor" is old "I. E. S." writ large.

A VISIT TO THE ART SECTION OF THE INDIAN MUSEUM

AN ILLUSTRATED ADDRESS BY MR. PEREY BROWN, PRINCIPAL, GOVERNMENT SCHOOL OF ART, CALCUTTA.

IT may not be generally known that in the Indian Museum this country possesses an institution which, in spite of some structural disadvantages, is ideal in its constitutional arrangements. Those who were responsible for the original foundation realized from the first that fundamental principle of knowledge that all the sciences and all the arts are correlated; that the separation of collections illustrative of the arts from those illustrative of the sciences, and their treatment as if belonging to a wholly different sphere is purely arbitrary. Modern examples of the successful observance of this rule may

be found in those logically designed institutions which have recently been founded in the United States of America, such as the National Museum at Washington and the Carnegie Institute at Pittsburg. The British Museum, for unsurmountable reasons, had to discard this principle some years ago, and the student of museums can never fail to regret that its collections are now allocated to two separate institutions, an arrangement which, in a measure, has destroyed the ideal relationship of its former state.

From its inauguration, however, the Indian Museum undertook to cover as far



Manjusri.

Sandal wood work.

Tara (Nepal).

as possible the whole field of human knowledge and has consistently kept to this programme. Its founders endeavoured to make provision in the one institution for collections illustrating all the different branches of science and art, so that these might be placed in such order and juxtaposition that their mutual relation might be apparent, and that the resources of each might be brought to bear upon the elucidation of the others.

In fulfilment of this plan the Indian Museum now finds itself well in line with the most up-to-date institutions of modern times. The entire area of its learning has been resolved into a number of broad divisions, and these now constitute the 5 great departments of the Museum. They are Geology, Zoology and Anthropology, Art, Archaeology, and Industry, and it is one of these departments, namely Art, which is the subject of my lecture this evening.

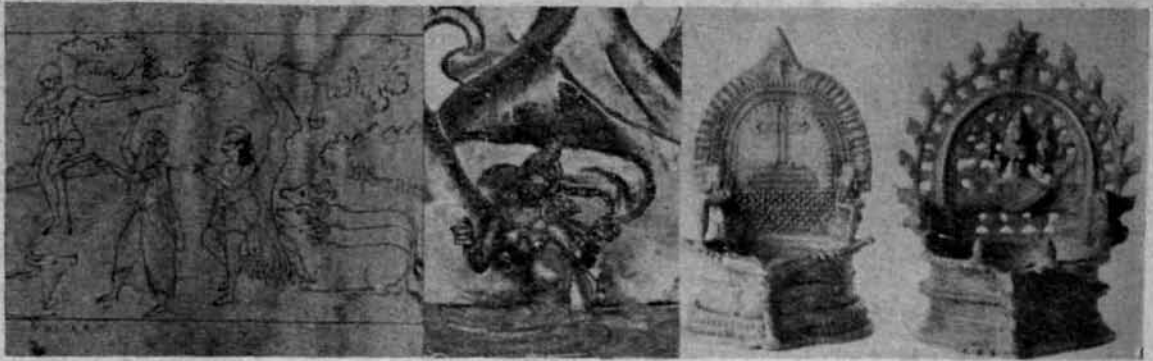
This department, as already indicated, is an integral part of the Museum as a whole, but at the same time forms a self-contained section by itself, and is therefore officially designated the Art Section. Its collections are located in two adjacent courts on the first floor of the newly-built south wing. To reach it the visitor enters the Museum building by the main entrance, passes upstairs through the reptile court, and from

here, through a doorway, gains access to the galleries of art.

The general arrangements of the art collections may now be explained. Here it seems necessary to remark that the question of classification in all art museums has ever been a difficult one; but the balance of expert opinion has usually been in favour of grouping by industries, on the grounds that students would thus obtain greater facilities for their researches, and the general public would be able more readily to understand the character of the arts represented.

With this object in view the collections in this section have been arranged primarily into three main classes (1) Textiles, (2) Metal, Wood, Ceramics, &c., and (3) Pictures. These three classes have again been resolved into subdivisions, as for example the Textile class which has been separated into (a) those articles decorated in the loom, such as flowered muslins and brocades, and (b) those which are ornamented after they leave the loom, such as embroideries and cotton prints.

Within this classification the aim has been to observe such methods of subsidiary grouping as may render the collections both useful to the student and intelligible to the general public. These methods necessarily vary somewhat in the different classes, but as a rule may be described



Outline drawing, Kangra.

Nepalese metal work.

Metal lamps from Madras.

in this order: (a) process or technical subdivision of the craft; (b) historical, by date; (c) local, by country of manufacture.

In explaining this system of arrangement one cannot be unconscious of the fact that even in this matter there can be two points of view; I refer to the Eastern and Western. For instance, all over the East, Calligraphy is considered a fine art, and in China the penman who can write elegantly in sweeping lines with a flowing brush is ranked above the artist. In the same way the *khushnavis* or "pleasing writer" of India has always been regarded as a great craftsman. To all in with this aspect of oriental art therefore it is apparent that calligraphy should find a suitable place in our classification.

Further, it is obvious that in dealing with a complex assemblage of objects, there must naturally be found some examples in which the leading principle of arrangement cannot strictly be followed; and some examples in which a certain overlapping of the various classes is bound to occur. Where, however, any given object illustrates in itself more than one process or craft, the object has been allocated so far as possible to the class which appeared to have the stronger claim to it, either as offering a fuller illustration of the craft, or as filling a gap in the sequence of the arrangement. By these various means it is believed that this section represents something approaching a systematic survey of the arts of India, and should form a means of instruction to all classes of people.

We will now proceed to examine the collection more in detail, but as it consists of some ten thousand different exhibits, I

propose to call your attention to a selected few which either have some special interest, or illustrate some particular branch of our subject.

The main class which first meets the eye on entering the court is that of Textiles. These occupy the cases in the whole of the northern half of the principal gallery, the subdivision of fabrics decorated in the loom being exhibited on one side, while those subsequently treated lie on the other. We may take up the latter subdivision first as it is well represented in the entire series of frames on our right. Broadly, this particular division resolves itself into Wax cloth and Wax printing, Tie-dyeing, and Cotton printing, and every form of Embroidery. Some of the most interesting of these may be referred to in detail.

The dexterous manipulation of his crude tools and materials by the Peshawari in the production of what is commonly known as "Afridi wax cloth" is remarkable, and no description can convey his wonderful "sleight of hand" when wielding the iron style and "treacly" rogan, or mixture, to obtain his effects. But many good examples of his work displayed in the first frame on the right will show what artistic results this frontier artist can achieve.

Near to these Afridi wax cloth specimens several other artistic industries are represented in which the use of wax plays an important part in their production. Probably one of the most interesting of these is that in which the pattern is obtained by stopping out different portions of the design by means of a wax resist. The process is too complicated to describe in the time at my disposal, but the specimen shown from Masulipatam will indicate what rich and



Old Persian Painting.



Padmapani (Nepal).



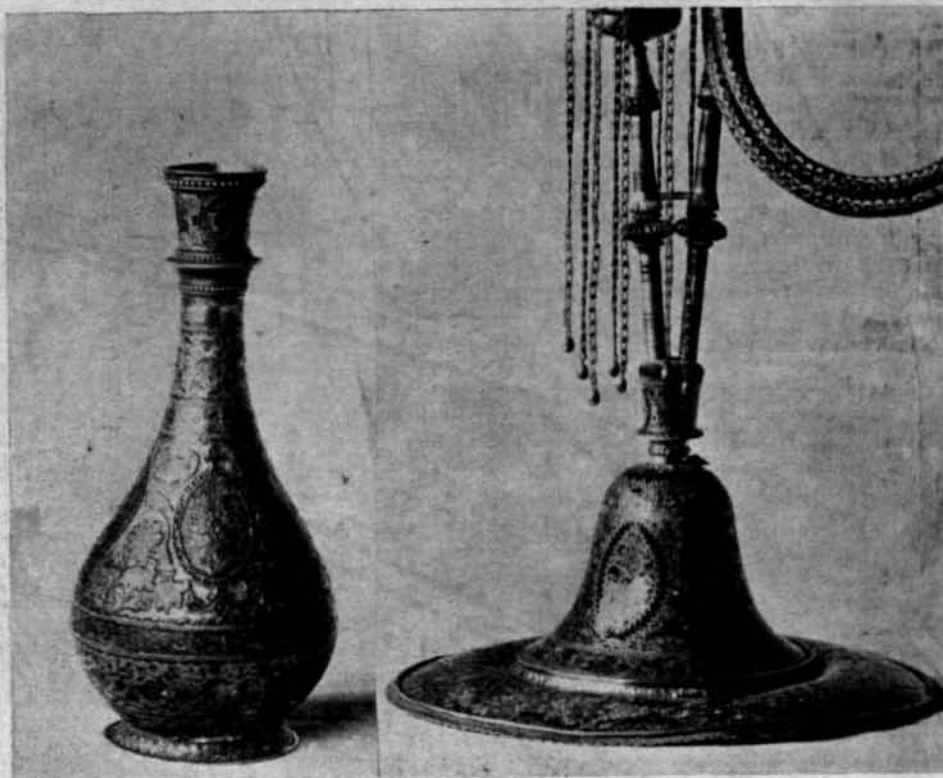
Wood work from Velacheri Temple, Madras.

elaborate effects may be obtained in this manner. The art is essentially one of Southern India, but it is nowhere carried to such a degree of excellence as in the distant island of Java. History is still vague as to whether the early Javanese were emigrants from Southern India or from Kathiawar. May it not be a small link in the chain of evidence in support of the Southern India tradition that the people of the South of the peninsula and the Javanese are both experts in the same peculiar craft? For those who are attracted by this subject I have brought a complete series of examples illustrating the different stages of this wax process which may be examined later.

Near this collection is exhibited a series of cotton cloths treated by a decorative process known as "tie-dyeing". As a process it is probably one of the most interesting we have in India, and one that exhibits most plainly the patient character of the Indian workman. It will be seen that the pattern must necessarily on account of the method employed consist of a series of small dots or circles. One would naturally assume that a design worked out by means of this one circular element would not be capable of much elaboration, that the limitations imposed upon him would restrict the workman to simple scrolls

and geometrical forms. But the reverse is often the case, as many of these fabrics depict intricate borders of elephants and cavaliers, chariots and horses, musicians and dancing girls, all drawn in outlines formed by a series of innumerable small dots. However, the method adopted by the dyer to secure this effect is the most astonishing part of this industry, as each minute dot is obtained by the fabric being tied up into a knot by means of a thread. When this part of the process is complete—that is the fabric being tied up into some thousands of knots—it is put into the dye-pot. The knots bound up tightly with the thread resist the action of the dye, and ultimately when the colouring process is complete, this thread is removed revealing a small white undyed spot, the thousands of which are so arranged as to produce the desired pattern. No description can do justice to this process, which, regarded in any light, is possibly one of the most remarkable on record. The art is an extensive one and is found in most of the bazaars of India, but its original home was undoubtedly Rajputana, where some of the most elaborate tie-dyed fabrics are manufactured.

The story of this art has an interesting sequel. It has been explained that the



Lucknow Enamel.

Lucknow Enamelled Huka.

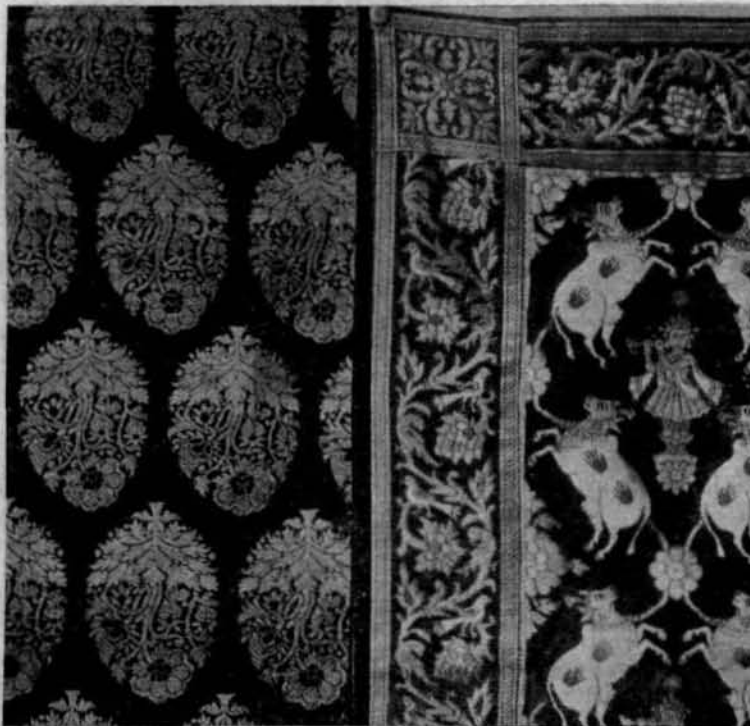
article is a cotton cloth, and the pattern appears as white spots on a red ground. The association of this species of fabric with a machine-made production in England, used by the British workman, may seem remote, but nevertheless it exists. What is referred to is the well known red and white spotted handkerchief often seen in the hands of the English labourer or navvy, called the "bandana". The explanation of the similarity is as follows. Years ago numbers of Rajputana coolies emigrated to Jamaica, taking with them their tie-dyed shawls and turbans. Specimens of these fabrics eventually found their way to England, where, owing to a demand these spotted patterns were reproduced in the mills of Manchester. Later the same style of design, with certain modifications, was introduced by the Lancashire manufacturers into common articles of English use, hence the "bandana" handkerchief, from the Hindustani word "bandna" to tie. Incidentally the art in an exactly similar form is carried on in Japan where it is also called bandana work, the name thus indicating without a doubt that

it essentially originated in India. For those who wish to pursue still further the technical aspect of any of these artistic handicrafts a visit to the adjacent section devoted to Industries is recommended, as all the tools, apparatus, and materials used in these processes, together with a full and detailed description, will be found most systematically presented in that department. It is believed that few studies can give a better insight into the life of the working classes of India than an investigation of their indigenous industries and methods of manufacture.

But it may be argued that these particular handicrafts are more interesting than artistic, so it may be as well to proceed at once into the great field of Indian embroideries, a fairly representative series of which will be found in the adjacent frames. As a great authority has said of Indian art as a whole, so the same sentiment attaches to its embroidery, it has a character, what is popularly called an atmosphere, of its own. It possesses an individuality, a special fundamental quality which does not permit

of a comparison with the same handicraft in other countries. It stands in a class by itself, and a study of the specimens of embroidery in the Museum collection will go far towards bearing out this view of the art. What could be richer and more expressive of the country of its manufacture than the Kashmir embroidered shawl, with its golds and greens intermingled in such a fantasy of forms? Or take another, a local form of the art, a "Kasida" from Dacca, remarkable not so much on account of its colour, but for the rich pattern of chain stitch with which

I propose to pass a few more characteristic examples of embroidery before you and then to give you some idea of the development of the patterns by a reference to one of the simple domestic arts of the country. The art referred to is the well-known one of the Phulkari work of the Punjab. An inspection of a number of Phulkaries would ordinarily give one the impression that beautiful as they may be in colour, and simple and unaffected as they appear in design, they do not on the surface show much variety in their patterns. The stitch



Benares Kinkhob.

Benares Kinkhob.

the ground is ornamented. These articles have been for many years the product of Dacca, while the principal market for the output has been among the Arabs of the Persian Gulf, nearly three thousand miles away, one of those industrial puzzles which seem to have no explanation. Dacca, by the bye, has another of these riddles in her midst in the local industry of carved sea-shells. These shells are procured in their natural state from Ceylon and brought all the way to Bengal, a journey of fifteen hundred miles, to be carved into rings and bangles by the Dacca craftsmen.

is an ordinary darn stitch executed in floss silk, which it might be presumed would not lend itself to many combinations. But let me show you a few of those patterns together with their picturesque names. This is the *sars bag* or garden of cypress trees. This is the *jura chuhara* or double date. This *sitta* or ear of corn. The *kan khajura* or centipede. The *champa kali*, a form of necklace each piece of which is supposed to resemble the unblown flowers of the *champa*. The list may be considerably prolonged, as these traditional elements are numerous, but we may complete it with one that is obviously of recent introduction, the *rel ghari* or Railway train.

With regard to colour, which unfortunately one cannot introduce in the slides, the scheme of hues employed in Indian embroidery seems to be founded on a special key of its own. The juxtaposition of say scarlet and majenta—a common indigenous combination—appears to have some not remote relationship to the chords of Indian music—in fact the two arts are evolved on somewhat similar lines, each having been developed in its own peculiar manner. This is too deep and extensive a subject to dwell on here, but at the same time it has a bearing on the Art Section collections, as a series of examples illustrating "visualised music" are to be seen in the



The Spirit of Poetry passing through an enchanted forest.
(Picture probably from Kangra in the Punjab about 1825 A. D.)

supposed to be *kam-khwab* or little dream, and there is no doubt that some of these gold brocades are positive dreams in their effect. Surat and Benares are the principal places of manufacture, and the Museum possesses excellent examples from both these centres. The Surati pattern is usually simpler than that of Benares and is generally more open in its composition than the closely designed decorations of the latter. Examples of both are shewn to indicate the chief characteristics of each. The *kinkhobs* of Benares are probably the most artistic in design, a favourite element being a conventionalized poppy plant, as the opium poppy is extensively cultivated in that locality. This is a design peculiarly Indian in its treatment, a naive repeating pattern of Krishna and cows which needs no explanation. The next is a beautiful scheme of

picture gallery, colour and music being closely related in the Indian mind. I have, however, dealt with this fascinating subject more fully elsewhere.

The following may indicate that even a mere introduction to Indian embroideries would occupy much time, so we may proceed to the other great subdivision of textiles, namely, those decorated in the loom. Chief among these are the *kinkhobs*, those cloths of gold for which India has long been so famous. The origin of the word is popularly

colour which on account of the delicacy of its hues does not come out well in monochrome. It is a sari, one of a pair, the property of a poor man who desired to raise money on these family possessions. Failing to achieve his object, he burnt the fellow to this sari, for the small pinch of pure gold which he knew would be left among its ashes. I am led to understand that this is not by any means an isolated case of destruction of old gold-woven for this purpose.

Of the other methods of textile decoration located on this side of the collection of fabrics, mention may be made of the brocades of Berhampur near Murshidabad, and the woven Kashmir shawl. The former products of the looms of Bengal have a character which is singularly their own, and although from an academic point of view the details of the designs used may appear somewhat ordinary, the general effect of these brocades is decidedly artistic. The one illustrated is a rich example of these brocades, and is to all intents and purposes a design of mediaeval character. But one repeating element, although it falls in harmoniously with the rest of the pattern, is to my mind strongly impregnated with modern materialism. It seems to represent a portion of a railway train or *something very much of that nature*, and if so it is another instance of that genius of the workman to cause everything he assimilates to assume the distinctive expression of Indian Art.

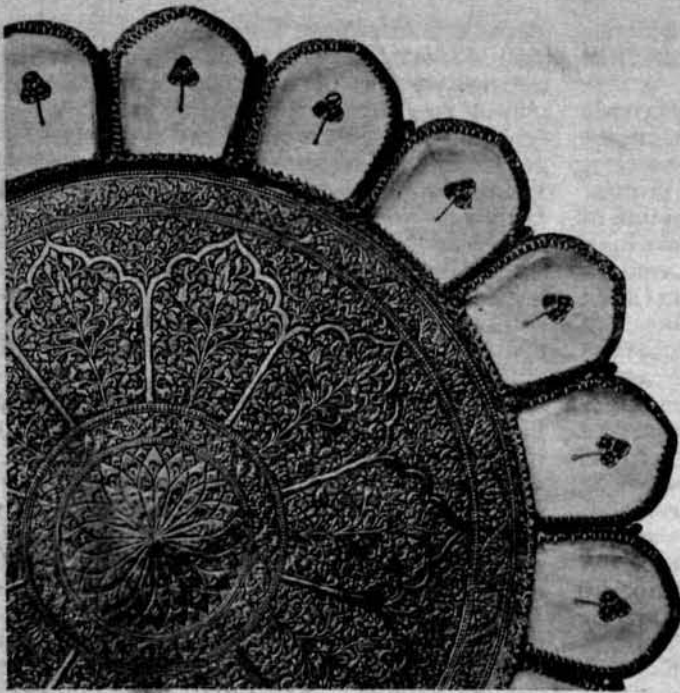
From the brocades one may proceed to the cases containing the Kashmir woven shawls, probably the best known of all the products of the Indian weaver. These shawls are of two entirely different kinds, those which are woven and those which are embroidered, and it is the former, or what is ordinarily considered the higher form of this art with which we are now immediately concerned. Many of these shawls are now not the work of the Kashmir looms, but were made in various places in the plains of India, notably at Amritsar, Benares, and Lucknow. This is due to the great famine of 1877, when only two-fifths of the inhabitants of the valley survived this terrible calamity. The weavers specially were scattered and subsequently started manufacturing these shawls at places in the Punjab and Hindustan. Undoubtedly the best Kashmere shawls date from the time previous to this dispersal of the weavers, and the old examples are made of materials of an exceptionally fine quality. The process of manufacture of a Kashmere shawl is an education in itself, while the finished product is a work of art of a very high quality. The example shewn is a beautiful scheme of broken colouring and the subject delineated by the weaver comprises a complete historical episode of a very interesting nature.

With this we may be said to have com-

pleted our brief survey of the textile class, and we may now pass over to the Southern half of this gallery where are displayed works in wood, metal, ivory, &c.

The most interesting exhibits in this part of the collection are undoubtedly those comprising the metal work section. In the cases devoted to this aspect of Indian art some of the most beautiful specimens of indigenous statuary may be observed. As is now probably well-known it was customary until a few years ago, to state that India was devoid of that particular aspect of aesthetics known as Fine Art. A broader point of view having now been taken of Oriental Art generally, a hitherto unexplored and expressive field of art has been presented to us. Much might be said of the movement that has led up to this, but it is outside the limits of this lecture. The results, however, of its discernment are to be seen nowhere better illustrated than in the metal and picture galleries of the Indian Museum. These, the student is strongly urged to make himself acquainted with, and the general public is advised specially to inspect the collections of metal statuary and pictures. Of the former, with which we are now immediately concerned, the Art Section possesses over a hundred examples, a large proportion of which are unique. As it is obviously impossible to refer here even to one quarter of these objects, a few examples only have been selected and will be described. One of the most striking is a small statuette in copper from Nepal, of Maitreya, the coming Buddha. It stands about 24 inches in height and is supposed to date from the 8th century A.D. The fine modelling and expressive pose of this figure should be noted, while the whole composition is an embodiment of restrained dignity.

Another remarkable piece of metal statuary displayed in this collection is a figure in copper gilt of Padmapani, "the Lord who looks down with pity", the guardian deity of Tibet. Padmapani is a divinity, who under the supreme Adi-Buddha's command creates all animate beings. The next figure, I shall show you, will be Manjusri, who, in the same manner, is the creator of all inanimate things, in other words, the great architect of this world. This particular statuette measures about 30 inches in height and is presumed to be the work of Nepalese craftsman of the 7th or



(Portion of) Embossed silver plate with glass petals.
(Mahomedan, Lucknow, 18th century)

8th century A. D. There is much that is very beautiful about this figure and one may call special attention to the modelling of the hands. In explanation of some of its characteristics which possibly appear unusual to the uninitiated, the following may be quoted. "The attenuated waist and generalisation of the anatomy carried much further than the Greeks ever attempted, producing an extreme simplicity of form and contour, are part of a deliberate intention of suggesting a type of abstract, spiritual beauty, far removed from worldly passions and desires."

Manjusri, whom we now have before us, was the founder of Nepal. With his sword he cut a cleft in the range of mountains which caused the lake to drain away and form the fertile "Valley of Nepal." There is an inscription on this statuette which shows that it was dedicated to a Nepalese shrine in the year A. D. 1782.

A very pleasing specimen of the work of the same school is a fragment of a scene evidently torn from some fixture in a temple. Three "loos" or water nymphs are rising out of the swirling current of the Ganges with the Himalayas in the distance. Above the peaks are conventional clouds,

while grottos and passes are indicated running into the mountain range. The idea is a very beautiful one and the whole composition suggests the Rhine maidens of German legend, or some similar story. The next slide is a larger view of a portion of the same exhibit, which gives more detail of the work.

This slide depicts a graceful group of figures in copper gilt and presumed to be of Nepalese handiwork. It stands about 12 inches high and represents Vajrapani or Visva-pani supported by two Saktis or female attendant spirits. It has been remarked in connection with this group that "while the pose is strongly suggestive of Greek or Roman influence, the technical treatment of the figures is altogether Indian, and different in intention from anything found in Greek art, except, perhaps in the early period, when Egyptian or Eastern influence predominated it."

The reproduction of the statuette before you shows a somewhat more modern example of this art, and is probably about a century old. The deity represented is Darje-Chang, the Lamaist counterpart of the Bodhisattva Vajrapani, "the Wielder of the Thunderbolt," which attribute will be seen in his hand. It is a very beautiful composition and has been said to display "the spirituality and true religious sentiment of Italian fourteenth and fifteenth century art."

This charming little figure is of hammered copper, gilt and richly jewelled, and is a representation of Tara. It is graceful in its pose and distinctly spiritual in its sentiment.

The expressive action of the hands in most of these compositions is noticeable and is a spiritual sign having a deep symbolic meaning. The example before you shows a female divinity seated on a lotus flower, the symbol of purity and divine birth, and making with her hands the *mudra* or posture. The four fingers of the hand represent the four elements, air, fire, water, earth. The thumb is the sign of the sky, the heavens, the nearest thing to God. Therefore the joining of the third

finger, water, literally vapour, spirit, to the thumb (the heavens) symbolises the contact of the soul with God.

In portraiture, too, the artists of this school were proficient, and some very interesting examples may be found in the collection. A Tibetan nun, a small gilt copper statuette about 6 inches high, is evidently a clever likeness and has a character which is decidedly Gothic; while the Lama is obviously a portrait of a priest taken direct from life.

This group depicts two metal figures as they appeared in the temple from which they were taken. A devout worshipper has presented them with brocaded robes and hoods, but the statuettes themselves are of copper, the faces being painted. The one holding the *chakra* is Gawang Naba, the fifth Dalai Lama. The silk scarf placed across the group is a sign of reverence. A similar tribute was paid to Their Imperial Majesties at the recent Delhi Durbar by the Raja of Bhutan.

It should be mentioned that most of these specimens have been obtained in Darjeeling, but are almost without doubt the work of Nepali artists employed in the various monasteries in Tibet. Many more statues of an almost equal quality are in the Museum collection, but those which have been selected for your inspection this evening may indicate the high artistic quality of this Central Asian school of sculpture. Allied to this collection of metal statuary are many brass and copper accessories and religious vessels, some of which are particularly beautiful in design. One of these, a water vessel, used in the ritual of the temple, is remarkable for its graceful proportions. The upper part is a lotus-flower composition, while the body is formed of two fish, the emblem of prosperity, the whole being supported by a tripod of griffins. On the lower part will be seen the crossed *chowries* signifying royalty, while on different parts of the vessel are represented the *Tashi Tarchey* or eight divine symbols of Buddhism.

From the work in metal we immediately pass on to the section devoted to metal objects decorated by some particular process, such as, Encrusting, Enamelling, Damascening, &c. Probably the most attractive of these arts is that of Enamelling and we may accordingly examine the objects ornamented in this way somewhat in detail. Examples from Kashmir, Jaipur,

Multan, Bhawalpur, Lucknow, &c., are displayed and fairly completely illustrate the various styles of work. The Lucknow school is well represented by several fine examples, chief among which is a large hukka very characteristically enamelled. The art from this city has now practically died out and 12 years ago I could only find one craftsman who had any knowledge of the process. At one time it must have been a flourishing industry and was probably considerably encouraged by the Court. One example in the Museum collection has a peculiar interest. It is a hukka base, the body of which is decorated in the usual enamel of Lucknow. But inserted into this pattern are a number of panels or medallions enamelled in a manner which is seen nowhere else in India. The style of work is apparently French and may have some association with those European craftsmen who found their way to the Court of Oude a century or more ago.

Bhawalpur in the Punjab, within recent times, possessed a very characteristic form of this art, but it is now almost extinct. The Museum, however, owns a remarkably fine example of work from this locality, which is particularly good in colour. Of all the numerous places which 50 years ago carried on this art, only Jaipur is the one where it can be said to flourish and at the same time maintain its quality. Representative examples even of the old work are almost unobtainable and one would like to see this characteristically Indian craft fully illustrated in every particular, before enamelling becomes another of the dead arts of India.

In the case which is devoted to silverware are several articles worthy of special study, one, a small silver shrine being representative of the Hindu art of Bengal at a particularly interesting period. This shrine displays a group of three figures, the large deity in the centre being Vasudeva. The work on this small article, for it is only nine inches in height, is exquisite in its quality, and indicates the high standard that the Bengal silversmith attained in the sixteenth century A.D.

Near at hand is an engraved silver dish in the shape of a flower, the petals being of antique glass encrusted with rubies, Mahomedan in its design and of a somewhat later date than the article previously described. The last case on this side of the gallery exhibits a very valuable display of

jewellery, much of it of Nepalese or Tibetan origin, which admirably illustrates the beautiful colouring, but somewhat barbaric character, of the art of Central Asia. The characteristic feature of this work is the encrustation of coloured stones, the turquoise playing an important part. The general effect of the two head ornaments which are selected to illustrate this art is a gorgeous medley of colour, the predominating note being a turquoise green. The lines of the design in the peacock plaque are particularly good.

Crossing over to the other side of this court we find before us the pottery collection, which contains glazed earthenware from most of the better known centres of manufacture of this somewhat common industry. The most striking designs are those from the North West of India such as Multan, Halla, Jaipur, Delhi, and Khurja. It is strange how little these are thought of in this country, but as a striking proof of their appreciation elsewhere not long ago a set of typically glazed vessels of Multan was specially ordered by the Japanese Government.

Glazed work as originally employed in India was almost essentially architectural in its purpose, being used largely in the decoration of buildings. Its more modern development is in connection with the pots and vases by which it is now almost generally known. Except in the form of tiles, an example of which is now before you, and fragments of architectural ornaments from buildings, it is not easy to represent this art in its original character. So the Museum collection is mainly composed of glazed earthenware utensils. Some well designed patterns may be observed on these vases and the colouring is invariably very good. An example of pottery from Berhampur in the Central Provinces is noticeable on account of its old gold scheme of colouring, but attached to it is the pathetic interest that it is one of a few surviving specimens of an art which has ceased to exist only within the last fifteen years. The vase from Delhi is an artistic conception, but is reproduced because of its peculiar manufacture, the materials principally used being powdered stone (felspar) and rice water. This brings us to the technical aspect of pottery in India, as practically all of this work is composed of clay fired in the usual way. Delhi, however, has somewhat improved

on this method, as the materials and process used by the potters of that city approach very nearly to the manufacture of real porcelain. But porcelain, or china, has never been an Indian industry (except with one or two very laudable efforts made within this last decade), although the country abounds in all the natural products required for this very important manufacture. For those who desire to investigate the scientific aspect of this art, I may refer them to the Geological Section which contains a most illuminating display of all the materials used in its connexion.

From the pottery collection we pass to the lac and lac wares, an industry which in one form or another is found all over India. Lac is in its natural state the deposit of innumerable insects and is on this account associated with the word lakh, a hundred thousand. After going through a number of refining processes, all of which will be found most admirably illustrated in the adjacent gallery devoted to economics, it is mixed with various pigments and used for a number of artistic purposes. The method of application of the lac to all kinds of articles of turned wood is an industry to be seen to be appreciated, and the number of entirely different effects that can be obtained in this manner is most instructive. Mention may be made of *Abbi* or cloud work, *Atishi* or fire work, *Nakshi* or outline work, besides many others which indicate the diversity of patterns which may be achieved by this process.

But the Burman has carried the art of working in lac to a more advanced degree than his brother craftsmen in India, and a case of objects from Burma fully illustrates what this versatile artist can do. The medium, however, which the Burman used is not the deposit of the insect but an entirely different material, being the resin of what is known as the Black Varnish Tree, or, to give it its local name, *Thetsi*. The towns of Prome, Pagan and Mandalay have each evolved different forms of the art, each having distinctive qualities, and all expressive of that artistic temperament which is so noticeable in the people of Further India.

Close to the lacquer work is a case devoted to ivory in the use of which as decoration the Indian has at all times excelled. Strange to say much of the raw material is obtained from the tusks of African elephants, as the workman consi-

ders this superior for his purpose than the local product. Carved ivory articles are shown from such well-known centres as Delhi, Murshidabad, and Rangoon, while there are several beautiful exhibits depicting the application of ivory to a number of decorative purposes. One of the most valuable possessions in the Museum comes under this head, and is a small tenth century Buddhist shrine from Tibet, much of the carving of which is in ivory, but at the same time it is enriched with precious stones and other artistic encrustations. In the same case are several specimens of ivory and horn inlay from Etawah, the patterns being of a somewhat unusual character. The art is locally said to be an ancient one and to all intents and purposes is indigenous in its origin. But in a Museum in England, noted for its careful descriptive labelling, is an exactly similar specimen to the one before you and marked from Venice. An interesting problem, therefore, presents itself as to whether the Italians copied the art from India or *vice-versa*, while several other aspects of this subject await elucidation.

Adjoining the ivory case is a section devoted to painted and varnished wares, showing the artistic results that may be obtained by the application of these mediums to wood and other materials. A truly oriental effect is seen in the Punjabi *kopis* or leather bottles, which, treated with a form of *gesso*, have a very rich appearance. The next series of cases contain examples of wood-work, an art in which the Indian has from all time made himself famous. The specimens range from the sandal wood miniatures of Mysore to a complete full-size wooden house-front from Kathiawar. The shrine carved so finely in the scented wood of Southern India depicts Saraswati, as the Goddess of Music. The jungle scene is also a very clever piece of carving. The house-front is a copy of an example in Bhavnagar and was specially prepared by one of the hereditary master-builders of Kathiawar. This splendid old craftsman took a great pride in his commission, and, as the work progressed, observed that the result was sure to be a success as the finger of God was pointing the way, and that mistakes were accordingly impossible. In support of this belief he quoted the ancient rules of his craft, such as that, if the nine planets, the twelve signs of the zodiac and the fifteen

dates of the lunar month were kept in line together, Vishwakarma had told that they would subtend a right angle. The canons of the *silpa-shastra* were faithfully followed and the result is, as shown in the Museum, a perfectly satisfying work of art. The large gilt wooden construction in the centre of the hall, and one of the most striking objects in the whole collection is a royal throne from Mandalay. It is a characteristic example of wood-work in the Burmese style. In this wood-work section a very representative series of wood-carving may be seen illustrative of this industry as it is produced in Madras. It consists of a collection of figure-subjects which originally adorned the temple of Velacheri in Madras. These carvings were very generously presented by His Excellency Lord Carmichael and are one of the most instructive and artistic exhibits in this class.

With this we have completed our tour of the main gallery, and there now remains the separate court at the southern end of the wing containing the collection of Indian pictures.

These pictures have been already referred to in connexion with the metal statuary as comprising the highest form of artistic expression in the sphere of Indian aesthetics, so that the picture gallery is probably the most important part of the entire section. This gallery contains an exhibition of about 600 indigenous miniature water-colour paintings, collected from all parts of the country, and fully representative of this aspect of the fine art of India. Here, it must be confessed, that the appreciation of the pictures and statuary of this country, due to the broader outlook that this subject has recently demanded, has moved at a greater pace than our knowledge, so that although this collection is a very complete one, it still requires a considerable amount of research to be expended upon it before its full significance can be understood. The art of almost every other country in the world has received more or less expert investigation, but a practically untouched field lies open to the student in connexion with the metal statuary and painted pictures of India and Ceylon, Nepal, and Tibet. The material for this research has been collected and is at hand, as may be seen by a glance at the possessions of the section now being described, but students are required, specially Indian students, to utilize their scholarship in

dispersing some of the haze with which this subject is surrounded. The arts of India have always been so indissolubly a part of the life of the people of that country, that until the deep meaning of them is better understood than at present, the Indian character is presented to the world incomplete in one of its most vital aspects. Conceive how limited our knowledge would have been of the Greek, if in our researches we had disregarded his art. Valuable pioneer work has been already achieved, notably by my predecessor Dr. Havell who has pointed out the way in his able writings on the subject, but much remains to be done before the full significance of Indian art can be adequately realized.

It is therefore on this account that the collection of Indian pictures in the Museum is only temporarily classified into the two broad divisions of Rajput and Mogul. The various schools of paintings require more definition before the examples can be satisfactorily allocated to their separate subdivisions.

We know that certain forms of composition and methods of technique manifested themselves in certain cities and districts, as for example those families of hereditary artists at Kangra, in the Punjab, whose talent I was able to bring to light some years ago, but whether we are justified in regarding these as schools of painting, or merely as local styles has yet to be determined. Irrespective of any detailed arrangement, however, the Museum collection presents a display of Indian painting which is probably unique. Deprived of their beautiful colouring which is one of their most charming qualities, the pictures as reproduced by ordinary photography, may be somewhat disappointing, but a few specimens have been selected to illustrate this section. In this connexion it may be mentioned that steps are being taken to photograph these pictures in colours, so that, if this proves successful, a more instructive series of lantern slides may be forthcoming for some future occasion. One



In the dark night, By Mr. Abanindranath Tagore, C. I. E.

of the earliest examples in the Museum collection is the wounded lion which it has been truly said "recalls the vigour and truth of the ancient sculptures of Nineveh." Another early specimen, very fine in colouring, is a portrait, presumably of a poet, and is particularly interesting on account of its very obvious Persian character. A picture depicting "Travellers round a camp-fire" barely needs description as it fully explains itself, but as an impression of night and firelight it holds a high place. Note the figures in shadow and those lit by the flickering flames, while the little sleeping child is a most delightful thought. The allegorical scene in this illustration

depicting Abhisarika, the spirit of poetry passing through an enchanted forest, is replete with symbolism and describes the terrors of night in a most graphic manner. This slide reproduces a sketch, a pastoral scene of considerable spirit, from the brush of one of the Kangra artists. An outline drawing in the same style shows a picture in its very first stage of production. The subject is the famous Punjab love story of Hir and Ranja, where the lady, of militant proclivities, beats one of the characters, disguised as a mendicant, in a very thorough manner. The actual line-work done with the brush is remarkably good in this specimen. Another, the Persian

love story of Shirin and Ferhand, conjures up thoughts of the early illuminated manuscripts of the West, and certain phases of the Italian schools of painting. The hero is represented digging a canal through the range of mountains, which impossible task, when accomplished, will secure him the lady's love.

In night scenes the Indian artist was singularly successful, and the two pictures now shewn of hunting by means of "flares" reproduces these difficult effects very faithfully.

In portraiture alone these Indian pictures open up a wide field, and the collection presents us with a national portrait gallery of great historic interest. The

portrait of the Emperor Aurangzib, illustrates the complex character of this great monarch and is obviously a speaking likeness. Sadi, the famous Persian poet is here depicted, and apart from its personal interest, it is remarkably artistic conception—the figure against a bold back-ground of black, relieved only by the flowers at the foot. A portrait (probably contemporary) of Mullah-do-piazza, Akbar's court jester. This individual was a noted character and his reputation has lasted to the present day. As an indication of his undying fame, one may ask one's *sais* who Akbar was, and he will probably give you a blank stare, but mention the name of Mullah-do-piazza, and his face is wreathed in smiles. Much has been written about this jester, but a perusal of the literature will indicate that Eastern humour may also demand an Eastern point of view. I think, I may fittingly conclude our inspection of the pictures by a reproduction of one by the modern school of painters, a small collection of which will be found in this court. It represents a charming miniature picture entitled "In the dark night" by Mr. Abanindra Nath Tagore.

With this brief mention of the pictures our survey of the entire gallery is complete. In concluding this necessarily cursory view of my subject, it seems desirable to emphasize the fact that the Indian Museum constitutes a great educational factor. In its artistic aspect I have this evening endeavoured to arouse your interest. It is to be regretted that on almost every occasion on which I make a new acquaintance in Calcutta, that individual's opening remark is invariably that he has been so many years in the city and never once been inside the Museum. It is possible some of this fault may be due to the institution itself, but no effort is being spared by all the officers concerned to give every encouragement to the visiting public as well as to the student. The Museum movement generally is not an old one, and although great strides in the effectiveness of these

institutions have been made in recent years, I think, I may venture to say that we have only just begun to touch the fringe of their potentialities. For years they were regarded by the majority of people as places of entertainment only. But their services as instructors to those communities not ordinarily reached by the school or college are now fully recognized. The work required at present is to see how the contents of a Museum can be best utilized in disseminating the knowledge that these institutions hold within their walls. Probably the most important step that has been taken recently has been the establishment of the "Museum guide", an individual now on the staff of most of the institutions of

the West, whose duty it is to enlighten the public on the various collections under his charge. This particular official has not yet appeared in the galleries of the Indian Museum, but his advent, there, I venture to think, will be welcomed. This subject, however, is a large one and somewhat outside the limits of my paper. But it leads on to others such as the complete and distinct labelling of every object of art in the collection, and the publication of a brief and cheap introductory pamphlet. Both these are plainly indicated, and in themselves



Travellers round a camp-fire.

appear to be comparatively simple matters only requiring a little application. But there is the complication of Language, as to which vernacular should be utilized. The difficulty has been overcome in some Museums by bi-lingual labels, but it has been noticed that those who can read at all are almost invariably conversant with both scripts. All these and other kindred matters require attention before it is felt that this art section is entirely fulfilling its functions. I think, I may venture to conclude my remarks with a quotation from Sir William Flower, probably the greatest authority on the Museum movement: "A Museum is like a living organism, it requires continued and tender care; it must grow or it will perish."

A STATE BANK FOR INDIA

IN previous discussions with regard to the functions to be assumed by the proposed State Bank, and the objects to be served by its existence, the following list includes all that was contemplated :—

- | | |
|---|--|
| 1. The Convertibility of the rupee. | Mr. Hambro's note. |
| 2. Expansion and Contraction of supply of loanable capital ... | Mr. Hambro's note. |
| 3. Foreign Remittance Business ... | Govt. of India's letter 24th Aug. 1899. |
| 4. Management of Paper Currency ... | Govt. of India's letter 24th Aug. 1899. |
| 5. Consolidation and Concentration of banking facilities in India ... | Sir Clinton Dawkins' speech—1st Sep. 1899. |
| 6. Access to London ... | Do |
| 7. Increase of banking capital ... | Do. |
| 8. Sterling capital ... | Govt. of India's letter 18th Jan. 1900. |

The reasons that led to the Government of India's temporary abandonment of the scheme were :—

(1) Expense, owing in part to the fact that additional capital could not be profitably employed throughout the year.

(2) 'Provincial jealousies' and personal reasons.

THE SCHEME OF MR. LIONEL ABRAHAMS.

The scheme of Mr. Lionel Abrahams is based on the assumption that a State Bank will be formed by the amalgamation of the three existing Presidency Banks.

The duties to be entrusted to the State Bank are (A) the holding as Bankers of Government Balances in India, (B) the management of Paper Currency, and (C) the Participation in the sale of drafts on India for meeting the Secretary of State's requirements.

The primary object for which a State Bank would be established would be in order that the Government of India might deposit with it balances in excess of those it now deposits or could deposit with the Presidency Banks as at present constituted. The chief result looked for

from the increased deposits would be a reduction of the average rate of discount in India and of the range of seasonal variation in that rate.

DUTIES AND PRIVILEGES THAT WOULD NOT BE ENTRUSTED TO IT.

Mr. Abrahams says that (1) No Bank would accept the responsibility for the 'convertibility of the rupee' in the sense of undertaking a definite obligation to provide sovereigns for the public in exchange for rupees without limit of amount. All that a Bank could be expected to do is to issue sovereigns, when it has them, to the public as the Government now does at the rate of 1£—Rs. 15.

(2) No Bank would accept an unlimited obligation to sell bills on London (except so far as it is the agent of the Government) at a fixed rate and without limit of amount in order to support exchange.

(3) The responsibility for the management of the Gold Standard Reserve should remain with the Government, though as a matter of convenience the carrying out of particular transactions relating to it might be entrusted to a State Bank.

(4) The question of allowing a State Bank to borrow in London on the security of its investments in order to send money to India raises certain difficulties of detail.

(5) The balance of considerations seems clearly against allowing a State Bank to receive deposits in London. If deposits in London were allowed, the object would be to enable the money to be remitted to India to be placed by the Bank at the disposal of trade; but the liability to withdrawals by the London depositors, involving the automatic reduction of the amount at the disposal of the Bank and of trade in India, might be seriously inconvenient.

(6) There appears to be no reason why the bank should enjoy in relation to the coinage any special position such as was contemplated by Mr. Alfred De Rothschild.

METHODS OF BUSINESS.

The Bank should act under a code of rules sanctioned by the Government but

that the Government or its representatives should take no part in the management. The other method is that the Government should directly or through Government directors take part in the management of the Bank. This is supported by the precedents of the Bank of France, the German Reichsbanks, the Austro-Hungarian Bank, the Bank of Russia and the Bank of Japan. If the Directors are well chosen their presence ought not to hinder the Bank in the efficient conduct of its business either in ordinary times or emergencies, and would be a safeguard, such as would be required alike by the direct interest of the Government and by public opinion against rash trading.

The transfer of the management of the Paper Currency to the Bank would increase the necessity for the appointment of Government directors, because no one would seriously propose that the £ 23,000,000, in sovereigns, £ 13,500,000 in rupees, and £ 9,300,000 in securities now (9th July 1913) held by the Government as the Paper Currency Reserve, should be handed over to a private enterprise Bank free from detailed Government control.

The position created by the presence at the London Office of a Government representative, ordinarily acting in co-operation with the representatives of the Bank, but with great powers of control in reserve, would be precisely similar to the position of the Government director in London of Guaranteed and other Indian Railway companies who has, under the contracts between the various Indian railway companies and the Government 'power to exercise at his discretion an absolute veto in all proceedings whatever at the Board of Directors.'

It would be a matter for consideration which of the following methods should be used to keep the Secretary of State in funds:—

Shipment of sovereigns from India either by the Government of India direct to the Secretary of State or by the Bank in India to its London office;

Withdrawal of money from the Gold Standard Reserve or Paper Currency Reserve in London against payment of the corresponding amount to those Reserves by the Government of India in India;

Issue of Loans by the Secretary of State;

Borrowing by the Bank in London in order to place money at the Secretary of State's disposal.

CAPITAL, DIVISION OF PROFITS, PROVISION
FOR REVISION OR TERMINATION OF
RELATIONS BETWEEN STATE
BANK AND GOVERNMENT.

The money held by the Government in Reserve Treasuries on 31st March 1912 amounted to £ 3,506,000. If this had been reduced to an Emergency Reserve of £1,000,000 by the transfer of £2,506,000 to the Presidency Banks, the total Government deposit in the Banks would have been approximately £ 5,634,000. These figures suggest that an increase of capital would be desirable. Mr. Abrahams says that as the Presidency Banks are unwilling to increase their capital, it would perhaps be best that the Government should be content to rely on an increase of its own control, rather than an increase of stock holders' capital, for the additional security required in respect of its larger deposits without insisting on an increase as one of the conditions of a scheme of amalgamation.

The Government should share in the profits of the Bank. Such profit-sharing partnership between the Government and companies are a familiar feature in Indian administration, since most of the important railway systems of India are worked under similar agreements.

In view of the importance of the duties that would be entrusted by the Government to a State Bank, it would be clearly necessary to include in the agreement charter, or other instrument by which it was constituted, some provision such as are included in the constitutions of the Bank of France, the Bank of Japan, and the Reichsbank for enabling the relations between the Government and the Bank to be revised or terminated at stated times or on the occurrences of specified events.

Under the German wank Act of 1875 the Government had the right of discontinuing the Reichsbank and buying up its property on certain terms on 1st January 1891 and thereafter at the expiration of every ten year period. It could have done so at a considerable profit in 1911, but the use it made of the option was to reduce the share of profit distributable to the shareholders,

ADVANTAGES AND DISADVANTAGES OF THE
SCHEME AND PROBABILITY OR OTHER-
WISE OF ITS ADOPTION.

Mr. Abrahams summarises the considerations for and against the establishment of the Bank thus:—

Advantages:—

(1) The whole or a part of the money that is kept under existing conditions in Reserve Treasuries and possibly a part of what is now kept in District Treasuries would be deposited with the Bank and thus placed at the disposal of trade with the prospect of a beneficial effect primarily on discount rates and ultimately on the general course of industry and trade. The measure of this advantage depends mainly on the amount of money that would be transferred from Government Treasuries to the Bank.

(2) If the practice of lending at certain times from the Paper Currency is to be introduced, the best agency for carrying it out would probably be a State Bank in charge of the Reserve and at the same time in touch with the commercial community.

(3) The existing system under which Council Bills and telegraphic transfers are sold by the Secretary of State involves the transaction by him and his staff of work outside the ordinary sphere of a Government office. There would therefore be some advantage in the cessation of the Secretary of State's sales of Council Bills and the substitution of the sale, by the London office of a State Bank, of drafts on its Indian offices.

(4) There would be an advantage in the reduction of the Cash balance held by the India Office and consequently of the work and responsibility undertaken by it in connection with the placing of money on loan or deposit.

(5) The Government might find it advantageous to borrow temporarily from a State Bank (in India or England) instead of issuing a loan.

(6) The Government would derive a pecuniary advantage from its share in the profits of a State Bank, representing in effect interest received on the part of its balance taken from Reserve Treasuries and other places where it now lies idle.

Mr. Lionel Abrahams adds that he does not assume that the establishment of a State Bank would enable economies of any importance to be effected by the

reduction of Government establishments, or that it would lead to any increase in the popularity of the Paper Currency or in the efficiency of its management. Neither of these results seems probable. As regards the latter the growth of the note circulation and the additional facilities for encashment that have from time to time been provided under Government management seem to indicate that the efficiency attained under that system is probably as great as would be attained under management by a bank.

DISADVANTAGES OF A STATE BANK AND
ARGUMENTS AGAINST ITS ESTABLISHMENT.

(1) The Government of India and the Secretary of State, by surrendering the custody of Government money to a greater extent than now might experience difficulty and delay in obtaining it when required.

(2) The advantages mentioned in (1) and (2) could be obtained to a considerable extent without the agency of a State Bank by an extension of the present practice of placing part of the Treasury Balances on deposit with the Presidency Banks.

(3) The amalgamation of the three Presidency Banks into one State Bank, with its headquarters presumably at Calcutta, would curtail the independence and responsibility of the Presidency Banks and it will be remote from the markets of Bombay and Madras.

(4) Differences might arise as to the relation between the London office and the Head office of the State Bank in India regarding the sale of remittances in India.

These do not include any reference to the possibility of loss to the Government through the transfer of the management of the Paper Currency. One of the conditions of the establishment of a State Bank, including the transfer to it of the management of the Paper Currency, would be the retention by the Government of the net profits of the Note issue.

Such is the scheme worked out by Mr. Lionel Abrahams in his memorandum where he says that the probability of a State Bank being established depends mainly on the views taken by the Secretary of State, the Government of India and the Presidency Banks.

The closing words of the despatch of Lord Curzon's Government in January

1900 put the case for a State Bank tersely :—

"We should then look to a control being exercised over the money market which the Presidency banks do not pretend to have gained, to greater efficiency and to unity in the management of banking resources, to a more rapid return into the general circulation of money raised by taxation, to an accelerated development of railway and other enterprises and to a relative steadiness in the rates of discount which would be of vital importance to sound business in this country. It is only through some comprehensive measure of this character, which would increase the permanent banking resources of India while at the same time opening the door to a last banking resort,

that India may count upon reaping full advantage, through access to London of the currency policy upon which she has embarked."

Enough has been said to show what the advocates of a State Bank for India have in their minds. I will deal with my criticism on a later page : but in the meantime let us grasp some fundamental principles involved in the organisation, working, and control of great State and Central Banks such as the Bank of England, the Bank of France, the Bank of Russia, the Bank of Japan, the Reichsbank and the Bank of Austria-Hungary.

Condition of Principal Banks on June 30, 1906.

Extracted from Report of the U. S. A. Comptroller of the Currency for 1906.

In millions sterling.

Name.	Capital.	Gold.	Silver.	Total Specie	Circulation.	Individual Deposits.	Government Deposits.	Loans
Bank of England	14	37		37	29.3	44.8	11.4	31.3
Other English Joint Stock and Private Banks.				174.5	4	656.2		427.3
Banks of Scotland.	9			6.2	7.6	101		69.5
Banks of Ireland.	7			3	6	54		42.7
German Reichsbank.	6			42.2	82.4	30		69
Bank of France.	7	118	42.7	160.7	182	27	10.6	51
Bank of Russia.	5.6	83	6.4	89.4	118.2	20.8	1.18	41.6
Bank of Japan.	3			15.1	28.5	1.6	55.4	6.5
Bank of Austria-Hungary.	8.4	47	12.7	59.7	75.3	6	.1	37.9
Other Banks of Japan.	32.3			9.5	.8	86.5		100
Banks of Canada.	18.6			4	14	121		134
Banks of Mexico.	22.5			14.4	18	56.5		48.5
United States :—								
National Banks.	165	76	21	97	102	811	18	841
State Banks.	148	21.4	6.2	29		1632		1131

THE BANK OF ENGLAND.

In the Bank of England, the bank par excellence of the modern world, the Issue Department is quite distinct from the Banking Department. The issue of notes is strictly regulated by the Bank Charter Act of 1844, whilst, on the other hand, the management of the deposits and of discounts and the determination of the reserve are left to the discretion of the directors. The Bank of England conducts the banking business of the British Government as its banker. Into the Government's current account figuring in the balance sheets as "Public Deposits", all the taxes are ultimately paid, and from it all Government disbursements are made. The term "Other Deposits" occurring in the weekly balance sheets includes not only the deposits of private traders of corporations and foreign governments, but also the surplus money of the London bankers, and of many country banks. The term represents the total sum which the money market can at any

moment claim from the Bank, and which the Bank would be bound to pay in notes or gold if required. The Joint-Stock bankers treat their balances with the Bank of England as being equivalent to gold, and include such balances in the basis of 'cash in hand and at the Bank of England' upon which they rest their superstructure of loans. 'Government Securities' on the assets side, covers the Bank's holdings of British Government Stocks, of Treasury Bills, of Exchequer bonds, and of deficiency bills; these last being the security given by Government to cover temporary advances made by the Bank. Such advances are usually required at the end of the quarter, if the Government balance is insufficient to meet the dividend and other payments which then become due.

The reserves of the Bank of England form the foundation of the whole credit system of the United Kingdom. Experience has shown that even in the worst crisis the Bank of England notes are above suspicion. The Bank of England could

advance to other banks in times of crisis enough notes and gold to replace the other forms of shattered credit and check panic. It keeps a large reserve of gold to meet the liability of a foreign drain which may arise in an unexpected way and to an unknown extent. Bagehot gives as an illustration the payment of the French indemnity to Germany made to a large extent through London. The essence of the operation was a transfer by the French Government of various amounts to the credit of the German Government. If the German Government chose to demand gold, the gold could only be provided by the Bank of England. A similar operation was effected when Japan exacted a war indemnity from China payable in gold. When the Baring's Firm fell under a cloud, the Bank of England came to the rescue and averted a crisis by borrowing £3,000,000 of gold from the Bank of France and one and a half millions from Russia. It is the dominant position of the Bank of England that has made the London money market the only free market for gold. A collapse of credit in any country will lead to a sudden demand for gold which will be felt very keenly in England, and to a less extent in all other countries. Thus during the American crisis of 1907, nearly £25,000,000 in gold was shipped to New York. The greater part of this sum came direct from London, but the Bank of England, by raising its rate of discount, drew gold from seventeen other countries and to the amount of more than £15,000,000. This international supremacy of the London money market is due to the fact that England is a great creditor country.

The management of the British national debt has been confided to the Bank of England. The dignity which the position of banker to the government gives, the fact that it is the banker of the other banks of the country and for many years had the control of far larger deposits than any one of them individually; the privilege of issuing of notes:—all these privileges gave it early a pre-eminence which it still maintains, though more than one competitor now holds larger deposits, and though collectively the deposits of the other banks of the country which have offices in London many times over pass its own. Some idea of its strength and position may be gained from the fact that

Stocks are now inscribed in the bank books to an amount exceeding 1250 millions sterling.

The deposits and current accounts of the Bank of England and the Joint Stock Banks of the United Kingdom amount to £1,053,000,000. The average gold reserve held by the Bank of England amounts to about £35,000,000. The stock of gold held by the Joint Stock Banks amounts to £35,000,000. The gold in circulation as coin in the pockets of the people amounts to £70,000,000. The national wealth of the United Kingdom may be estimated to amount to £16,000,000,000. The average circulation of Bank of England notes in 1906 was £28,890,000. The number of banking offices in England and Wales in 1906 was more than 5880. The banking business of England, in 1906, was carried on by about ten private and sixty joint-stock banks.

Outside the United Kingdom in the Colonies, India, and foreign countries, British banking activities wield collectively about £63,000,000 capital, and more than £495,000,000 deposits operating at about 3700 offices.

THE BANK OF FRANCE.

The Bank of France founded in 1800 by Napoleon I, has remained from that time to the present day by far the most powerful financial institution in the country. It was founded to support the trade and industry of France and to supply the use of loanable capital at a moderate charge. These functions it has exercised ever since with great vigour and judgment, extending itself through its branches and towns attached to branches all over the country. Great pains have been taken, especially of recent years, to render services, to large and small businesses and to agricultural industry. In 1877 the offices of the Bank of France were 78 in number, in 1906 they were 447 including the towns connected with the branches. More than 20,000,000 bills were discounted in 1906, the total amount being £559,234,996. The advances on securities were in the same year £106,280,124. Since the 27th March 1890 loans of as small an amount as £10 are granted. In most case three "names" must be furnished for each bill or suitable guarantees or security given, but these necessary safeguards have not to be furnished in such a manner as to hamper

applicants for loans unduly. In this manner the Bank of France is of great service to the industry of the country. It has never succeeded, however, in attracting deposits on anything like the scale of the Bank of England or the banks of the English speaking peoples, but it held in 1906, about £35,000,000 in deposits of which £14 millions was on account of the Treasury and £21 millions for individuals. At the present time the Bank of France operates chiefly through its enormous note circulation (in 1906, about £186 millions) by means of which most business transactions in France are carried on. The gold held by the Bank of France is considerably larger in amount than that held by the Bank of England. The large specie reserve of the bank has given stability to the trade of France, and has enabled the bank to manage its business without the numerous fluctuations in the rate of discount which are constantly appearing in England. The advantage to business from the low rate of interest which has to be paid for the use of borrowed capital in France is a great advantage to the trade and industry of that country. Besides the Bank of France, several great credit institutions carry on business in the country:—

	Capital & Reserve	Other liabilities, deposits, etc.
(1) The Banque de Paris et de Pays-Bas	£ 3.75 Millions	£ 15 Millions
(2) The Banque Francaise pour le Commerce et l'Industrie	£ 2.5 "	£ 3.5 "
(3) The Credit Lyonnais	£ 14 "	£ 82.5 "
(4) The Comptoir National d'Escompte de Paris	£ 6.75 "	£ 47.5 "
(5) The Societe Generale de Credite	£ 1.6 "	£ 10.1 "
(6) The Societe Generale pour favorisier en France	£ 7.5 "	£ 46 "

There is also the Credit Foncier de France with a very considerable capital, the business done is largely that of mortgages. Besides the six important joint-stock banks, mentioned above, there exists in France a large number of provincial banks, carrying on a very considerable business.

THE REICHSBANK.

Besides the Imperial Bank of Germany, the "Reichsbank," there are about 140 banks doing business in the States which form the German empire. As far as

Capital is concerned the £13 millions of the Bank of England considerably exceeds the £9 millions of the Bank of France and the £12 millions of the Bank of Germany. The note-circulation of both the other banks is larger than that of the Bank of England, that of the Bank of France being £186 millions and of the Imperial Bank of Germany £69 millions in 1906. The capital and reserves of the German banks, including those of banks established to do business in other countries as South America and the Far East and of the Bank of Germany are about £133 millions with further resources, including deposits, notes, and mortgage bonds, amounting to fully £414 millions. The amount of the capital compares very closely with that of the capitals of the banks of the United Kingdom. The deposits are not the whole of the resources of the German banks as they make use, besides, of acceptances in a manner which is not practised by the banks of other countries. A large and increasing proportion of the resources of German banks is employed in industrial concerns, some of which are beyond the boundaries of the empire.

Since 1870, when silver was demonetised and a gold standard was inaugurated, banking has made immense progress in Germany.

The Reichsbank, by far the most powerful banking institution in Germany, which came into full operation in 1876, is managed by the bank directory appointed by the Chancellor of the empire. The shareholders join in the management through a committee, of which each member must be qualified by holding not less than three shares. The Government exercises complete powers of control through the Chancellor of the Empire. The influence of the Imperial Bank now permeates by means of its branches (443) all the separate kingdoms of the empire—the uniformity of coinage introduced through the laws of 1871-73 rendering this possible. The imperial bank assists business principally in two ways—first through the clearing system which it has greatly developed, and secondly through the facilities given to business by its note circulation. Through the 'clearing system' money can be remitted from any of the 443 places in which there is an office of the Reichsbank, to any of these places, without charge either to the sender or the receiver. It is sufficient that

the person to whom the money is to be remitted should have an account at the bank. Any person owing him money in the remotest parts of the empire may go to the office of the bank which is most convenient to him and pay in the amount of his debt, which is credited on the following day at the office of the bank, without charge, to the account of his creditor wherever he may reside. The person who makes the payment need not have any account with the bank. The impetus given to business by this arrangement has been very considerable. It practically amounts to a money order system without change or risk of loss in transmission.

Considerable help is given to agriculture in Germany, France, Austria and other countries. The Prussian government has founded and endowed with £2 millions of public money, the Central Co-operative Bank whose object is to bring capital within the reach of the various groups of co-operative banks. In France, the Bank of France has been compelled to lend nearly £2 millions, free of interest, and to give about £120,000 per annum out of its profits to assist agriculture; this money is being lent free to 'regional' banks and by them at about 3 p.c. to local societies.

State help is very noticeable in the modern development of agriculture and industries, in Denmark, Canada, New Zealand, Ireland, France, Germany, Russia, Japan, and the United States, where the state has played a great part in performing or assisting functions which neither voluntary association nor individual enterprise could well perform alone; in providing technical education, expert advisers, exhibitions and prizes; in distributing information in all forms; in finding out markets, controlling railway rates, subsidizing steamboats, and industries; and even grading, branding, warehousing and freeing produce, and maintaining trade agents abroad.

THE BANK OF JAPAN.

Until her final adoption of a gold standard and currency is 1897-8 (when the Fowler Committee was sitting), the foreign money market was practically closed to Japan. The Bank of Japan exercises an effective control over the money market of Japan; and its great power and influence commence from 1900. In 1895 a group of special institutions, called agricultural and

commercial banks were organised and centred on a Hypothec bank, the object of the system being to supply cheap capital to farmers and manufacturers on the security of real estate and otherwise. These various institutions, together with clearing houses, bankers associations, the Hokkaido colonial bank, the bank of Formosa, savings banks, the credit mobilier of Japan and a mint with the Bank of Japan at the top complete the financial and banking machinery of modern Japan. Japanese financiers believed from the outset in gold monometallism. In 1867, Japan did not possess so much as one banking institution worthy of the name: now it has 2211 banks with a capital of £55 millions, and deposits of £150 millions. In 1867 there was not one savings bank: now there are nearly 500 with deposits of over £50 millions. The average yearly dividends varied between 9 and 10 p.c. in the ten years ending 1906. In this remarkable movement of industrial expansion, and economic development of Japan, the State has played the leading part.

The recent bank failures in Bombay and the Punjab have brought home to us the necessity of a central and powerful banking institution, with resources ample enough to play the part of the Bank of England, Bank of France and the Reichsbank, in England, France and Germany respectively, in coming to the assistance of other banks in times of panic and controlling the money market generally. The Presidency Banks as at present constituted are institutions run by Europeans in their own interests mostly if not exclusively. The bulk of the capital invested in them is in the hands of retired European officials and merchants. Their Directorates work hand in hand with the European Chambers of Commerce. Indian politicians should realise the disastrous and reactionary part the European mercantile community plays in the political, economic and industrial spheres.

Sir Edward Holden, Mr. Moreton Frewen, Messrs. Samuel Montagu and Co., and other interested parties have in recent years talked a good deal of nonsense about the 'great drain of gold to India.' The annual gold production of the world is increasing and there is nothing to prevent London financiers and bankers from getting gold if they pay the price.

The hollowness of their arguments

would be evident from the following figures:—In 1900—10, the world's gold production amounted to nearly £810 millions. This was distributed in the decade thus:

Industrial Consumption ...	£192 millions.
Banks of Issue of Europe ...	172 millions.
Banks and Treasury of the United States ...	145 millions.
India ...	86½ millions
Banks and Conversion fund of South America ...	69 millions.
Australasia, South Africa, and Canada ...	37 millions.
Egypt ...	30 millions.
Bank of Japan ...	14 millions.
Banks of Mexico ...	6 millions.
Other banks' circulation and private holdings ...	54 millions.

The gold imported by India is about one-tenth of the world's production and of this a large part is locked up in Government Reserves and Treasuries.

Any attempt to bring a State Bank into existence as the *dieu ex machina* to check the imports of gold into India is bound to end in failure and will find no response in Indian circles. It would be much better if Sir Edward Holden and others of his class do not thrust their advice on Indians who do not want it and who are able to see through their disinterestedness.

There is a crying need for cheap money in India. The proper and prime function of a State Bank would be to make money cheap, abundant, available during the busy season, and accessible to the Indian agriculturist, trader and entrepreneur. I am opposed to the scheme of Mr. Lionel Abrahams for the formation of a State Bank for India by uniting the Presidency Banks; nor do I favour any scheme which has for its object the handing over *carte blanche* the paper currency, exchange business and cash balances to a private institution.

The proposed State Bank should be adequately capitalised. Ten millions sterling may be laid down as the minimum capital. The German Reichsbank is the proper model and the State Bank for India should be managed on the lines of the Imperial Bank of Germany.

The State Bank would effectively keep the Indian Gold Standard Reserve and Paper Currency Reserve in India, and would put an end to the interference of the London money market; and the present unsafe position of investment in securities of millions. It should be an instrument for allowing and encouraging

the free and unfettered inflow of gold to India and keeping it in the country. It should be strictly a State institution, under the control of the Government so as not to be outside the pale of public and Parliamentary criticism. Of course provision should be made for the representation of Indian interests in the management.

The State Bank should be in a position to help agriculture and the Co-operative Credit movement. The State Bank should do nothing to credit currency, as some would advocate, or in any way meddle with the increase of note circulation as such a step would only lead to the inflation of paper money and end in disaster. It should not be allowed to enter into foreign business on any large scale as the tendency to employ money profitably abroad would lead to the transfer of funds outside India. The financial needs of India should be its prime and sole consideration.

The agreements with the Presidency Banks, which favour them now unduly at the expense of other indigenous institutions should be revised. As, according to Mr. Abrahams, their revision is now under the consideration of the Government of India, Indian public bodies, merchants, bankers, and publicists should ask for a revision as regards

1. The independent valuation and publication of assets;
2. The personnel of the directorate and its election;
3. The remuneration rates and the keeping of minimum balances interest free;
4. The guarantee of balances in opening branches.

There is no justification for Government keeping balances in and giving concessions to banks which are not in a position to grant even temporary accommodation to it which in a crisis look to Government support, and which offer no assistance to the development of indigenous concerns.

The connection of the Government with the Presidency Banks has created an impression among large sections of the public that the State is responsible for their sound working and stability. The sooner this anomaly is done away with the better.

The proposed State Bank would put an end to this state of affairs by becoming the custodian of cash balances and the banker of the Government. It should coordinate the entire banking system of the country and extend banking facilities by spreading

a network of branches all over the country to finance internal trade, and assist indigenous industries and agriculture. The Presidency Banks should be left severely alone and Government business withdrawn from them and transferred to the State Bank.

It is difficult to believe in the philanthropic intentions of London joint stock bankers who cry hoarse at India's 'drain of gold' while they wink at the abnormal withdrawals of gold from London by foreign countries. The Secretary of State

should no longer be a party to the game of Lombard Street to prevent the inflow of gold to India.

A well conducted State Bank would go a long way to relieve the stringency of the Indian banking machinery in line with the country's advancement; popularise and raise the value of rupee paper and restrict sterling obligations: give stability to the finances: and play a dominant part in the agricultural and industrial progress of India.

S. V. DORAISWAMI.

A LAY DISCOURSE UPON PRAYER

THE house-surgeon of a busy hospital told me that many patients prayed in the last moments of consciousness, before resigning themselves to the anaesthetic and the operation which might save life or destroy it. Although not himself a man of devotional habits, the house-surgeon respected the prayers of his patients, and this fact is sufficient to show that he did not look upon them as expressions of cowardice. They were rather expressions of feeling with which it was impossible not to sympathise with full knowledge of the circumstances which called them forth; confessions of human helplessness, and something more: signs of the bond which is felt to link the human to that which is greater than the human, when life is exposed to hazard.

Prayer is natural to mankind under certain conditions, or at particular moments, a spontaneous spring of utterance from the human breast, an instinct and a passion, to be distinguished from an implanted habit, or the product of education and training. This is clearly proved (if the fact needs evidence) by the example cited, and by such passages of human life as resemble a page to be found in the autobiography of Benvenuto Cellini, one of the most natural and unconstrained of men who ever lived. The Florentine artist and man of letters was casting the bronze statue of Perseus which was his master-

piece, and which remains to this day one of the proudest ornaments of his native city. In his workshop he had got ready the clay mould into which he was to run the metal, he had baked the mould, and the time had arrived for melting the metal in the furnace. A great fire was kindled with logs of pine; the fire required constant attention and many other things had to be looked after simultaneously, so that Benvenuto and his assistants worked each like three men. In the midst of their exertions the workshop caught fire, and a storm of rain bursting through the roof threatened to put out the furnace and cool the bronze. Added to these circumstances, Benvenuto at the climax of his life fell ill with excitement and became so weak that he had to lie down upon his bed. When he got up again, it was to witness an explosion in the furnace, by which the cover was blown off, and the metal was running to waste. Almost in despair, the artist flung pewter vessels of his household service into the furnace to make up the deficiency of the metal, and ran to the tubes which conducted the bronze into the mould. When the work began to prosper in spite of every obstacle, Benvenuto burst into a prayer of exultation and thanksgiving, in the presence of his assistants.

Overmastering feelings appear at times to carry away the mind outside its normal limits into the felt contact with or posses-

sion of some mode of being greater than our ordinary humanity. A powerful joy or a piercing sorrow may break beyond the sense of everyday familiar personality and throw us upon some source of wider emotions, to the establishment of momentary communion with what seems to be the bosom in which we have our origin. The fact that this experience has come to many human beings is a sufficient proof of its reality. If it has never occurred to you or me, we have on that account no reason for denying that it is actual. The fact of prayer is written broadly upon the history of mankind, and the only question is regarding its interpretation.

Ruskin tells a story of a surgeon, and incidentally of prayer, which throws another light upon a many-sided subject. The surgeon was shipwrecked upon an angry coast in a large steamer crowded with passengers, who gazing at the fury of the waves around them took instantaneously to their prayers in the belief that the steamer must quickly be broken to pieces. Into the midst of the hysteria upon the deck steps by and by the surgeon, and makes the quiet announcement: "Breakfast is ready!" Prayers interrupted by breakfast! Souls about to be judged, to think of eating and drinking! The surgeon pointed out in the politest manner—he had accomplished his toilet with as much precision as if he had been at home—that a good meal would be the best possible preparation for the wet passage in the boats, and in no long time he had a numerous following into the dining saloon. The anecdote reminds us of what it is good never to forget, that some forms of piety are mere expressions of cowardice, some prayers the sign of ignoble terror. There may be occasions when instead of betaking ourselves to our devotions it would be better for us to go to sleep like Jesus in the storm upon the Lake of Galilee,—or think about breakfast! A calm bearing in the face of the threat of death is one of the finest manifestations of the human spirit: I doubt if those who have acquitted themselves best in putting by the unmanly persuasions of the king of terrors have been supported by prayer in so doing. Practical helpfulness in a moment of emergency has no time for prayer, and courage and self-forgetfulness can dispense with it. Moreover there is a region beyond prayer, accessible

to the feeling: there is a felt union with the whole of things to which sense of prayer is a contradiction or an impertinence. Goethe, when he was near shipwreck, and saw a crowd of panic-stricken people about him, bade his fellow-passengers distrust and fear no natural happening. Shelley and Byron in the storm upon the Alpine lake forgot each to fear for himself in thinking of the safety of his companion.

The cry from the human heart conscious that it can do or feel no more is beyond criticism. George Meredith believed in prayer and has found occasion to defend his belief in his novels. There is particularly one page upon which a young man kneels down at the bedside of his dead mother.... "He who rises from his knees a better man," exclaims Meredith, "to him his prayer is answered." The controversy over the answer to prayer, whether there is such an answer or not, has often excited expressions of irony. How many lives would have been saved from sword or fire or shipwreck, how many disasters would have been averted, how many temptations would have been overcome, if a prayer had been all that was necessary! The history of prayer is a history of disappointment. So large a part of human experience seems to turn the prayer for providential guardianship to mockery. Will entreaty avail against the force of an evil habit? Does prayer heal social wrongs, and govern cities? Can prayer think for a man, strive for him, will for him, act for him? The king in Hamlet was least able to pray at the moment when he had most need of prayer. Prayers for rain, and prayer-wheels, and the long-winded prayers of the self-righteous—is it impiety to join in the jest against these things? The question about the answer to prayer may rest as it was left by Meredith. If the habit nourishes you, encourage it; if it is alien to you, desist from it. Not all temperaments are alike in this matter: not all religious and spiritual dispositions even, live by the same rules. St. Catharine of Siena spent long hours in daily prayer, and rose from them not only resolved in spirit but enlightened in the intellect. Her habit of prayer was in reality a habit of contemplation or intensity of thought, which needed the devotional stimulus. On the other hand Greece and Rome show us the noblest achievements wrought by men and women of self-contained dispositions: and in modern times

there has been no greater spirit than Abraham Lincoln, who found relief from the strain of extraordinary anxieties not in prayer, but in laughter.

Buddha discarded the use of prayer, and Emerson feared it as a subtle enemy of self-reliance; but the poems of Rabindranath Tagore, in their English dress, are prayers all of them. If we incline to prayer therefore, we have solid encouragement for our inclination; and if we shrink from prayer our disinclination can be supported by equal authority. In other words, we are at liberty to choose for ourselves whether to pray or not to pray, or rather our natural predisposition one way or the other chooses for us. Prayer is not a universal habit, but an expression of individual temperament, or of rare moods of the soul. There is the anthropomorphic mind and the mind which entertains a distaste for anthropomorphism. There is an instinct which tells us when our prayers are real and when they are unreal. The reception of the Gitanjali shows that real prayers are valued, and seems to suggest at the same time that real prayers are few. Wherein lies the difference between the Gitanjali and the ordinary prayer-offering? *In the meaning.* In the strength of the passion. In the steadfastness and power of a life-long habit. In the expression of individuality. The anthropomorphism of the poet is a symbol to his own mind of a world of inner feelings which have chosen metaphors rather than literal statements (which are out of reach) for their expression. The spirit hides behind the letter as in all genuine human utterance, but it is not confounded with the letter. The poet is not so anthropomorphic as he seems to be; he does not believe in his symbols in the same way as the devotee believes in symbols. He is as much beyond his words as his words are beyond ordinary words, and the Gitanjali is rather a warning against anthropomorphism—to cultivated minds—than an encouragement to the use of it. Who after reading the Gitanjali has not outgrown the inartistic and ill-considered prayers—that is the prayers of weaker power of thought and passion? This book of devotions will empty churches and silence tongues and constitute its writer one of the few authorised priests of humanity.

The pious disapproval which religious-

minded men often visit upon men who live without verbal prayer is as unwise as the corresponding contempt or scorn which is sometimes poured upon all prayers indiscriminately. Reprobation upon the one hand, contempt upon the other—where there is not full knowledge of some particular case—grow out of the narrow-mindedness which is the index of an insufficient understanding of human nature. But inasmuch as speech is silvery whereas silence is golden, the makers of verbal prayers, especially of prayers delivered in public, are more exposed to criticism than refrainers from utterance. The danger of speech is vulgarity, or the cheapening of things sacred, the danger of silence is insensibility or indifference. The Church of England and other churches which have adopted liturgies or chosen and set forms of public prayer, seek to deliver themselves from individual eccentricities and flaws of taste, at the expense of the repetition which becomes mechanical. In the service book of the Church of England a veil of noble rhythm and archaic expression aids to defend holy things from vulgar contact, and there is something to be said after the same manner for the use made of Latin by the Roman Catholic church and of Sanskrit by the Hindus. When we enter a place where prayers are going on, it is impossible to predict what experience awaits us. A sense of mechanical performance or of decency carried to the death of feeling, or a trace of the absurd or a hint of vulgarity may freeze our sympathies; or it is possible that the tone of voice, the gesture of a worshipper, or some other evidence of genuine emotion, will compel us to be participators for a while at least, in the ritual. There are many different kinds of men who pray, and there are many different kinds of prayers, and we must speak of them as we find them. The same words which in one man's mouth revolt us with the rank offence of insincerity, upon the lips of another sing with the music of the morning wind.

The study of philosophy and science, the characteristic topics of the present day, disinclines the mind from the reception of the anthropomorphic range of feelings in which prayer has its atmosphere. The philosopher Kant was brought up to pray in his boyhood, but I find no mention of prayer as among the regular habits for which his adult life became proverbial. His mother

was a religious-minded woman who gave herself heart and soul to a contemporary religious revival which went under the name of Pietism. Both good and evil have been spoken of Pietism, as we are reminded by one of Kant's biographers.

"Its good side was that it sought to be a vital religion, and not a mere system of dogmas: it tried to carry out in the conduct of life what the current orthodoxy was content to recognise in word and form. Its evil side was to attach exaggerated importance to certain prescribed attitudes a feeling towards God, and thus to produce a morbid, oversensitive and even fanatical habit of mind."

Pietism insisted emphatically upon prayer which was at one and the same time the result and the safeguard of its restricted limit of feeling. Give up the prayers and the feelings were lost, give up the feelings and the prayers were lost: feelings and prayers confirmed each other in a kind of circle, and anything not included in the circumference was looked upon as outside the pale of a religious disposition. When Kant emancipated himself from Pietism and its devotional habits, did he become less or more of a human being? And as with the different seasons of Kant's life, so with our own various days and various moods. At moments the spirit of life acquires to our thoughts almost a personal aspect, and then prayers flow from us: but there are other days when the same spirit seems to be further removed, or it may be brought nearer to us, in the feeling of the supra-personal, and then prayer is both impossible and unnecessary. "In him we live and move and have our being." Why then vocal communication? Ancient Indian piety understood the changes and types of the soul, and invented a number of names for the inexpressible, to harmonise with every phase of feeling—as for instance Hari, Deva, Paramatman. The same Sanskrit poem in which these names are to be found together, contains a philosophy of prayer and of abstention from prayer, which it commends as equally religious:—

"Speech is true worship, for it is praise and thanksgiving unto Hari.

Silence also is true worship, for silence is Its expression (or the worship of That)."

To the beholder of Hari speech or prayer is natural; for the lover of the nameless the attempt at utterance is irreverence.

It need not surprise us therefore or shock us that men in the present day are

no more unanimous about prayer or punctual in its exercise than they were in the days when broad-minded spiritual teachers could offer them the choice between speech and silence as equally religious alternatives. Prayer and disinclination from prayer are indexes of spiritual states, but it is not possible to lay down the general rule that either state is higher than the other. Sensibility and openness to fine impressions is certainly higher than stupidity or indifference, but whether is speech or silence at any particular moment the sign of sensibility? Today the overwhelming conceptions of the universe familiarised by science are sources of profound feeling, but not of the feeling which delights in personal names for the inscrutable and springs to prayer for expression. Most scientific men are worshippers not of Hari, but of That, not of the spirit of words, but of the spirit of refraining from words. Philosophy in the present day may strengthen religious faith or weaken it, but in neither case does it lead to prayer. The greater the feelings of nothingness and awe to which we are led by the exertions of the intellect, the less are we disposed to lend ourselves to the anthropomorphic impulse, and to the use of language which likens all things to ourselves, except we find some Gitanjali, which shows how this may still be possible.

It may be asked: Is it not as much a limitation of feeling to go over wholly to the thought of That, as it is to dwell exclusively in the personal presence of Hari? Probably it is. Probably we should aim at versatility of sympathy as well as at comprehensiveness of mind (if there is any difference between these things) and be as swift to seize the emotional standpoint of the author of the Gitanjali as we are that of Herbert Spencer. The main point however is to be real men of our own kind! Then why should anybody wish us, or why should we wish ourselves to be different? Further, too much is made of the paralysing effect which intellect is supposed to exert upon the life of the feeling. It is unsafe to assert that the emotions of scientific and philosophic men are any less vigorous than the emotions of those who are ignorant of science and philosophy. They may be less apparent, but the depth of a feeling and the power of restraint over it have to be estimated as well as its liability to manifestation. A band of

devotees about a shrine chanting hymns all day long to a deity until they have worked themselves into a condition bordering upon hysteria, may be credited with the possession of religious emotions, but what are their feelings compared with the awe in the silent and steadfast soul of a Darwin or a Herbert Spencer, in both of whom religion is superficially supposed to have decayed? If a young man of to-day craves an emotional impulse, he can do worse than go for it to the example and the life-long passion of either of these great men.

So far of the spoken prayer, but what of the silent and immeasurable prayer which resides in effort? No, real worker can be regarded as a prayerless man, even if in words he does not pray at all. *Laborare est orare*; to work is to pray. But the prayer of the worker may be for noble things or ignoble things. I dwell upon the loftier examples,—the man of science, for instance, straining his mind after truth, the artist self-exhausted in the quest after beauty, the handicraftsman fashioning the work of his hands with all his skill, the student exerting himself to master some step of intellectual demonstration. What are all human efforts but an asking of boons from the infinite? What need of a voice to accompany the sweat of effort? If you wish to pray, the wisest instructor would bid you go to work. What is it you desire? Knowledge?—well, go to work for it. Character?—it is work, not a word, which will fashion character.

To be of use to your country? Then you above all men must devote yourself to painful toil. Confide yourself to the efforts of every valiant passion in you, which is an exceedingly difficult path of piety, and you will find that things about you and your own spirit will stretch out co-operating hands. In no other way can you show that you are in earnest.

The higher the value we learn to place upon conduct that is not tenth rate, the warmer the welcome with which we hail deeds and acts of faculty and character: the less is the estimation we set upon words..

Where can be found more real worshippers than those who love the good so well—be it knowledge or invention or the reform of institutions or the welfare of humanity—that they cannot desist from working for it, cannot find leisure to talk? I love therefore a university student who is so absorbed in his books that he has not any other interest (except to keep himself well and thus preserve his power); a craftsman who is so intent upon the perfection of the thing he is making that it appears to him the greatest thing in the world; a woman to whom her child is all in all; an economist to whom the investigation of a thousand baffling problems is the master passion of his life. These men and women are the true worshippers and the real makers of prayers, and in their devotions may I be a participator!

P. E. RICHARDS.

COMMENT AND CRITICISM

The Aristocracy of Brains.

By P. R. KHADILKAR, SANGLI.

The writer of the article on "Class-psychology and Public Movements" in the February number of the *Modern Review* deserves to be congratulated on laying his finger on a vital defect of the educated classes in India, viz., their estrangement from the masses mostly consisting of agriculturists. It cannot be too strongly urged on our minds that we must associate more freely with them, understand their ideas, and try to elevate them, intellectually and morally, to the

best of our means. But the writer has committed a grave error in thinking that institutions which are mostly useful only to the middle class, are on that account of no importance to the nation and that the intellectual energy directed in those channels is mis-directed. He has expressed this dominant idea in his mind in adopting a well-known phrase of Carlyle with a slight modification—'One man I honor and no second'; and that is the labourer.

This doctrine, which represents a certain phase of socialism, appeals to many of us when we ponder over the effects of modern civilisation. To him that

hath shall be given, and from him that hath not shall be taken even the little that he hath—this is, in a nutshell, the stern expression of the law governing our society at present; and that law has governed society from the very dawn of civilisation. A vast amount of specialisation is a necessary condition of social growth; and that process confines some men to physical work and some to brain-work. The latter naturally get the lion's share in the product of the toils of both, for the same reason that man, by his intelligence, gets the most of Nature's bounties in spite of his inferiority in physical strength to many other animals.

We cannot hope to nullify this unequal distribution without destroying the whole. In these days Brain-power is to Body-power what Credit is to Money; it immensely increases activity and velocity. Steam-engines and electrical machines are merely symbols of the enormous power of the Brain.

An Aristocracy of Brains, therefore, is and will continue to be, a necessity in the complex structure of modern society. Democracy, in the fullest sense of the term, is a mere dream, a sham. The middle class, roughly speaking, includes this Aristocracy. However that fact, by itself, is not a serious evil. Men, enter into this class, both from above and from below. The middle class is so large in extent and has such a variety of interests, that its aspirations practically coincide with those of the whole nation. Those of its members who are actuated by a spirit of philanthropy and self-sacrifice, benefit the whole nation by their efforts, even those in the direction of class-interests. A wave of new ideas first affects the middle class and then in course of time it travels down to the masses. There is undoubtedly a certain amount of conflict between the interests of various classes—and perhaps as an impetus it serves a useful purpose in the body politic, as friction does in the physical world—but there is also a greater amount of harmony of interests. Thus the various sectarian assemblies that have lately sprung up in India produce within the spheres of their influence a spirit of caste-consciousness; but in doing it they set up forces for education and thus serve a national purpose in making men think for themselves.

The writer after setting up the absurd theory that the 'rich, learned, idle men of the parasitic class' live on the earnings of the labourers and artisans, proceeds to examine the Political, Educational and Socio-religious movements in India.

(i) As to Political movements he maintains that the Congress, which is the typical one, has clamoured chiefly for Government posts and Council seats, both of which represent the aspirations of the middle class. He ignores its other demands, like the reduction of

the salt-tax and the expansion of irrigation. The Congress represents the whole nation and therefore it seeks to protect the interests of all classes, from top to bottom. It often confines itself to the broader issues and the laying down of principles. But its feeders, the Provincial Conferences, restrict themselves to matters of local interest, most of which pertain to agriculturists. Railway expansion, Irrigation, protection from the oppression of the subordinate Revenue staff, Temperance, Free primary education—these are the most important matters with which they deal, though the members of these conferences belong mostly to the middle class. It is the middle class men who attend to improvement in agriculture and help the holding of agricultural demonstrations.

(ii) As for Educational improvements the writer says the Dayanand College and the Fergusson College exist for the middle class and enable the poor boys of that class to find a means of living. He would have them impart primary education in villages or move as preachers like the saints of old. Now every reasonable man will admit that a highly trained body of men should impart the highest education they are capable of, and to the greatest number of men in order to give the most of the life in them; the modest work of village-school instruction is for humbler but equally noble men. The higher education imparted to the middle class boys will, in time, produce village workers in the field of education. The Depressed Classes Mission, the Seva Sadan and the Social Service League are examples of philanthropic work that is being done by the middle class for giving light and relief to the illiterate and the afflicted, particularly among the poor.

(iii) As for Socio-religious movements the writer says that the female education propaganda and the various Samajas represent the intellectual needs of the middle class. Surely to a great extent they do. But we should remember that every movement for progress is a gain to the whole nation, however small be the sphere it finds for work; it is sure to expand in scope in the fulness of time and to set up sympathetic currents all around, often imperceptible though they be. Thus the wave of female education has reached even the so-called 'backward' classes.

In conclusion I would request the writer not to minimise the work of upheaval done by sincere and earnest men in advocating a spirit of sympathy and brotherly love towards the illiterate and the poor, to remember that sectarianism is the first step towards national unity and is a useful factor of national activity and to remember also that the Aristocracy of brains is an inevitable though perhaps regrettable necessity in the organic structure of human society.

EYESORE

By RABINDRANATH TAGORE.

XVI.

"THIS won't do at all," thought Vihari, "I must take a hand in this affair. None of them want me, I know—still I must be there."

Without waiting to be asked or welcomed Vihari made his plans to cut in through Mahendra's guard. "Look here, sister Binod," said he, "This is a fellow whom his mother has spoilt, whom his

friend has spoilt, and whom his wife is still spoiling; don't follow suit, I pray you, but try some new diversion!"

Mahendra.—"That is to say—?"

Vihari.—"That is to say *me* for instance, whom no one else has ever deigned to look at."

Mahendra.—"So you want to be spoilt, eh, friend Vihari! That's not such an easy matter,—a mere petition is not enough."

"The capacity to be spoilt must also be there, Vihari Babu," laughed Binodini.

Vihari.—"Couldn't the skill of the operator make up for the patient's failings? *Do* try the experiment, won't you?"

Binodini.—"You mustn't be so determined, you should simply resign yourself. What say you, my Eyesore? Won't you try your hand on friend Vihari?"

Asha pushed Binodini away with the tips of her fingers. Vihari likewise refused to pursue this suggestion.

It had not escaped Binodini how sensitive Vihari was to being chaffed about Asha. It riled her that he should respect Asha and treat herself lightly. "This cunning mendicant," said she to Asha, "is really begging for your favour through me. Grant him at least something, my dear!"

Asha felt really annoyed.

Vihari got red in the face but, recovering himself in a moment, said with a smile: "So I'm to be put off with a draft while Dada gets all the cash?"

Mahendra in his turn, was annoyed. Plain speaking was hardly compatible with a romantic situation. He replied with some acerbity: "My dear Vihari, your Dada does not trade in these things. He is quite satisfied with what he has."

"He may not want to," Vihari rejoined, "but he is one of those lucky people towards whom trade-winds have a way of blowing."

"And which way does the wind blow with you, friend Vihari, who have nothing of your own!"—Binodini nudged Asha, her eyes sparkling mischief the while.

Asha indignantly left the room.

Vihari felt himself worsted and maintained an angry silence. He was on the point of rising to go when Binodini went out of the room with a parting shot: "Don't despair, Vihari Babu, I'll go and send my Eyesore back."

With Binodini's departure Mahendra's

irritation came to a head. Seeing the gloom settling on his countenance Vihari could stand it no longer and blurted out: "If you want to spoil your own life, Dada, you're welcome. That's a thing you've been consistently trying to do. But don't ruin the life of the pure-souled simple-hearted girl who is so trustfully clinging to you." Vihari's voice choked with emotion.

"I don't understand a word of what you are saying," replied Mahendra, sullenly, "will you leave off speaking in riddles and talk plainly?"

"I'll put it quite plainly," said Vihari. "Binodini is deliberately luring you into the path of sin, and you, like a fool, are blindly following her lead."

"That's a lie," shouted Mahendra in a towering rage. "If you are capable of harbouring such unworthy suspicions you aren't fit to come into the inner apartments* at all."

At this juncture Binodini re-entered with a little collation of sweetmeats arranged on a metal salver, which she placed before Vihari with a smile.

"Why this feast?" exclaimed Vihari, "I'm afraid I have no appetite."

"No excuses please," said Binodini. "You must refresh yourself before you leave."

"So my petition is granted, the spoiling has begun!"

Binodini's smile was full of meaning as she replied: "You have a claim as the friend of the family. Where there's a right why beg? You can insist on being made much of."—"Isn't that so, Mahendra Babu?"

Mahendra was speechless.

Binodini.—"You're not doing any justice to the sweets, Vihari Babu; are you bashful or is it a protest? Shall I ask someone else to come in?"

Vihari.—"No more, thank you, I've had enough!"

Binodini.—"Still sarcastic? There's no getting even with you! My poor sweets can't stop your mouth."

That night when Asha spoke out her resentment at Vihari's ways, Mahendra did not as usual laugh it away, but heartily joined in.

The very next morning Mahendra went off to Vihari's lodgings and said: "Look

* The woman's part of the house. Relatives and intimate friends of the family are the only men who have access to it.

here, Vihari, you mustn't forget that Binodini isn't quite one of the family. I suspect she doesn't relish the familiarity of your coming into her presence."

"Oh indeed!" said Vihari. "In that case it's certainly not the thing to do. If she doesn't like it, why need I go?"

Mahendra felt greatly relieved. He was afraid of Vihari, and had not expected that this trying interview would pass off so easily.

That very day Vihari turned up in the inner apartments of Mahendra's house and said to Binodini: "Sister Binod, you must forgive me."

Binodini.—"What for, Vihari Babu?"

Vihari.—"Mahendra tells me you are annoyed at the liberty I've been taking, so I'm here to ask your forgiveness before finally ceasing my visits."

"Nonsense, Vihari Babu, why should you stay away because of a bird of passage like me? I'd never have come to this house had I known it would lead to all this trouble;" with which Binodini went off with troubled mien, as if to hide her tears.

It flashed across Vihari that perhaps he had been hasty in suspecting Binodini and had wronged the poor girl.

That evening Rajlakshmi came to Mahendra in great dismay. "Mahin," she cried, "Bipin's widow insists on going back home."

"Why, mother?" asked Mahendra, "what's wrong here?"

Rajlakshmi.—"Nothing, but she says people may begin to talk if a young widow like her goes on staying with another family."

Mahendra was hurt. "So we are strangers after all!" he said, and he glared at Vihari who was seated in the room.

"I must have let fall something savouring of a reflection on her, which has wounded Binodini," thought the repentant Vihari.

Both husband and wife made a regular onslaught on Binodini. "So we are only strangers, my dear!" said one. "After all this time we are nothing to you," added the other.

"Would you keep me captive for ever?" sighed Binodini.

"Dare we hope so much?" asked Mahendra. "Then why did you steal away our hearts," wailed Asha.

Nothing was settled that day. "No, my friends," said Binodini firmly, "why prolong

the agony?—staying on would only make the wrench harder;" at the conclusion of which speech she threw a heart-broken glance at Mahendra.

The next day Vihari came and said: "Why are you talking of leaving, sister Binod, is it a punishment for any crime of mine?"

Turning away her face to hide her emotion Binodini replied: "Why your crime? 'Tis my fate!"

"If you go, I'll never forgive myself," said Vihari.

Binodini looked at Vihari with mournful pleading eyes as she asked: "Do you *really* think I ought to stay, tell me truly?"

Vihari was in a dilemma. How could he say that she *really* ought to? "Of course I know you must go," he said at length, "but what's the harm in staying on just for a while?"

"If all of you insist on my remaining," said Binodini with downcast eyes, "I suppose I must yield to your entreaties. But I tell you, you are not doing right." And from beneath her long eyelashes big tears drops coursed down her cheeks.

These silent tears were too much for Vihari. "You've won everybody's heart in the short time you've been here, that's why nobody wants to let you go," said he consolingly. "Who'd willingly part with a treasure?"

After that Binodini did not again broach the subject of her departure.

XVII

With the idea of removing all traces of the recent unpleasantness Mahendra suggested: "Let's have a picnic next Sunday at the Dum-dum Villa*."

Asha's enthusiasm was unbounded; but Binodini would not be persuaded. Whereupon both Mahendra and Asha were bitterly disappointed. Binodini is getting more and more distant, thought they.

When in the evening Vihari turned up as usual, Binodini appealed to him: "Is this fair, Vihari Babu? Both of them are angry with me because I refuse to intrude on their picnic in the Dum-dum Villa."

"I can't blame them," replied Vihari, "I wouldn't wish my worst enemy the sort

* Those citizens of Calcutta who can afford it often have a villa (lit. a garden-house) in its precincts, which is used for purposes of occasional relaxation and change. A Bengali picnic implies pot-luck cooked *al fresco*.

of picnic they'd have if left to themselves without you!"

Binodini.—"Why not join us Vihari Babu? If you come, I'll go too."

Vihari.—"Splendid! But 'tis for the master to command. What says the master of the house?"

Both master and mistress felt aggrieved that Vihari should have met with better success than they. Mahendra lost half his interest in the idea at the prospect of Vihari's company. He had consistently tried to impress on his friend that Binodini resented his presence. After this there would be no holding Vihari back.

"Good idea. Why not?" replied Mahendra without enthusiasm. "But look here, Vihari, you always do make such a fuss wherever you go. You'll be gathering all the village boys round us, or picking a quarrel with some drunken soldier, for all we know."

"That's what makes the world so interesting, you never know what you're likely to be in for next," replied Vihari, with a smile at Mahendra's ill-concealed unwillingness to have him.—"We must be starting early, Sister Binod; I'll turn up in good time."

Early on Sunday morning a hackney carriage of the inferior class had been engaged for the servants and things, and one of the superior class for the family. Vihari punctually made his appearance with a big hamper.

"What on earth is that for?" complained Mahendra. "There's no more room in the servant's carriage."

"Don't worry yourself, Dada," said Vihari, "I'll see to all that."

Binodini and Asha stepped into their carriage. Mahendra hesitated, not quite certain what to do about Vihari. Vihari solved the problem by hoisting his hamper on to the roof of the carriage and himself mounting the coach box.*

Mahendra breathed a sigh of relief. Vihari was quite capable, he had feared, of offering to come inside with them.

Binodini was concerned: "I hope Vihari Babu is quite safe up there," she exclaimed.

This reached Vihari, who replied, "Don't

trouble about me. The falling-down-in-a-swoon business is not in my line."

"If you're feeling so anxious about him," said Mahendra after the carriage had started, "let me go up and send Vihari in."

Asha took him seriously, and nervously clutching the end of his muslin scarf said, "No, no, you shan't do anything of the kind!"

"You're not used to roughing it," slyly added Binodini, "why take the risk?"

"Risk!" exclaimed Mahendra excitedly, "you think I'm clumsy enough to fall off?" And he rose from his seat as though to jump out of the carriage.

"Talk of Vihari Babu making a fuss!" remarked Binodini caustically. "Who's making a fuss now?"

Mahendra sulked the whole way to Dum-dum. At last they arrived at the villa. The servant's party, which had started long before their's, had not yet turned up.

It was a delicious autumn morning. The dew had just dried in the rays of the sun, and the washed foliage was glistening in the clear light. The walk under the row of *Sephali* trees against the garden wall was carpeted and perfumed with the scattered blossoms.*

Asha, freed from the bondage of brick and mortar, frisked about like a wild gazelle. With Binodini she gathered heaps of the strewn flowers, picked and ate custard apples off the trees, and then the two friends indulged in a prolonged bath in the little artificial lake. The artless merriment of the girls seemed to infect and gladden the rustling leaves and waving blossoms, the changing lights and shadows of the groves, and the rippling wavelets.

They returned to the house after their bath to find that the servants had not yet arrived. Mahendra was lolling on an easy chair in the verandah with a far from cheerful countenance, apparently studying a shop catalogue.

"Where is Vihari Babu?" inquired Binodini.

"I don't know," was Mahendra's laconic reply.

Binodini.—"Let's go and look for him."

Mahendra.—"There's no fear of his

* The Bengal hackney carriage has room for four inside. The difficulty is in the nice adjustments which are required in different situations, with regard to intimate friends who are treated as, but actually are not, members of the family, where ladies of the house are concerned.

* The *Sephali* flower has snow-white petals with a brilliant orange stem and a sweet and powerful scent. The flower drops off the calyx as soon as full-blown, and remains sweet and fresh for a considerable time after falling on the ground.

getting stolen. We'll find him without the trouble of looking for him."

Binodini.—"But he may be anxiously wondering what's happened to your precious self! Let's go and relieve his mind."

There was a huge Banyan tree near the lake with a masonry platform round its trunk. Here Vihari had unpacked his hamper and was found boiling a kettle over an oil stove. He welcomed his guests, seated them on the raised platform, and handed them cups of tea and helps of sweetmeats on little metal saucers.

"It's a mercy Vihari Babu thought of bringing his hamper," said Binodini, "or what would have become of Mahin Babu without his morning tea?"

Mahendra felt the tea to be a god-send, nevertheless he said: "Vihari always will overdo things. We come for a rough-and-tumble picnic, but he needs must bring along all the home comforts. That spoils all the fun."

"Pass back the cup then," laughed Vihari, "I won't stand in the way of your enjoying as much empty fun as you like."

It was getting late, yet there was no sign of the servants. All sorts of materials for a feast began to come out of Vihari's hamper; rice, pulses and vegetables, and various cooking spices put up in little bottles.

"You put us to shame, Vihari Babu," said Binodini in unaffected admiration; "your house has no mistress, yet how did you learn all this?"

"Sheer necessity taught me," said Vihari. "If I don't look after myself there's nobody else to do it." Vihari said this in the lightest possible manner, but Binodini's grave eyes showered pity upon him.

Then Vihari and Binodini set to work at the cooking. Asha feebly and hesitatingly offered to help, but Vihari would not let her. The lazy Mahendra made no offer at all but, with his back against the trunk of the Banyan tree, and one leg crossed over the other, he sat watching the dance of the sunbeams on the quivering leaves.

When the cooking was nearly done, Binodini said: "It's not likely, Mahin Babu, that you'll be able to finish counting the leaves. Hadn't you better go and have your bath?" By this time the servants had arrived. There had been a breakdown on the way which had detained them. It was past noon.

After the meal somebody proposed a game of cards under the tree. But Mahendra would not give ear to the suggestion, and dozed off in the shade. Asha retired into the house for her siesta. Binodini with a touch at the upper fold of her Sari, as if to pull it over into a veil, said: "I'd better be going in too."

"What d'you want to go inside for?" objected Vihari. "Let's have a chat. Tell me all about your village home."

The hot afternoon breeze every now and then rustled through the leaves, and a *kōil* cooed out of the thicket which fringed the lake. Binodini went on with the story of her childhood, of her father and mother, of her playmates. And as she became absorbed in her recital, her half-drawn veil slipped off unperceived, and the aggressive glow of youth which generally gleamed from her countenance was toned down by these reminiscences of her early days. And when the keen ironical glance, which usually roused such misgivings in the mind of the wary Vihari, came so strangely softened through the long dark moist eyelashes, he seemed to behold before him quite a different person. In the centre of the halo of her outward brilliance a heart honeyed with true feeling could still be discerned, her womanhood had not yet been scorched to the core by the arid frivolity on the surface. "Binodini may look like a light-minded girl," thought Vihari, "but I seem to catch a glimpse of the vestal virgin within." He sighed as he realised how little human beings could know even of themselves, and how the immediate circumstances brought out one particular aspect of a character which to the world at large appeared for the time to represent the whole personality.

He would not let Binodini's story come to an end, but kept it going with his questions. Binodini had never found such a sympathetic listener to the tale of her childhood's recollections, nor had she ever talked so intimately with one of the opposite sex. To-day the overflow of her natural feelings which accompanied her simple unaffected narration had on her mind the cleansing effect of a bath in a sacred stream.

It was five o'clock before Mahendra slept off the fatigue of his untimely awakening. "Let's be off!" he said grumpily.

"Would it matter if we waited till the cool of the evening?" suggested Binodini.

"No, no," Mahendra insisted. "D'you want us to fall into the hands of drunken soldiers?"

It got dark before the things could be gathered together and packed up. Meanwhile the servants came and reported that the carriage had been commandeered by some soldiers and driven off to the railway station. So a man had to be sent off to fetch another.

"What a miserably mis-spent day!" thought the disgusted Mahendra. He could hardly keep his irritation to himself.

The moon struggled up out of the fringe of trees on the horizon, and mounted to the clear sky above. The silent, motionless garden became chequered all over with light and shade. Binodini in the midst of this magical beauty seemed to find in herself an entirely new creature. And there was no trace of affectation in the affectionate embrace with which she put her arms round Asha under the shade of the trees. Asha saw the tears in her eyes, and, greatly pained, asked: "What is it, Eyesore, dear, why do you weep?"

"It's nothing, dear," replied Binodini, "I am so happy; it has been such a wonderful day."

"What makes you think so much of it?" asked Asha.

"I feel as if I have died and come to another world," said Binodini, "where everything may yet be mine!"

The mystified Asha could not understand. The allusion to death shocked her, and she said reprovingly: "Don't talk of such ominous things, my dear!"

A carriage arrived at last. Vihari again got on the coach box. Binodini silently gazed out into the night, and the shadows of the trees, standing sentinel in the moonlight, passed in procession before her gaze. Asha fell asleep in her corner of the carriage. Mahendra was deep in the blues during the whole of the long journey.

XVIII

After that trying day of the picnic Mahendra was anxious to make an attempt to re-conquer Binodini. But the very next day Rajlakshmi was down with influenza. The malady was not serious, but she became very weak and suffered considerably. Binodini devoted herself to nursing her day and night.

"If you go on like this you'll get ill your-

self," said Mahendra; "let me engage some one to look after mother."

"Don't you worry, Dada," said Vihari; "let her go on with what she considers her duty. No one else can do it half so well."

Mahendra would be constantly coming to the invalid's room. But Binodini could not bear to see him fussing about where he was of no use. "How are you improving matters by sitting here!" she had to tell him more than once. "Why needlessly miss your college?"

Binodini felt a certain pride and satisfaction in having Mahendra at her feet. But when Binodini took up any duty, she had no thought for anything else, and she could not brook this spectacle of Mahendra's hankering heart displayed beside his mother's sick-bed—it revolted her.

Vihari would now and then come to inquire after Rajlakshmi. Whenever he entered the room he could tell at a glance if anything was amiss, and after quietly setting it right he would slip out. Binodini felt that her nursing had earned her Vihari's respect, and at his visits she somehow felt rewarded.

Smarting under his rebuff, Mahendra threw himself into his college work. And while this did not improve his temper, he was further exasperated by the change that had come over the household arrangements. His meals were not ready in time, the coachman was occasionally not to be found, the holes in his socks grew bigger and bigger. He had come to know the comfort of finding everything ready in its place when wanted, and Asha's innate inability no longer appeared a matter for indulgent amusement.

"How often have I told you, Chuni," he broke out one day, "to have the studs put in my shirt while I am bathing, and my college suit laid out. Why is it I never find them ready and get delayed every morning after my bath!"

"I told the boy about it," faltered Asha, greatly abashed.

"Told the boy, did you? What would have been the harm if you had seen to it yourself? One never gets any help from you at all!"

This was a thunderbolt for Asha. She had never been spoken to so sharply. But it did not occur to her to reply "It is you who stood in the way of my learning how to help!" She had always blamed her

own stupidity and want of aptitude. And even when Mahendra had once so far forgotten himself as to compare her unfavourably with Binodini and say unkind things, she had accepted his rebuke in all humility.

Asha would restlessly hover near about her mother-in-law's room, and sometimes timidly linger in the doorway. She did so want to feel that she was of some use in the house, to show that she could do something, but no one seemed to want her assistance. She knew not how to express herself in work, how to claim her place in the household; her diffidence kept her wandering on its outskirts. Some undefined pain in her inmost being seemed to be growing more and more acute everyday, but she could not tell what her sorrow was, nor what it was she feared. She felt that she was spoiling the whole fabric of her life, but how that fabric had grown round her, what made it crumble at her touch, how it was to be made whole again, she had no idea. At times she felt she wanted to wail out aloud: "How useless, how unworthy, how incomparably stupid am I!"

In bygone days how happily the time had passed when Mahendra and Asha were together in a corner of their room, sometimes in talk, sometimes in silence. Now-a-days, in Binodini's absence, Mahendra could not find a word to say when alone with Asha, while the silence made him feel awkward.

One day seeing the servant-boy carrying a letter, Mahendra asked him: "Whose letter is that?"

"Vihari Babu's."

"Who gave it you?"

"The young mistress—" (meaning Binodini).

"Let's see!" said Mahendra as he took it from his hand. He felt strongly tempted to tear open the cover and read it, but after turning it over and over he tossed it back to the boy.

Had he opened the letter he would have found in it: "Pishima will not take her barley-water. May I try her with gruel instead?" Binodini never asked Mahendra's advice about the invalid's requirements—her reliance was on Vihari.

After pacing the verandah for a while Mahendra went into his room, and as he did so a picture, hanging crooked with one of the supporting strings giving way,

caught his eye. "You never notice any thing," he flared up at Asha, "and that's why everything is going to rack and ruin." The flowers that Binodini had brought from the Dum-dum picnic and placed in a little metal vase, had faded away, but were still there. Any other day Mahendra would not have been troubled by such a trifle, to-day he was furious. "These must remain as they are till Binodini comes to throw them away, I suppose!" he sneered as he flung the vase with the flowers out on to the landing whence it rolled clanging down the stairs.

"Why is not Asha all I want her to be?" "Why cannot Asha do things as I should like them to be done?" "Why does not Asha keep me straight in the path of wedded life; why will her defects and weaknesses distract me away from it?" These were the grievances which were tossing about in his mind.

When he came to himself and glanced at Asha, he found her standing dazed; clutching the bed-post, with ashen face and trembling lips. As he looked up, she fled from the room. Mahendra slowly went out and brought back the vase. He then dropped into the chair at his desk in the corner, and sat there long, his elbows on the table, his face hidden in his hands.

It grew dark, the lamps were lit, but Asha came not. Mahendra began to rapidly walk up and down the terrace. It struck nine, a silence as of midnight descended on Mahendra's deserted room—yet Asha had not come.

At last Mahendra sent for her; and with hesitating steps she came upstairs and stood at the doorway leading to the terrace. Mahendra went up to her and drew her to his bosom—and in a moment her pent-up tears flooded her husband's breast—it seemed as if she would never get done, as if her sobs would break out of her in one great cry. Mahendra kissed her hair and kept her held close to him, as the silent stars looked on.

When they had retired, Mahendra sitting on the bed, said: "It's my turn to be on night-duty at the hospital, so for a time I must take some rooms near the college."

"Still so angry with me," thought Asha, "that he needs must go away? So incorrigible am I that my husband is driven out of the house. Oh, why am I not dead!"

But there was nothing of anger in

Mahendra's demeanour. He again drew Asha's face on to his breast and lightly passed his finger through her hair loosening it as he did so. When Mahendra had done this before, Asha had objected. To-day she nestled closer to him thrilled with gladness at his touch. Suddenly she felt a tear drop on her forehead, and Mahendra in a choking voice called : "Chuni !"

Asha made no reply but silently pressed his hand with her soft fingers.

"I have been in the wrong," said Mahendra, "forgive me."

Asha stopped him by placing her flower-petal palm over his mouth. "Don't say that !" she cried, "you've done nothing wrong, the fault is mine, chide me as you would your servant, make me worthy of sitting at your feet."

Before getting out of bed in the morning Mahendra said : "Chuni, my jewel, I'll always wear you next my heart that none else may get past you and enter there."

Asha, with a firm resolve to make every sacrifice for her husband's sake, nevertheless put in one little claim of her own. "You'll write to me, won't you ?" she said.

"You too ?" asked Mahendra.

"Do I know how to write ?" protested Asha.

"Your writing would be pleasanter reading than the best of authors !" averred Mahendra pulling the little wisp of hair straying over her ears.

"Oh, don't tease me about my shortcomings," Asha pleaded.

Asha did her best to arrange Mahendra's portmanteau for him before his departure. Mahendra's thick winter clothes refused to be folded and accommodated within its limits, and what ought to have gone into one box filled two ; and even then some things were left over to be tied up into a separate bundle. Asha was ashamed at the result ; but the struggles and disputes and laughing recrimination which accompanied the process reminded them of old times. For the moment Asha quite forgot that the occasion was a parting.* The servant boy had several times brought word that the carriage was ready, but Mahendra paid no heed, and at last he angrily ordered the horse to be unharnessed.

* The parting was as real as if he had gone out of town, for etiquette would prevent the ladies of the house paying any visits to the students' quarters.

It was only after the morning had passed into noon, and noon into evening, that, with many a parting admonition about not getting ill, and many a reminder about regularly writing letters, they actually separated.

Rajlakshmi had left her bed a couple of days ago. With a thick wrap round her she was having a game of cards with Binodini. Mahendra entered and without glancing at Binodini said : "Mother, I am on night duty at the hospital now. It's not convenient to be staying all this way off, so I've taken some rooms near the college. I'm going to live there from to-night."

Rajlakshmi took this sudden intimation ill ; and said coldly : "Well if it's standing in the way of your work I suppose you must go !"

Though she was really quite convalescent the thought of Mahendra's leaving made her imagine herself ill and weak again. "Will you give me that pillow, child," she said to Binodini ; and, as Rajlakshmi fell back on it, Binodini began to gently stroke her body with her hands.

Mahendra tried to feel his mother's pulse, but she drew away her hand saying querulously : "What can the pulse tell ? You needn't worry about me, I'm all right." And as if with a great effort she turned over to the other side.

Mahendra without a word of leave-taking to Binodini, took the dust of his mother's feet and went away.

"What can be the matter ?" wondered Binodini. "Is he angry, or afraid, or only showing off ? He wants to show me he doesn't care ? Well, let's see how long he can stop away !"

Binodini also thought she did not care, nevertheless she was disturbed in mind. She had delighted in goading Mahendra with many a prick, in keeping him in hand with many a bond, and the want of that occupation now made her restless. The house had lost for her its only excitement. Mahendra had lighted in her some flame, but she could not tell whether it was envy or love or partly both. "What woman was ever in such a plight ?" she asked herself with bitter humour. "I know not whether I am the hunter or the hunted !" Whatever the real reason may have been, she wanted Mahendra, and with heaving breast kept on repeating to herself : "Where

can he go? He must come back! He is mine!"

XIX

After a short while Mahendra, in his new lodgings, got a letter in a well-known hand. He would not open it in the midst of the turmoil of the day, but kept it over his heart in his breast pocket. As he was passing and repassing from hospital to lecture-room and lecture-room to hospital, the conceit occurred to him that a dove bearing a message of love was nestling at his breast. How softly it would coo in his ears when awakened later on!

In the evening when Mahendra was alone in his room he lit his lamp and settled himself comfortably in his chair. He then brought out the letter warm from his body. For a time he did not open the cover but kept looking at the superscription. He knew there could not be much inside. It was not likely that Asha would be able to give precise expression to her sentiments—he would have to divine her tender thoughts from her shaky letters and unsteady lines. His name in Asha's childish hand on the envelope made it seem to him set to music—the heavenly music vibrating from a loving woman's tender heart.

In these few days of separation, the weariness of constant intercourse, the irritation due to petty household worries, had completely disappeared from Mahendra's mind, and the happy memories of the days of their first love shone brightly in their place, round Asha's ideal image enshrined in their midst.

Mahendra lingered over the envelope as he slowly tore it open, and caressingly touched the letter with his lips. The paper was fragrant with his favourite scent, which entered his heart like a yearning sigh.

Mahendra unfolded the letter and began to read it. But what was this! The writing was childish, but not the language. The hand was uncertain but not the sentiments! This was the letter:

Lord of my heart! Why do I remind you by this letter of her whom you went away to forget? Why does the creeper which you ruthlessly tore off and cast on the ground shamelessly seek to cling to you again?

Was it my fault, my beloved, that you once did love me? Did I ever dare to dream that such good fortune would be mine? Whence and why did

I come into your life—who ever knew or thought of me before? Had you not smiled on me, had I but been allowed to serve you as your handmaid, would I have complained or blamed you? What was it in me that attracted you, my beloved, what made you raise me so high? And if out of the cloudless sky came the thunder-bolt, why did it not reduce my wretched heart to ashes?

How much have I suffered, how much have I pondered over, in these few days—and yet one thing I have not understood. Need you have left home on my account—could you not have cast me from you where you were? Or if that could not be, was there no place in the wide world whither I could have fled—drifting away as I drifted to you?

What letter was this—whose the message? Mahendra had no doubts on that score. He sat rigid and motionless with the letter in his hand, like one who is suddenly paralyzed. Pursuing one line as he had been with the full force of his emotion, this blow from the opposite direction came as a collision which threw him off and entirely crumpled him up.

He read the letter over three times. What had been a distant fancy seemed to become near and real. The comet which had dimly risen on his horizon now threatened to spread its flaming tail over the whole sky.

It was of course Binodini's. The simple Asha had imagined she was writing her own letter. Ideas which had never crossed her mind seemed to awake in her as she wrote to Binodini's dictation. "How could Binodini," she thought, "so clearly find out and put into words exactly what I was feeling." Asha felt drawn closer than ever to her bosom friend on whom she had to depend for the very words which seemed to express the pain in her heart—so helpless was she!

Mahendra left his chair with a frown. He was trying to feel angry with Binodini, but succeeded only in getting annoyed with Asha. "What a little silly!" thought he, "how trying a wife for her husband." And to prove the truth of this he sat down to read the letter over again.

He tried to read it as a letter of Asha's, but the language refused to call up for him the memory of the artless Asha. A ravishing suspicion bubbled up like wine after the first few lines. The tidings of a love, hidden yet revealed, forbidden yet proffered, poisonous yet sweet, intoxicated him. He felt he wanted to hurt himself with a knife to come back to his senses out of its overpowering influence. He brought his fist down with a bang on the table and

leapt from his chair saying : "Hang it all, I'll burn the letter !" and went over to the lamp. But instead of burning it he read it over once more.

The ashes that the servant swept off the table the next morning were not those of Asha's letter, but of his numerous abortive attempts at writing a reply.

Another letter duly arrived :

So you have not replied to my letter ! It is as well. The truth cannot always be told—but my heart understands you. When the devotee offers worship the reply comes not in words. Has my offering at least found a place at your feet ?

Mahendra again made an attempt to reply. But he had not the skill to appear to be writing to Asha, the reply to Binodini *would* obtrude itself. He spent the greater part of the night in writing, and in tearing up what he had written ; and when at last he did manage to finish a letter and put it into an envelope, something seemed to cut him like the lash of a whip when he had to write on it Asha's name. "You scoundrel !" some one seemed to say, "would you betray that trusting girl !" He tore it into a hundred bits and spent the rest of the night with his face in his hands as if trying to hide from himself.

The third letter :

Can it be that I have not understood you truly—that I have dared too much—that I have been overbold in writing first to you ? While you were silent I laid bare my heart. But if I have misunderstood you, had I no excuse ? If you will look back over the past, from the beginning to the end, was it not you who made me to understand what I did ?

However that may be, my only regret is that what I have written cannot now be effaced, what I have given cannot now be taken back. But think not that one who loves can for ever submit to disdain. If you do not want my letters, let them be. If you will not reply, this is the end.

Mahendra could no longer stay away. His righteous indignation impelled him homewards. Did Binodini think that it was to forget her that he had fled from home ? He would show her by returning at once that she was arrogating too much to herself !

It was at this juncture that Vihari came to his rooms. Mahendra's inward elation was redoubled at the sight of him. Many an unspoken suspicion had hitherto made him jealous of Vihari. After these letters, his jealousy allayed, he welcomed his friend with an extra effusiveness. He rose from his chair, slapped him on the

back, and pulled him by the hand into a seat.

But Vihari was gloomy to-day. The poor fellow must have been to see Binodini and met with a rebuff, thought Mahendra.

"Have you been to our place, of late, Vihari ?" he asked him.

"That's where I'm coming from," replied Vihari gravely.

Mahendra felt somewhat amused at Vihari's plight. "Unfortunate Vihari !" he thought, "the love of woman is not for him." And as he passed his hand over his breast pocket, the three letters crackled inside. "How did you find everybody at home ?" he inquired.

Vihari did not reply to this, but asked in his turn : "How is it that you've left home to stay here ?"

"I'm constantly on night-duty now-a-days ; it's very inconvenient to be staying all that way off."

"You've had night-duty before, but I've never seen you leave home."

"D'you suspect anything wrong then ?" asked Mahendra with a laugh.

"Don't try to be funny, come along home," said Vihari.

Though Mahendra was only too eager to do so, Vihari's importunity made him delude himself into the opposite belief. "How can that be, Vihari ?" he said, "I might lose one whole year."

"Look here, Dada," said Vihari seriously, "I've known you since we were children, it's no use trying to play it on me. You are doing a great wrong."

"And whom am I wronging, pray, Mr. Judge ?"

"What's become of the heart on which you used to pride yourself ?" asked Vihari with some heat.

"It's in hospital at present," chaffed Mahendra.

"Oh stop all that, Mahendra," exclaimed Vihari impatiently ; "while you are joking here, Asha is weeping all over the inner and outer apartments of the house."

The idea of Asha in tears gave Mahendra a bit of a shock. "Why should Asha be weeping ?" he queried.

"You don't know that," said Vihari bitterly, "and you expect me to know it !"

"If you're angry because your Dada is not omniscient you had better blame his maker." Mahendra said this lightly, but he was astonished at Vihari's emotion. He always had an idea that Vihari was not

burdened with the troublesome thing called a heart—when had he managed to acquire it, he wondered. Could it have been from the day they had gone together to see the maiden Asha? Poor fellow! Mahendra thought of him in terms of commiseration, but felt more amused than pained. He knew only too well where Asha's heart was unalterably fixed. And the thought that the prizes for which others were vain-

ly longing had of their own accord surrendered themselves to him, made his breast swell with pride.

"All right," said he to Vihari. "Let's go. Fetch a carriage, will you?"

(To be continued)

Translated by
SURENDRANATH TAGORE.

ORAON LIFE

I.

THE STORY OF AN ORAON CONVERT'S LIFE.

I GIVE below the story of the incidents in the life of an Oraon convert to Christianity, as it was told to me by himself. Mangra, *alias* Gabriel,—the hero and narrator of the following story,—is a sturdy young man of about twenty-five years; and, if you set your eyes on him, you should think here was a man who would not easily flinch under pain, be it physical or mental. But when, the other day, at my persistent request, he narrated the following story of his own life, one could detect an occasional drop of tear trickling down his swarthy cheeks, and all who were at the time present at my office were visibly affected. Here is the tale that Mangra Oraon told me with many a sigh and many a tear:—

THE MELA OR FAIR, AND THE SIKA- BAHINGA.

"The earliest recollection of my childhood is that of the day when I was being taken to a *mela* or fair several miles away from my village. It was a novel experience to me—that glorious ride in a *bahinga*—basket slung on the shoulders of my father. Up till then I had only been accustomed to being carried about on the back of my mother and sisters slung in a strip of cloth folded up somewhat in the form of a bag open at the mouth and at the sides. This

is, as you know, the orthodox method followed by our women-folk in carrying their children. But, as for our men, you will, I reckon, rarely find one carrying a child in that fashion. Our ancestors in their wisdom laid down different rules for the two sexes as to their methods of carry-



Returned from School and working at the plough. [Mark the difference between the dress of a school-returned Oraon and an illiterate rustic Oraon.]

ing burdens. And so it would be considered extremely indecorous—nay, disgraceful—if a man of our tribe were to carry a burden on his head as our womenfolk are



Christian Oraons on a journey.

wont to do. And similarly all her neighbours would be scandalised if they saw a woman carrying anything on her shoulders or making use of the *sika-bahinga*—the carrying-net and carrying-pole which are only fit for use by men.

THE PACK-BULLOCKS.

To return to my memorable journey to the *Murma-Jatra* fair. Our way lay through beautiful jungle scenery—the like of which you people of the plains, I am told, never meet with in your part of the country. But as for me, the only thing that struck my fancy then, and of which I still retain a vivid recollection, was the string of pack-bullocks that I saw carrying merchandise to the fair. In my village, I had so long been accustomed to seeing the oxen working only at the plough. And so, on that memorable day of my early life, when I saw these oxen slowly, and—as it seemed to me—unwillingly plodding their way along the winding jungle-path with heavy loads at their backs, I fancied their hearts too were heavy with grief at having had to part with the fields where they must have been hitherto accustomed to work and the jungles where they were wont to graze. And here I crave your

forgiveness for saying something which may perhaps sound impertinent. But to tell you the truth, Sir, inspite of all the edifying talk of your people about the sanctity of cows and the sin of cruelty to animals, it has always seemed to me that you Hindus and others are far behind us in your feelings about the animal world. Pardon me for saying so,—but it has always struck me that whereas some of you really feel for cows and other animals, and others talk *about* such feelings, we 'primitive' folk feel *with* our cattle and in fact *with* the whole animal-world as well as *with* the vegetable world around us. We feel that the same life that animates us, pulsates also through the rest of creation, and that the same feelings that move us move them likewise. And thus, I fancy, we 'barbarous' people have more real *sympathy* with the whole of Nature and of the animate world,—indeed to us, the whole world is animate,—than you civilized people who look upon yourselves as lords of creation. Who knows but that this idea may have been sub-consciously growing upon my mind ever since that day when my puerile heart went out in overflowing sympathy to those poor dumb pack-bullocks in what seemed to me to be their unkind treatment by their Hindu masters?



Oraon Children lying in a Straw-heap.

THE BACHELOR'S DORMITORY AND HUNTING EXCURSIONS.

The next memorable incident of my life was my admission into the *Dhumkuria* or Bachelors' Hall of my village. I was then a stripling of twelve or thirteen years. And by the immemorial custom of my village, during the rest of my unmarried life I was to pass my nights in that dormitory. It was a hut with a low thatched roof, four mud-walls, one low door-way, and no windows. We were about thirty bachelors in that *Dhumkuria*. Of these about twenty varied in age from sixteen to twenty-one, and about ten of us were from twelve to fifteen years old. The older bachelors lorded it over the younger ones. By ancient usage, we younger boys were required to shampoo the limbs of the older bachelors, comb and oil their hair, run their errands, and fag for them in various other ways. Many of the older bachelors, of course, had their *liasons* with Oraon girls of the village, but we of the younger batch might not dare tell tales. Occasionally of a moon-lit night, we younger members of the *Dhumkuria* would find it more comfortable to ourselves and more convenient to

the older batch of our *Dhumkuria*-companions, to sleep outside the *Dhumkuria*. And so we would select a straw-stack in some open space not far away, and lie down side by side in that snug warm bed of straw and enjoy a night's dreamless sleep.

You must not think, however, that the *Dhumkuria* institution is an unmitigated evil. No, I must give even the devil his due. The *Dhumkuria* serves as a sort of training-ground for habits of obedience to authority, and of combination and concerted action. We also received lessons there in our social and other duties, as such duties are understood by the tribal conscience. The one thing about it, however, of which I cherish a fond recollection to this day, is the ever-recurring hunting excursions on which we *Dhumkuria* boys would start from time to time. Bow and arrow, stick and spear, in hand, we would climb a wooded hill or enter an extensive jungle and spend the live-long day in this most exciting of all amusements.

But inspite of this silver lining, the cloud of abominations with which the *Dhumkuria* institution is darkened, is dismal beyond description. And, now, when I look back on that early chapter of my

life, and think that my children and children's children will not have to pass through the experiences of *Dhumkuria* life, I involuntarily heave a sigh of relief. For, happily, I had to take leave of the blessed *Dhumkuria* much earlier than I had expected, though I must confess I was not over-much happy over it at the time.

DEATH THROUGH SPIRIT-POSSESSION.

This is how it all came about. A neighbour's child died of a sudden illness. Now, amongst our people almost all cases of sudden death and illness are attributed to sorcery and the evil eye. And as my grand-mother was the oldest woman in

fowls of the value of many and many a shining silver coin. My grand-mother denied having had any dealings with evil spirits, and my father firmly stood by her. But all protestations were in vain. The *Panchayat* were relentless in their demands. My father had always been a bit pig-headed, and on this occasion he proved more obstinate than ever. He persistently maintained the innocence of his poor mother, and inveighed against *Sokhas* and their nefarious art. He would on no account submit to such unreasonable demands. But the villagers soon made his position in the community too hot for him, he was ostracised and persecuted in a hundred different ways.



An Oraon wedding-procession : the bride is being carried on the shoulders of another woman.

the village and as age gave her a haggard and shrivelled appearance, on whom else could the suspicions of the villagers fasten? And, as generally happens in such cases, their suspicions were confirmed by the *Sokha* or 'wise man' to whom the villagers referred the matter. And, in the end, the villagers in *Panchayat* assembled called upon my poor old grand-mother to appease the evil spirit whom, they said, she must have set on to cause the death of the child. The evil spirit, in question, as the *Sokha* had declared, could only be appeased by the sacrifice of pigs and goats and

My father's attitude remained uniformly defiant. And, at length, one day after his mid-day meal, off he started for the nearest Mission station; and in the evening on his return home he informed my mother and grandmother of his intention to be baptised. That way, said he, lay their only means of escape from the infatuated persecution of his fellow-villagers. My mother knew it would be unavailing to oppose my-father's will.

BAPTISM

Within a short time, therefore, our



Oraon archers.

whole family received baptism, and we bade adieu to all ghosts and witches, *dhumkurias* and *jatra*-dances. I had already been cut off from the *Dhumkuria* fraternity, and now I exchanged my many showy neck-ornaments for a miniature tinsel metal-cross suspended from the neck with a string, and gave up learning the steps of the various tribal dances, and began to learn how to properly kneel down at prayers. Not long afterwards, I was sent to the Primary School at the Mission station. And there I remained for a little over two years. It is a pity my father could not afford to keep me longer at school. But poor old father, what else could he do? He was in sore need of a helping hand at the plough. And so I had to be called back to my village before I had learnt to compose a letter in fairly correct Hindusthani. But, thank Heaven, I learnt enough to be able to scrutinise my rent-receipts and to detect any mis-statements as to rent or area of my holding that might be made therein by the wily landlord with some ulterior

motive. For I may tell you that prior to the Survey and Settlement of my District, a number of landlords in my part of the country were wont to play many such ugly tricks. And even in these days that class of landlords is not altogether an extinct species; for so long as the world remains what it is, there will always be men whose brains are ever at work devising means of enriching themselves at the expense of their weaker and more stupid fellowmen. It is the fear of the law, rather than of anything else, that restrains the hands of this class of men from putting into execution the wicked suggestions of their brains.

Now I shall for a while let go this rude work-a-day world with its manifold evils, its wrongs and its drudgeries, and narrate the one romantic incident which has since tinged my cloudy life with a silvery gleam.

LOVE AND MARRIAGE.

During my residence at the Mission-school-hostel, I made the acquaint-



Young Oraon pair in front of an Oraon hut.



Temporary leaf-dwellings of Oraons during their Migrations.

ance of an Oraon Christian girl, about four years younger than myself. Mariam—for that was the name of the girl—belonged to a village only about six miles from mine, and was then a boarder at the Girls' boarding-house which was separated only by a road from our boys' hostel. Although during our school-terms we only saw each other at church, yet while returning home during the holidays, or going back school after the holidays, we had both to walk together along the same road and thus saw something of each other, and a mutual liking gradually sprang up between us. My sister was married in a village adjoining Mariam's; and when during the holidays I would pay visits to my sister, I now and then had opportunities of seeing more of dear Mariam. Within two years of my leaving school, my parents thought it was time that I should bring them a daughter-in-law, and my thoughts naturally ran back to the dear girl I liked in my school-days. I confided my wishes to mother, and she lost no time in holding a consultation with my poor old father. More than once after that my mother went to see my sister. And one fine morning she asked me to go on a visit to my sister's house. I was not so stupid as to be unable to make a

shrewd guess at what mother was about. And I naturally obeyed her with alacrity, as you may very well guess. My sister knew very well—as only women know—how to knit hearts together; and on some pretext or other she contrived to bring Mariam and me together oftener than I had expected. And both Mariam and myself soon discovered that the mutual liking of our school days had in the meanwhile ripened into love. The parents of Mariam had, it appeared, been already spoken to by my sister and my mother; and they were agreeable to the proposed match. Mariam belonged to a different sept from mine, and so there could be no bar to our marriage. For even though we are Christians, we observe, as you know, the rule of sept-exogamy laid down by our remote ancestors—the social-law-makers of our people. And so, after the preliminary ceremonies had been duly observed, we were at length wedded in the same Church which dear Mariam and myself used to attend in our school-days. The Church was eight miles from my village, and about fourteen miles from Mariam's. After the wedding was over, I returned home to my village with my bride and a select party of friends and relatives, male as well as female. My sister had made



Pack bullocks in the Oraon Country.

arrangements for a band of musicians to escort us from the confines of our village up to our house. But even that would not satisfy my naughty old sister. And what else, do you think, she did? Why, as soon as we neared our village, she veiled dear Mariam's face like that of a non-Christian bride, took her up in her own arms, and carried her home to my house in procession.

Within two years of my marriage, a cholera epidemic broke out in my village, and to my great misfortune, both my parents were carried off by that fell disease which in our own language we call *Oba*. I forgot to mention that my grand-mother died of extreme old age, during my residence at school.

Now at length, when father died, the zemindar had his opportunity. I may tell you that to a number of petty zemindars in the Oraon country a native Christian tenant is an eye-sore. Not that the Christians are worse tenants than their non-Christian fellow-tenants: nay, on the other hand, the Christians, I believe, are generally more punctual in their payment of rents. But the reason why many such zemindars dislike their Christian tenants is that these tenants often refuse to submit to any illegal demands, and that they have generally some European Missionary to advise and assist them in their difficulties. Now, although my landlord with the help of a few subservient witnesses won both a criminal and a civil case against me and my brothers in the lower Courts, the Appellate Court saw through it all, justly decided the cases in my favour,

and my lands were saved from the landlord's machinations. But they were rescued from the Zemindar's clutches only to fall into the hands of the village moneylender. For, Heaven knows, I had to pay very dearly for my victory. What with court-fees, and process fees, Pleaders' fees and Mukhtears' fees, witnesses' expenses and adjournment costs, and a number of other expenses the necessity of which my rustic wits cannot quite appreciate, I



Oraon Christian Converts.

found myself indebted to the tune of two hundred rupees. And so I had to give away in *Zerripeshgi* (usufructuary mortgage) to my creditor the few acres of my land that my father left me, and had to leave home with my wife and brothers to seek employment elsewhere. And here I may



An Oraon carrying his Children.

tell you that the produce of my lands might in two years repay my creditor the entire capital advanced by him. But he insisted on my giving him the *usufruct* of all my lands in lieu of interest only. And hard pressed for money as I then was, I had to choose between losing my cases and being permanently deprived by the landlord of most of my lands on the one hand, or, on the other, parting with my lands temporarily in favour of the creditor and with the money advanced by him and fighting out my just cause to the end. And naturally, I chose the latter alternative. Circumstanced as most of us Oraon tenants are, whenever we are in need of money, we are entirely at the mercy of the money-lender, who can generally force his own terms upon us. I am sure some day *Sarkar Bahadur* (the British Government) will remedy the evil by putting a reasonable limit to rates of interest in my part of the Empire,—for *Sarkar Bahadur* appears to be always ready to remedy grievances when it is convinced of the necessity and the justice of such a remedy.

To return to my personal narrative. Away, then, we went to the heavy *sal* forests near Nagra in the Tributary States as wood-cutters under a Bengali timber merchant. For three long years, we had

to dwell in temporary leaf-huts in a portion of the jungle that had been cleared. By hard work every day from morning till evening, we at length succeeded in scraping together money sufficient to pay back half my debt and redeem half of the mortgaged lands. So at length we took leave of our employer in the expectation of getting immediate possession of half our lands; and after seven day's tiresome journey partly through hilly and jungly roads we reached home only about a fortnight ago.

But, alas! when shortly afterwards, I went to my creditor with full one hundred rupees to redeem half of my lands, to my utter surprise and bewilderment he sneered and scoffed at the idea, and refused to return an inch of land unless I paid him back the entire amount of the loan. And now, Sir, that I come to you for advice, you too tell me that the *Sahu* may, if he chooses, stand on the strict terms of the bond, and refuse to return a single *kanasi** of the land within another couple of years at least. Such laws may be perfect in the estimation of you learned people and to people well-placed in life, but the reason for them passes the comprehension of simple and illiterate folk like ourselves.

* The smallest land-measure in the Oraon Country.

And now, the upshot of all this is that I shall presently have to go with poor dear Mariam and my brothers back to Nagra jungle once more, and put up in miserable leaf-sheds for the space of another two or three years at the least. Oh! how I wish I had never been born at all! My parents named me Mangra, as I was born on a Tuesday (Mangar) which is believed by our tribe as one of the luckiest days of the week. But the story of my life, as you see,

Sir, gives the lie to such beliefs in the auspicious influence of any particular day of the week. You wiser people may know if the stars under which one is born have, as Hindus say, any influence over one's lot in life or not, but as for our Oraon belief in the influence of lucky days, why,—the experience of my own life has made me a confirmed sceptic as to that."

SARATCHANDRA ROY.

SURVIVAL OF HINDU CIVILIZATION

BY PRAMATHA NATH BOSE, B. SC. (Lond.)

THE learned "Bengali Brahman" who has done me the honour of reviewing my "Epochs of Civilization" in the last November issue of the "Modern Review" has raised an important question, perhaps the most important which should engage our attention at the present day—how can the individuality of our civilization be maintained? I have only incidentally touched this subject in my work, as I thought its importance and complexity demanded detailed discussion and treatment in a separate work.

As the thoughtful reviewer has pointed out, one of the generalizations reached in my work is, that the life of a civilization after it has passed from one epoch to a later one depends upon the maintenance of the equilibrium attained in the third stage between the cosmic forces making for material progress and the non-cosmic forces leading to higher culture (especially ethical culture.)

This equilibrium, it should be explained, is a moving or dynamic one. It is constantly disturbed by various causes, internal as well as external. The continuance of the life of a civilization after it has attained the equipoise of the third stage would depend upon the restoration of the equilibrium after such disturbance though not in the same position as before. For

instance, the equilibrium of our civilization has recently been seriously disturbed by the virtual extinction of our manufacturing industries. Industrially, as in various other respects, ours was a very well-ordered community. Our weavers used to take care of our cotton industry, as the *Muchis* and *Chamars* did of tanning, the cultivators of sugar; and so on. But our hand-made manufactures can no longer compete successfully with the machine made articles imported from abroad. As the restoration of the harmony of our civilization, so far as it depends upon manufacturing industries, cannot well be effected except by their resuscitation, at least partly, on Western methods, it would mean considerable dislocation of the existing organisation of industrial guilds or castes. Again, the village-community system was the most important feature of our political organisation. It was through that system that the people managed their own affairs and governed themselves. They enjoyed real self-government, and were never seriously affected by governmental or dynastic changes. Now that the village-community system has become practically effete through centralization of government, the institution of government schools, law courts, &c., it would probably be impossible to revive it, at least in all its entirety.

As I have shown in my "Epochs of

Civilization," Hindu Civilization stepped into the highest or the third stage about 500 B. C. and continued in it till about 700 A. D. It attained a state of harmonious development during that period. There is a natural tendency in all civilizations towards excessive materialism and all that it connotes—greed, strife, discord, military and predatory propensities, inordinate inequality in the distribution of wealth, causing demoralising luxury among a small section of the community, and equally demoralising poverty among the proletariat, &c. In the case of Hindu civilization this tendency was effectually restrained by the dominant influence of lofty ethical and spiritual ideals—the loftiest as yet attained by civilized man—which set selflessness and benevolence towards all sentient beings above all other virtues, and regarded the animal life of man as a bondage of the spirit liberation from which is man's highest salvation.

The integrity of our civilization, as that of the Chinese—the only two civilizations which have survived the last epoch—has hitherto been preserved by the maintenance of the equilibrium referred to above. The movements of these civilizations, since their attainment of the third stage, have been restricted to the restoration of the equilibrium whenever disturbed by any causes either from within or from without.

"The rôle of the great men of China ever since she reached the third stage in the first epoch has been not to strike out new paths but to bring back their community to the equipoised condition reached during that stage. Confucius always professed to be a transmitter." He trod in the footsteps of the great and good Yao, Shun and others who had adorned the third stage of the Chinese civilization during the first epoch (about B.C. 2356-2000). The mantle of Confucius fell on Mencius who sought only to perpetuate the doctrines of his great master. Chinese ideals of life have not appreciably varied ever since the days of Yao and Shun. Similarly in India her great men since the close of the third stage of her civilization, from Sankaracharya and Ramanuja down to Ramakrishna and Dayananda Sarasvati have had no new message to deliver. Their function has been only to bring back the people to the old paths of ethical and spiritual development when they had strayed far from them."

Such development being the most precious heritage from the third stage and the most important factor in the survival of a civilization, their attention has always been mainly directed towards its maintenance, all other activities being subordinated

to it. The literary activity of India and the development of her vernacular literatures during the present epoch are mainly attributable to the moral and religious movements initiated or developed by Chaitanya, Kabir and other reformers. Even the impulse for the most pronounced expression of political activity in modern India—that among the Sikhs and the Mahrattas—came from socio-religious reformation.

If the experience of the past is a safe guide for the future—we have, at least, no safer guide—then we may not unreasonably conclude, that the survival of Hindu civilization in the future will depend upon the maintenance of its equipoised condition. We have, therefore, to inquire how that condition has been affected of late by the western contact and otherwise, in what respects favourably and in what respects unfavourably, and how the favourable influences could be strengthened and the adverse ones eliminated or minimised. Our course of action would have to be shaped according to the result of this investigation.

There is not likely to be any divergence of opinion in regard to this proposition. The conservative as well as the radical among the Neo-Hindus (Western educated Hindus), if they are at all reasonable, should agree in it. The extreme conservative position so pithily expressed by the oft-quoted lines of the poet—

"The East bowed low before the blast,
She let the legions thunder past,
Then plunged in thought again."

is untenable. And the reason is obvious: the "blast" is not a casual visitation, and the "legions" are not in a hurry to "thunder past," and have but little consideration for the introspective proclivity of the East. The situation of the extreme radicals is equally indefensible, because even if it were possible for them to join the "legions" and make common cause with them, the "legions" would not have them. Comparing civilization to an organism, the continuance of its life when placed in a new environment would obviously depend upon its recuperative capacity, its ability to assimilate what is good for it and to reject what is not.

The difficulty of the problem before us arises when we come to consider what would be beneficial and what would be

detrimental. The multitudinous and involved character of sociological phenomena renders the task of analysing them an extremely arduous one. There is hardly any institution which is altogether good or altogether bad; and the good and the bad are so intimately intermingled that it is sometimes impossible to separate and weigh them in order to find out which way the scale turns. There is, for instance, a great deal to be urged in favour of, as well as against a republican form of government, and it is extremely difficult to form an opinion as to whether, on the whole, it is preferable to limited monarchy.

The idea which people ordinarily form of a sociological product is like that of the elephant formed by four blind men. One touched the leg of an elephant, and said, 'The elephant is like a pillar.' The second touched the trunk and said, 'The elephant is like a thick stick or club.' The third touched the belly and said, 'The elephant is like a big jar.' The fourth touched the ears, and said 'The elephant is like a winnowing basket.' The conception of a part being taken for that of the whole, a sociological phenomenon is judged to be beneficent or maleficent, according to the nature of the part on which the judgment is based. There is, for example, a strong body of cultured men in England who look upon vaccination as an evil, and facts and figures are ably put forward by them in support of their opinion. In the present age of wonderful scientific progress, no science has probably done more to promote the happiness of man and mitigate his sufferings than medical science. Yet there is a large number of highly educated men and women especially in America who hold that science to be absolutely worthless. The judgments in these cases are undoubtedly based upon facts, but they are facts which form only a part of the phenomena observed.

Again, just as the same seed would germinate into plants yielding delicious fruits at one place and sour ones at another, so the same social agency may be beneficent in one country, and may not be quite beneficent, or may even be the reverse of it, in another. In England, for example, no one would dispute the immense good which has been done by the railway. In India, however, the boon conferred by it is of a questionable character. While it has anni-

hilated distance and brought the different parts of the country within easy reach, it has by facilitating the transport of machine-made foreign merchandise killed indigenous manual industries; by taking showy, shoddy apparel and brammagem inutilities to the doors of the mass of the people has seduced them to sacrifice substance to shadow, and has served to intensify their poverty and increase their misery, whatever show of prosperity they may make by their fineries; and has by obstructing the natural courses of drainage proved a potent factor in the propagation of fever.

Further, just as one may have to wait a long time for the fruit of the tree from the seed sown today and just as the tree may wither away before bearing any fruit at all, or it may yield good fruit at first, but bad ones later on, so the results of sociological agencies sometimes take a long time to develop, if they develop at all and not unoften they may be conducive to progress in the beginning, but may prove prejudicial to it afterwards. Many examples illustrative of these statements will, no doubt, occur to the observant reader. The caste system of India by incorporating the non-Aryans within the Aryan community, by placing a high ideal of culture before the Brahmans and by promoting co-operation and minimising the evil effects of the struggle for animal existence undoubtedly helped progress in its earlier stages. But various causes combined to make it so rigid later on that it could no longer respond to environmental changes, and became more an impediment than a help to social harmony; and for several centuries our reformers have been doing their best to release the people from its adamantine grip. Christianity is one of the most ethical religions of the world. Yet, it is a fact that the aborigines who have been converted to Christianity not unoften compare unfavourably in respect of morality with their heathen compatriots, who are, as a rule, far more honest, truthful, and straightforward.

The difficulties which we have indicated above are formidable enough. Yet we have not exhausted them. Our ideas of what is good and what is evil, and of what is proper and what is improper are subjective and are to a great extent influenced by our education and environment. There is a good deal of truth in the dictum

of the poet, that the mind "can make a heaven of hell, and a hell of heaven." The power of suggestion on the mind, which is exemplified by the manner in which one is able, by repeated advertisement to palm off useless or even noxious articles upon the public, is well illustrated by the story of the Brahman carrying a sleek black kid. A gang of rogues thinking it would make a delicious meal for them, stationed themselves at various places on the way of the Brahman. The first batch accosting him respectfully said: "Reverend Sir, we have great respect for you and are much grieved to find you carrying such a vile thing as a dog on your shoulders." The Brahman replied: "Begone; what fools you are. It is a black kid I have purchased and not a dog." As he proceeded on his journey he met a second batch of the rogues who also told him that they were shocked to find him carrying such an unholy thing as a dog. The Brahman this time looked at the animal he was carrying and making sure that it was really a kid and not a dog went on his way. He then met the third batch of the rascally set who like the others pointed out to him the absurdity of a holy man like himself carrying such an unholy creature as a dog. The Brahman could no longer resist the suggestive influence of the unanimous opinion of so many apparently independent parties, let the kid loose and went away.

A perfectly detached, impartial attitude in sociological interpretations is well nigh impossible. Our judgment is liable to be warped by bias conscious as well as unconscious. In the present conflict of civilizations in India, this bias may be in favour of either Indian or Western views, ideals, practices and institutions according to the training, the temperament and the environment of the observer. The extreme pro-Indian bias is reflected in such works as, for instance, those of the Arya Samaj, which taking the Samhita portion of the Vedas to be revealed attempt to trace all religions and all science to them. But such prepossessions are comparatively rare. The pro-Western bias, on the contrary, though it is not so strong now as in the early days of English education, is still much stronger than the pro-Indian. This is attributable to two causes. In the first place, we are dazzled and our vision is bedimmed by the glamour of the magnificent material and scientific achievements

of the West. There is nothing which ordinary people worship more than mundane power and prosperity, whether in individuals or communities, and the most puissant and apparently prosperous nations of the present day belong to the West. Not a few of us are prone to reason that if they adopted the habits, customs, and institutions of the occidental they too would be powerful and prosperous as they imagine like him. Secondly, our education being almost entirely on Western lines, we have along with it imbibed Western ideas and views which, perhaps often unconsciously, affect and colour our judgments.

For instance, as has been pointed out by the learned "Bengali Brahman,"

"One of the noblest missionaries of the coming synthesis, Swami Vivekananda was never tired of emphasizing the fact, that our present condition is one of *Tamas* however much we may mistake it for *Sattva*. The West is in the *Rajasik* stage, and we must pass through that stage, before we can attain the stable equilibrium of the *Sattvic* stage. That way alone salvation lies, the other is the way to death."*

This is the occidental view, and it is rather surprising, that Vivekananda, who might not unreasonably be expected to be well acquainted with the relation between the Indian and the Western civilizations, should have been so largely influenced by it. The *tamasa* stage roughly corresponds to the first stage as defined by me in my "Epochs of Civilization," as the *Rajasa* does to the second, and the *Sattvik* to the third. In every community, however civilized, there are people of these three stages, those belonging to the lowest being numerically preponderant. A nation may be said to have attained the third or *Sattvik* stage when the people of that stage, always the smallest class, influence the ideals and activities of those belonging to the other stages. Judged by this standard our forefathers reached the highest stage of civilization during the last epoch. As the attainment of the harmonious and equiposed condition of that stage necessarily involves loss of mobility to a great extent, Hindu civilization has since then been exuberantly encrusted with thick parasitic outgrowths of ignorance and superstition, the products of stagnation. And there are many people who mistake the exterior encrustation for the interior real thing. The function of

* The *Modern Review*, November, 1913, p. 442.

our great men has always been to remove the adventitious excrescences and expose the underlying genuine substance to the blurred vision of such misguided people. That there is still, and there will always be much "spade-work" to do in this way is unquestionable. But, it would nevertheless, be a travesty of history to say with the Western writers that our civilization is extinct and that we have lapsed into the *tamasa* stage. Any one who has mixed with our people especially away from large cities would, I think, agree with me when I say, that they are still to a large extent pervaded by the Hindu ideals of self-abnegation and benevolence, and that there is still much less of animality in them than in the corresponding classes in the West. The number of criminals, especially of female criminals, bears a much smaller proportion to the total population in India than in the highly civilized countries of the West. I was touring in the Central Provinces during the great famine of 1898, and was greatly struck by the patient resignation with which they bore the dire calamity and the benevolent spirit in which they helped one another. There were no riots, no increase in crimes to speak of. There is more poverty here than in the West, and

more ignorance judged by the standard of literacy, but there is much less of squalor and brutality, much less of degradation and misery. Our community still produces men of the *Sattvik* type, though their number is much smaller than before and they still exert considerable influence upon the other classes. They rarely, if ever, appear in newspapers; what they do is done in silence and secrecy. While touring in the Rewah State in the nineties of the last century, I was surprised to find that the Gonds of an extensive tract in that state, who like most other aboriginal tribes are generally addicted to intoxicating drinks, had given up drinking; and on inquiry, I found out the reason to be the fiat of a *Yogi* who had visited the state sometime before me.

"His order had gone forth from village to village, and the Gonds without question had become total abstainers. No crusade against intemperance could have produced such a wonderful and widespread result. There are no doubt charlatans among the *Yogis* who live upon the credulity of ignorant people. But there cannot be the shadow of a doubt, that there are also genuine men among them, men who devote their lives to spiritual culture in a manner inconceivable to the European."*

* "A History of Hindu Civilization during British Rule." Vol. I, p. xii.

THE DOWRY SYSTEM, ITS EFFECT AND CURE

THE martyrdom of Snehalanta followed by that of Nibhanani has created a great sensation and has deeply affected all sections of the community. Everybody in Bengal is aware how this pernicious dowry system causes misery and despair in many families, how it puts a prolonged strain on the fathers of daughters, which in many cases begins even from their birth; but only some of us are aware of the attendant evils the system has produced. One of them is the utter neglect of young daughters-in-law in some households. Some of us are personally acquainted with cases where young daughters-in-law in respectable well-to-do families fell seriously ill and were practically left

without skilled medical aid and nursing, though it was the usual practice in such households to call a good doctor in other cases. The result was that the unfortunate girls died and their fortunate husbands brought some extra thousands more to the family fund. Though some of us are personally acquainted only with a few cases, yet we think that such instances are not rare in society and the fact is referred to with caustic sarcasm by a correspondent in the *Indian Daily News*, signing himself "Old Brahmin."

Another evil effect of the system is the great increase of unnecessary expenses in the marriage ceremony. It would have given one some consolation to find that the

money extorted from the bride's father was usefully spent by the recipient; but ill-gotten money is ill-spent too,—a good deal of good money is squandered away in useless marriage processions, English music and other costly amusements; so most of this ill-earned money goes to Germany, England and other foreign countries, when it is urgently needed in our poor country.

It is a happy sign that every section of the community is making heroic efforts to eradicate this social evil, each in its own way, and different solutions have been proposed in public meetings and in newspapers. We shall briefly notice them and discuss their efficiency.

(1) Some have proposed that Government should interfere and permanently stop the evil by legislating that henceforth the earnings of sons sold to the highest bidder should belong by right of purchase to the father-in-law; we can summarily dismiss the idea, for the Government does not, and in our opinion, ought not to interfere in such social matters.

(2) A meeting of the student community under the leadership of Sir Gurudas Banerjee, Mr. Hirendranath Dutt, Mr. S. C. Mitra and others was held and they were asked not to listen to the "sophistry" of the so-called reformers but to marry early. They are reported to have said that children of early marriages are not physically and intellectually weak and that if early marriages of sons be made compulsory in society as are those of daughters there will be an increase in the supply of eligible bridegrooms and their price will fall, the demand remaining constant.

These leaders possess considerable influence in society and their opinion may be taken to be the typical opinion of men brought up in the traditions of orthodoxy and conservatism and deserves special notice. Unfortunately we cannot agree with them in their opinion that the offspring of immature boys will not be weak. It is against the recognised principles of physiology and eugenics. We shall discuss this subject separately.

About the main question at issue that compulsory marriage of boys will lower the price, we are of opinion that the effect will only be temporary. It will no doubt create a sudden increase in the supply of eligible bridegrooms with the inevitable result of lowering their price but after the first crop of such bridegrooms has been

disposed of circumstances will revert to the old state. Life-long celibates in this country are very rare and the system will not create new bridegrooms, the percentage of boys and girls remaining constant, but will cause only a temporary and sudden increase of the supply and its effect will be only ephemeral.

We are sorry that highly educated men like Sir G. D. Banerjee and others holding such eminent position in society have not been able to place before us a more practicable solution of the difficulty. Even admitting for the sake of argument that the advice they have given will be effective, if followed, how are we practically to do so? The leaders are fully aware and we are all aware that if we pass a resolution in public meetings making the marriage of boys compulsory, say at the age of 15, it will be received with scanty attention—probably with a smile of derision, by the fathers of the boys—it will be equivalent to asking them not to demand any dowry on their son's marriage which has been attempted from time to time but without any appreciable result.

Our leaders then have fully realised the futility of addressing themselves directly to the guardians, which should have been the proper thing for them to do. They have refrained from appealing to the noble instincts of the students to take a vow not to be a party to a marriage where dowry is demanded, realising from past experience that such an appeal leads in many instances to a tug of war between the selfish guardians and their self-sacrificing wards and so after much deliberation a novel solution has been arrived at—the young men have been advised to marry early. The leaders have not given us any hint how it will be possible to act according to their instructions. The students have been left to themselves to find a practical solution. Are we to understand then that the students are to arrange their own marriages or go to their fathers and say: "Father, I entreat you to arrange for my marriage at your earliest convenience; I entirely leave the question of dowry to yourself. I am too young to pass any opinion on the subject but old enough to understand that early marriage is good for me and for society?"

We sincerely regret to find that our leaders have come to a hasty and impracticable solution and have entirely lost sight of the social and economic evils

which the early marriage of our boys will inevitably produce. Fortunately they are in affluent circumstances and it has probably never occurred to them that the struggle for existence has become very keen and severe in the course of the last ten years; that about 30 per cent of the middle class are hardly able to provide the bare necessities of life for themselves and their families and that 60 per cent of them manage somehow to live from hand to mouth without any reserve to fall back upon in case of unemployment, illness and other emergencies. Early marriage in such a family will ruin the prospects of the boy, and the children in such families will be ill-fed, ill-clothed and ill-educated and so quite unfit to struggle hard in the world.

The middle class has been truly described as the backbone of society and society should concentrate its efforts towards producing a physically, intellectually and morally strong middle class, for its degeneration or extinction means the degeneration or extinction of society itself. Early and irresponsible marriages will only lead to poverty and partial starvation and the consequence will be physical and mental degeneration, the shortening of life and slow but inevitable extinction. A concrete example will illustrate clearly what we mean. Let us consider the case of a typical Hindu family of the kind referred to as living from hand to mouth. A Brahmin gentleman belonging to an once respectable family has his ancestral home in a deadly-malarious remote village in Bengal where he possesses some landed property which brings him an income of Rs. 10 per month. There being no high school within a radius of six miles he lives in a rented house in Calcutta for the education of his boys. He has to support his wife, his mother, two sons, the younger of whom is studying for the intermediate in science in the Ripon College and the elder is a B. Sc., student in the Scottish Churches College, and two infants. The gentleman is a clerk in some mercantile office on Rs. 50 per month with no prospects of an increment; his total income is therefore Rs. 60 per month and this we take to be the average income of the middle class. We give below the items of his expenditure.

House Rent	...	...	Rs.	8	0
College fees for the two boys,	Rs. 6 +	Rs. 4	..	10	0
Laboratory fees for them	...	...	..	4	0
Books, paper, etc.	...	...	..	5	0

Rice at the rate of $\frac{1}{4}$ seer per adult for every meal	...	...	..	13	0
Ghee and fish	...	...	..	0	0
Dal	...	...	..	0	0
$\frac{1}{4}$ seer of potato every day	...	...	..	0	8
Mustard oil	...	...	..	0	4
Spices and salt	...	...	..	0	4
Fuel and light	...	...	..	2	0
Lunch, one pice worth of parched rice per adult	...	...	..	2	8
Clothes	...	...	..	3	8
Conventional necessity, shoes, etc.	...	...	..	1	0
2 seers of good milk at the minimum rate of 1 seer per each child every day.	...	...	..	15	0
Total Rs.				65	0

The above picture is drawn from actual life. The fact that the total income of the gentleman does not exceed Rs. 60, that the two boys are educated as mentioned above, that the whole family lives in a tiled hut rented for Rs. 8—are known with certainty. The details are drawn up from knowledge derived from occasional visits. The mother and the wife do all the household work including the washing. They seldom eat ghee or fish though these things are indispensable for proper nourishment. When they take dal they forego the luxury of the two pice worth of potato. The all-absorbing ambition of both the gentleman and his wife and their only consolation in life is that they will live to see one day their sons well educated and prosperous in life.

We now come to the saddest part of our narrative, namely, the partial starvation of the children. From the science of dietetics we know that about 50 oz. ($1\frac{1}{2}$ seer) of good milk is required for a child 9 months old and that 2 seers of milk is absolutely necessary for a child one year old and that no other substitute for milk is possible, the system of the infant being unable to assimilate any other kind of food before it is one year old. But how many of our middle class gentlemen can afford 2 seers of pure milk for every child? From the details given above it will be seen that even half the quantity of milk has not been provided for the children, for it will cost Rs. 15 whereas the gentleman can afford to pay only Rs. 10. The result is that either inferior kind of milk or what is still worse the much-advertised chemical foods containing only starch and sugar are supplied to the children with the consequence that they suffer from diarrhoea, etc. If the ladies of the family wish to indulge in some cheap

luxury, for example, some cocoanut oil for their hair or to spend a few annas in religious ceremonies they can only afford to do so by *still further* starving the children.

The evil effects of this partial starvation of the children are probably not known to all. Herbert Spencer has discussed the matter fully in his "Education." He has said "the evil effects of over-feeding a child can easily be remedied but the evil effects of inanition (exhaustion from insufficient food) never." These ill-fed children lose a great deal of their natural capacity to assimilate healthy food and they turn out to be life-long dyspeptics and being physically and intellectually stunted are unable to struggle hard and spend the rest of their shortened life in misery.

We have taken some pains to draw this sad picture from actual life to show that there is more or less actual starvation in a middle class Hindu family and that early marriage in such families (which we consider to be typical) will cause still greater starvation and consequent degeneration of the race, will mar the prospects of the boys for ever and probably they will have to begin life as clerks on Rs. 15 per month.

It is a very hopeful sign that our orthodox leaders, who represent the conservative element in society and who have all along their life acted according to the strict injunctions of the Sastras, have now realised the necessity for a change and for deviating from the strict injunctions of the Sastras. They are fully aware that early marriage of boys was never recognised in early Hindu society and that it has all along been strictly forbidden by the Sastras. We quote here the well-known passage in Manu,

“त्रिंशत् वर्षां वरित्कम्बां ह्यर्वां द्वादशवर्षाणि कीं द्वादशवर्षाः-
वर्षाणां धर्मो सीदति सत्वरः”

“A man of thirty should marry an agreeable girl of 12 years ; if one cannot wait so long he should marry at 24 a girl of eight years. One who marries earlier than at 24 falls from religion.”

The marriage of men at an advanced age was recommended with a view to the prevention of irresponsible marriages and consequent inability of husbands in after life to provide their wives and children with the necessaries of life and this is the course adopted in all progressive societies throughout the world. Our leaders recommend

that the injunctions of the Sastras should be followed in the case of the marriageable age of the girls but recommend deviation from the Sastric injunction in the case of the boys; they cannot reasonably blame others when they recommend exactly the opposite course.

(3) Mr. K. Mitra and others have tried to solve the problem by appealing to the noble instincts of our boys. We have full confidence in the self-sacrifice of our students, they have given ample proof of their self-sacrifice during the recent floods. If the students take a vow not to be a party to any marriage where dowry is extorted, though it may lead in many instances to unpleasantness between themselves and their guardians, they will be certainly able to mitigate the evil but will not be able to eradicate it. A certain amount of selfishness will always remain in society.

A fourth solution has been suggested, viz., the raising of the marriageable age of girls. To us it seems to be the only practical solution; but we wish to go a little further and suggest that society should allow the life-long celibacy of women if suitable bridegrooms are not procurable. Desperate maladies require desperate remedies. If this drastic change is introduced in society it will not only root out the present evil but will also lead to the physical and intellectual improvement of the nation. We wish to discuss the effects of this change in all its aspects (1) religious, (2) social, (3) economic, (4) eugenic.

(1) Religious:—We are fully aware that there are many texts in Sastras enjoining the marriage of girls at or before twelve. On the other hand there are express texts prohibiting the marriage of girls to any unqualified person. We quote here a clear text of Manu.

“काममानरथं तिष्ठेद् वरि कन्यतुमवपि ।

न च वानां प्रयच्छतु गुणहीनाय कर्हिचित् ॥”

“It is better that a girl should remain unmarried even after the attainment of puberty at her father's house till death rather than that she should be married to an unworthy person.” Our recommendation exactly coincides with and is mainly derived from the above text of Manu.

There are other texts in Manu where he enjoins one not to marry such girls as are suffering from insanity, consumption and other incurable hereditary diseases,

girls who are defective in limbs or who are hairy, etc.

From these contradictory texts it is clear that our legislators never meant to make the marriage of girls compulsory but simply recommended their disposal at an early age if a suitable bridegroom was forthcoming. That this is the true interpretation of the Sastras can easily be inferred from the fact that the custom of marrying girls at or before twelve was never universally followed in early Hindu society and even at present it is not followed by the upper classes of orthodox Hindus in many provinces in India. We know that in Orissa the marriageable age of girls among the lower classes is 18, while among the upper classes it is still higher rising to 20 or 21 (উদ্ভিষ্কার চিত্র by যতীন্দ্রমোহন সিংহ). We know from reliable sources that in Maharashtra and Gujrat where there is no Pardah system, the high caste Brahmins (who claim to be purer Hindus than the fish-eating Brahmins of Bengal) marry their girls at the age of 14 to 20. Even in Bengal in our own society, specially in Eastern Bengal, there are still many Kulin Brahmin maids of ripe old age. Babu Upendra K. Ghosh, M.A., professor of physics of Krisnanath College, Berhampur, is personally aware that there are many such old Kulin Brahmin maids of the age of 25 and upwards in villages Lakshmi-pasa and Joypur in the district of Jessore. He had the opportunity of obtaining first-hand information when he was professor in the Norail College, Jessore, about six years ago. The old maidens are known there as Kula-Lakshmis, or goddesses of good fortune to the families. They do philanthropic work in their own villages such as nursing the sick and occupy the honourable position of cooks in religious festivities; orthodox Hindus in all public occasions only condescend to eat rice when it is cooked by a person of pure moral character whose respectibility and family traditions are beyond suspicion.

Life-long spinsters amongst non-Kulin women, though rare, are not unknown. Babu Durganath Sastri, M.A., professor of Sanskrit, Krisnanath College, Berhampur, is personally acquainted with one case. In the District of Birbhum in the village of Sitala near Tarapur there lived one such spinster known as Jata-ma. She died about 10 years ago at the ripe old age of

70. It is said that the said Jata-ma was worshipped as a *Kumari* or holy virgin by one of the descendants of the famous Rani Bhabani and afterwards by several others. These ceremonies put it into her head the idea of celibacy.

There is another class of persons who will not be satisfied with the above arguments on the ground that heavy penalties are imposed on the failure of marrying girls before puberty. We can only assure them that this was the old method of inducing the masses to act according to any advice; for example Manu distinctly lays down that if any one pares his nails or cuts his hair with his own hands his forefathers up to the 7th generation go to hell. Nobody in his senses will believe that so innocent an act as cutting off one's own nails is a heinous sin; our legislators only intended that the barbers should not be deprived of their means of livelihood. We have seen the injunction violated even by women of orthodox Hindu families, for female manicures are not often available now-a-days.

In all living and progressive societies changes in the religious and social customs according to changes of environment are inevitable. There are some Hindus who believe that their present social customs have been followed and observed from time immemorial. We describe below some instances of changes which will, we hope, remove this erroneous view.

From Mahabharata and other books we learn that even beef was once freely eaten in Hindu society. Even the great sage Vasishtha, the preceptor of Rama Chandra, is described as eating the flesh of a calf (Uttara Ramacharita by Bhabhuti.) Has not beef been strictly forbidden when it was found by experience that it is highly injurious to health, specially in a hot country like India and when the slaughter of the cows led to the diminution of the milk supply and draught cattle?

Everybody knows that widow marriage was always prevalent in Hindu society. But in our own age widow marriage has been forbidden by some legislators and by all the social leaders.

We all know that fish has been strictly forbidden by all our legislators

“নর-জাতঃ স্বৰ্গ-লক্ষ্যম্ভ্যঃ জাতীয়ত্ব-জানু বিবৰ্জিতঃ”

But when our forefathers came to and settled in Bengal, the unhealthy climate

and absence of wheat and other proteid foods led them to feel keenly for a easily assimilable muscle-building food and the then social leaders adopted fish as food inspite of the express injunctions of the Sastras.

(2) Social.—Objection will likely be raised on the ground that keeping of unmarried girls at home will lead to increase of immorality. We have full confidence in our women, we know that our young widows live pious and honourable lives. In our professional capacity we have come in intimate contact with thousands of young students who live away from the pure and healthy atmosphere of home amidst the temptations of town life and we can positively assert with a clear conscience that instances of such young students going astray are very rare. If our young students can possess sufficient self-control and strength of character to resist the temptations of town life, is it too much to expect that our young women would be equally pure or still more pure in the healthy atmosphere of home life where there is no temptation to resist, they being not even allowed to go beyond the threshold of their houses?

Unfortunately there is a class of conservative pharisees in our society who have no confidence in the stability of human character and who therefore shudder at every change. On being acquainted with our proposal they in their morbid imagination will at once draw a picture of society teeming with old maids ready to spread moral havoc at the slightest opportunity. It is useless to argue with such morbid people; we can only draw their attention to a similar event of about 75 years ago. When the government tried to abolish the rites of suttee the then leaders of Hindu society from all provinces in India sent a petition to the effect that "Henceforth chastity will be a thing unknown. Hindu wives will murder their husbands and life and property will be unsafe," &c. The experience of 75 years has shown that chastity is still a conspicuous virtue amongst our women, that Hindu wives have not murdered their husbands and that life and property are safer than ever. Even the morbid sentimentalists of the present day smile at their brother pharisees of 75 years ago.

If our proposal be accepted it will check to some extent the spread of hereditary diseases—such as consumption, insanity, etc.

We have already said that Manu has indirectly forbidden the marriage of girls tainted with hereditary diseases. The marriage of girls being compulsory in society the fathers of these tainted girls carefully conceal the fact and manage to get their daughters married by offering heavy dowries and so fear of excommunication makes them the unwilling cause of spreading diseases.

We all know that in our society old widowers from 50 to 65 years of age marry girls of 11 or 12. Society can not prevent these marriages. We are all aware that these marriages generally turn unhappy on both sides owing to incompatibility of temper and other causes. If our proposal be adopted, maidens of maturer years would be forthcoming and happy marriages on both sides would be possible.

The eugenic and economical aspects of our proposal remain to be discussed. The subject is vast and cannot be successfully attacked within a limited space. So we intend to deal with it separately.

We can only mention here that some progressive societies have regulated their marriage system by legislation in accordance with the principles of economics and eugenics. In Austria men and women have to show between themselves some property qualification before they are allowed to marry. In Wisconsin and some other states in North America a law has been passed compelling men and women to submit to a thorough medical examination and they are not allowed to marry if they do not satisfy the examiners. If compulsory celibacy of persons tainted with hereditary diseases is possible in some civilised countries, is it too much to expect that marriage of tainted girls in our society should be made entirely optional?

Let us now consider how our scheme can be carried out into practice. We are not so sanguine as to expect that this drastic change will be accomplished in a few years. We all know that society is not yet ready to adopt the scheme. As in all cases of reform we shall have to create public opinion in favour of our scheme, to spread the idea and to face great opposition from the conservative section of society. We therefore request all who aim at the reformation of society to consider our scheme carefully. Those among them who agree with us, will do a great

service to the country by expressing their sympathy in public meetings and in newspapers. If men of position and influence publicly express their willingness to dine with those who are excommunicated for inability to marry their girls, they will relieve nervous parents of a good deal of their anxiety and strain. These expressions of public sympathy and approval as well as the economic condition of society will jointly raise the marriageable age of girls, and in the course of ten years we hope to see a happy and healthy state of society wherein parents and their daughters will live in peace. We conclude by thanking our student community who have shown great earnestness and strength of character in combating this social evil. They have shown a spirit of self-sacrifice and capacity for organisation which were unknown in the men of older generation—when we were students 15 years ago.

We draw their attention to one of the attendant social evils, viz., waste of good money, in marriage processions, etc. We have shown that there is actual starvation amongst us, specially amongst our children.

It is not the time for us to indulge in luxury or frivolous amusements. We earnestly appeal to our students not to be a party to any marriage where there is such a waste of money. Their noble examples are bound to be followed sooner or later by the ignorant masses. The vast amount of money, thus saved, may be usefully spent in plain nourishing food and in improving the sanitation of our dwelling houses and their surroundings. We hope to find a ready response from our student community—the future leaders of the rising generation; and we are fully confident that our leaders and the student community will succeed with a little effort in completely rooting out these minor evils from society.

GIRIJA SANKAR BHATTACHARYA, M.A.,
 BIRHUTIBHUSAN MITRA, M.A., B.L.,
 CHAKU CHANDRA SINHA, M.A.,
 HARIPADA GHOSH, B.L.,
 BIRENDRANATH SARKAR, M.A.,

Professors, Krisnanath College,
 Berhampur, Bengal.

THE TRANSITION IN THE INTERNAL TRADE OF INDIA

BY PROFESSOR RADHA KAMAL MOOKERJEE, M.A.

THERE is, at present, going on a gradual process of change in the methods of trade organisation of India. Not only the middleman who carries on his trade individually with his own small capital but also the method of his buying and selling are gradually becoming things of the past. The middleman now carries on his trade on an individual proprietary basis. Again, he purchases and sells at retail rates, and he deals only in those commodities which are purchasable and saleable in a particular locality. He commands a local area, selling all the characteristic economic products of that area. In India, the specialisation in the trade in the economic products is not carried to as

great an extent as in the west, but is dominated by the conditions of the local area exploited and served. Throughout the country no shop specialises on oil, ghee, sugar, or in food grains. Very frequently the shop sells all the food grains, salt, sugar, &c., all the commodities which are required for Indian consumption. Only in towns some specialisation has been effected in the sale of cloths and of toys and trinkets, imported from abroad; in villages there is little specialisation. All these main features of the present internal trade of India will disappear as trade will increase in volume and extent. The retail trade will be superseded by wholesale trade. The trade on an individual proprietary basis

will give place to trade on joint-stock basis, where gains and losses will be shared by a few individuals. Again, specialisation will be more fully carried out. As means of communications are developed, trade will come to be localised. Each locality will come to specialise in the trade of commodities for which it has some natural advantages. These changes have already begun. We are actually in the midst of the transition and already some characteristics of a more developed and better organised trade system have made themselves manifest.

The transition is not easy and will take a long time, and might be accompanied by much suffering, it may be temporary, of particular classes of traders and middlemen. Again, the change will lead to permanent suffering of all classes of people if the specialisation in trade due to an efficient trade organisation is carried beyond proper limits. In an agricultural country, specialisation in agricultural trade and industry should be limited by the character of the community's characteristic needs. Each locality must have the requisite supply of all the necessary food grains produced by its own agriculturists. Where this is not the case, trade becomes a means not of service but of exploitation.

Unfortunately in our country our internal trade guided by foreign merchants is gradually tending to exploit our agriculture in the interests of foreign countries. The exports of rice and wheat have been steadily increasing while their production has not extended in the same proportion. On the other hand, the increasing demand for raw materials for manufacture of jute and cotton, oil-seeds and dyeing stuffs has led in the same tracts to the actual contraction of the areas under rice and wheat. In the eleven years ending 1911 the increase of exports of rice and wheat has been steady and continuous with but slight fluctuations even in famine years.

	1901	1902	1903	1904	1905	1906
Export of rice in m. cwt.	34	47.4	45	49.4	43	38.7
	1907	1908	1909	1910	1911	
	38.2	30.2	39.2	48	52.4	
	1901	1902	1903	1904	1905	1906
Export of wheat in m. cwt.	7.3	10.3	25.9	43	18.7	16
	1907	1908	1909	1910	1911	
	17.6	2.1	21	25.3	27.2	

But the areas under rice and wheat have not increased in the same proportion.

	1901	1902	1903	1904	1905	1906
Area under rice in mill-acres.	70	71.6	69.6	73.5	73.4	73.5
	1907	1908	1909	1910	1911	
	75.9	72.8	78.7	78.5		
Area under wheat in mill-acres.	18.6	19.6	23.6	23.5	22.4	25.1
	18.4	21.2	22.7	24.4		

On the other hand the area under non-food products is steadily increasing.

	1901	1902	1903	1904	1905	1906
Area under jute in mill-acres.	2.2	2.1	2.5	2.9	3.1	3.5
	1907	1908	1909	1910	1911	
	3.9	2.85	2.87	2.93	3.1	
Area under cotton in mill-acres.	10.3	11.1	11.9	13	13	13.7
	13.9	12.9	13.1	14.4		

The area under food grains increased by 7.17 p. c. only, while that under cotton and jute together increased by 50 p. c. in the 10 years ending in 1906. The total increase in cropped areas during the 12 years since 1892-3 was 17.4 mill.-acres— or about 8 p. c. It was thus distributed :

Food crops	—5.4 mill.-acres or about 3 p. c.
Non-food crops	12.0 „ 29 p. c.

Thus more than 2/3rds of the added acreage during the period was for the cultivation of non-food crops and less than a third for food-grains. But the most alarming fact of the position is that the extensive growth of raw materials for foreign export is continued in the face of a stationary or falling range of prices and concurrently with it. The prices of raw materials shew an unmistakable tendency to a fall. Jute is an exception, being our practical monopoly. The price of jute has increased by 150 to 500 p. c. But tea and indigo have declined and linseed and raw cotton have remained nearly the same.

	1873	1883	1903	1908	1912.
Jute, per bale of 400 lb.	Rs. 18½	Rs. 17½	Rs. 37	Rs. 45	Rs. 55
Cotton, candy of 784 lb	255	200	192	267	261
Tea, lb	As. 8,	5½,	5,	6¾,	7

Thus inspite of declining or stationary prices the Indian cultivator grows more and more raw materials for foreign export in preference to food stuffs; and yet the home demand for food crops is continuously increasing on account of the steady growth of population, and their prices rising phenomenally, as indicated below.

Index numbers of prices of the principal food grains, rice, wheat, jawar, bajra, ragi, gram and barley.

1873	1898	1899	1900	1901	1902	1903	1904	1905	1906
100	139	137	192	157	141	126	117	147	179
1907	1908	1909	1910						
180	231	195	168						

The reason of the Indian peasant's preference for the production of non-food products for the foreign market is his growing dependence on the foreign trader for his cultivation. We are gradually becoming familiarised with the system under which the foreign exporting firms and their local agencies supply the cultivator with cash advances. In tracts where the peasant is hopelessly poor and indebted and cannot even procure the money-lender's aid, he is forced to seek and accept advances from the agents of the European firms and grows raw materials for the European markets in preference of food-crops consumed in the country. The case of jute cultivation is exceptional, the cropping of jute being on the whole more profitable to the peasant than that of food stuff. The peasant gets ready money in his hands and feels that a bag of money is worth the same or even more than the granary of his yard, though he sometimes receives a rude shock when in a time of scarcity he has to realise painfully that money is not grain, and jute cannot satisfy hunger. But the exception in the case of jute cultivation does not mitigate the gravity of the general agricultural situation in the country, the growing subservience of our peasants to the foreign exporter and the consequent danger to the food supply of the people. Our agriculture is coming gradually under the direction and control of the foreign merchant, and if the process of exploitation of our agriculture in the interests of the foreign merchant continues for long, the whole nation will be reduced to the condition of serfs in its own soil.

It is remarkable that the net-work of railways in the country helps this process of exploitation. The railways have, indeed, conferred some important boons on our society. The growth of passenger traffic shows the importance of railways to the people. Pilgrimages have now become easier, their cost has become trifling and the journey rapid, and thousands of pilgrims from remote distances can now attend religious festivals. The railways are bringing the people of India in different provinces into more close and intimate connection, the annihilation of distance thus contributing to the formation and development of an Indian nationality. Economically, the railways can carry food in time of need from prosperous districts to famine-stricken areas. Indeed, the func-

tion of railways as carriers limit their use. The railways are not producers, they can not create agricultural wealth. Their function is to distribute the wealth already produced in the country. Where the distribution of wealth is carried on in a way injurious to the real interests of the people, railways do more harm than good. In India the effect of railways very often becomes not equal distribution but the depletion of wealth. The railways guided and controlled by the European mercantile community have become agencies of a trade system which has been exploiting our agriculture in their own interests. So far as our industries are concerned, the railways have not given them any encouragement. The freight charges are often too high and these high rates prevent the development of our cottage as well as factory industries. In America and Europe, cheap freight charges have played a very important part in developing infant industries. In India the railways fail to utilise the industrial resources, while they are exploiting our agriculture in the interests of the European merchants. These men are powerful in India and in England and are pressing programme after programme of railway construction in the country. The Government should resist this pressure in view of the larger interests of the people. The railways, indeed, now rest on a sound commercial basis, and the Government might use loans raised by it for purposes of railway construction. But it is not proper that any surpluses left after public expenditure should be devoted to railway construction.

Unfortunately public opinion with regard to this question is not at all strong. What is wanted in our country is a clear knowledge of the comparative economic importance of railways and waterways. In all countries and especially in an agricultural country like ours waterways ought to be looked upon as an essential and necessary supplement to railways. Bulky goods, raw materials which are cheap and cannot bear heavy costs of carriage, commodities which need not require rapid transit should be transported by waterways. It would be an economic loss if railways are used for their transport. Again, in India the rivers are the easiest and cheapest means of transport to the small peasant proprietors, and petty artisans and traders. Where trade has not been

centralised, the commodities are generally small in bulk and amount, and the traders and producers can conveniently hire small boats, consult their individual convenience during the journey and conduct the sale themselves. Further the facilities which waterways offer for irrigation and drainage purposes are most important to an agricultural community. Thus while railways have been mere carriers of wealth, waterways are carriers as well as producers of wealth in the country. The railways have been obstructing drainage in the country. The Indian Railway Act, indeed, requires railway administrations to provide waterways sufficient to enable the water to drain off the land near or affected by the railway as rapidly as before its construction, but it is open to question whether it is physically possible to do so, and there is no doubt that in areas liable to inundation, the embankment does frequently alter the drainage of the country. On one side the floods are deeper and last longer than before, and the soil becomes water-logged; on the other, the land does not receive the same amount of moisture or the same fertilising deposit of silt. This water-logging is no doubt one of the important causes of malaria which has resulted in low vitality and diminished economic activity of the people. Waterways provide facilities for drainage and irrigation,—leading causes of the prosperity of an agricultural community. Our waterways, however, are now declining to an alarming extent. India is gradually losing her natural facilities for irrigation purposes. Even drainage is suffering. The river-beds have been raised in some tracts to such an extent that the drainage is away from instead of towards the rivers. Rivers are silting up at their mouth and becoming more and more useless for trade and irrigation purposes and making a whole district malarious. Thus the paramount importance of the improvement of our waterways is easily understood. Not only for the sake of trade and irrigation, not only for agricultural prosperity, but for the very health and well-being of the agricultural community, systematic measures have to be adopted to improve the navigation of our waterways. Instead of spending more and more on the extension of railways, the Government of India should begin to

devote increased sums of money towards the improvement of the waterways. The Famine Commission recommended that 20,000 miles of railways would be practically sufficient, so far as protection from famine was concerned. That limit had long ago been reached. But we are still having more railway lines. More lines do not mean greater immunity from famines, they mean greater facilities for exploitation, which is the cause of famines. More expenditure on waterways means greater facilities of trade and irrigation, better drainage and increased agricultural wealth and well-being of the people.

But the railways are not solely responsible for this exploitation. The entire organisation of trade in which the peasant is helplessly subservient to the foreign exporter is responsible for this process. Such a system requires a thorough modification. Our trade is now guided by foreign merchants, financed and directed according to their interests. Our system of transport is made to suit their needs, and our agriculture, which is our national industry, is now coming to be exploited for the markets of foreign countries. A more alarming situation in economic life can hardly be conceived! In order to prevent the system of foreign exploitation of our agriculture, which makes us more and more dependent on the markets of the world and threatens to jeopardise the food-supply in our home market, the present system of agricultural credit has to be reorganised. The reorganisation of trade must be preceded by the reorganisation of credit. If the peasant becomes no longer dependent on the European merchants for the cultivation of his crops, he will not cultivate such crops as are not more profitable and which do not satisfy the hunger of his family, ever on the verge of starvation. How agricultural credit can be reorganised and the sale of agricultural crops made to serve the economic needs of the village are therefore two of the most important problems of our economic life. There is, no doubt, that co-operative credit and co-operative sale of agricultural crops among villages will be important steps in this direction. These questions, however, cannot be discussed within the short compass of the present paper.

CONSCRIPTION IN EDUCATION

IN most of the civilised countries of the world, the law compels every able-bodied citizen to serve in the Army of his State for a certain number of years. It must surprise the ignorant British citizen when he sees how widely prevalent this law of compulsory military service is outside his own empire.

The ignorant citizen of British India must also be surprised if he learns how widely prevalent in the world outside India is the law of compulsory State instruction to children of school-going age.

As long as nations have not learnt to live as brothers they must have armies of defence, and it is possible to justify compulsory military service. But for national happiness, far greater are the necessity and justifiability of compulsory State instruction. The principle of compulsion is accepted in the matter of education even by those who question its propriety in military service.

Where education has well progressed, compulsion is to that extent unnecessary but still remains as law in such countries as an extra safeguard in a matter of vital importance. Where the mass of the population in a country is extremely ignorant as in India, compulsion is absolutely necessary. Where savages govern themselves, the savage State is too ignorant to enact a law of compulsory education, however necessary it may be for the progress of the nation. But when by the decree of Providence an ignorant nation does not rule itself, but a foreign and highly civilised democracy is master of the State, it is the duty of the civilised government to put its own civilisation and superior knowledge to effect and enforce public instruction.

In India a practical difficulty in the way of universal free and compulsory State education is the want of a sufficient number of teachers. The object of this paper is to make a somewhat novel suggestion on this point,—the extension of the principle of compulsion, almost universally accepted in military service, to another profession, viz., that of teachers. Let it be enacted that every able-brained citizen shall serve in the

Army of Teachers for a certain number of years. Exemptions may be granted to persons who render other useful service to the State, and, in fact, the details may be worked out on lines parallel to the law of compulsory Military Service, and with much greater justice and ease.

The objection may be brought forward that such a law of universal liability to serve as teachers ignores fitness and equipment for the work of teaching. I shall not content myself with answering that teaching is just as natural as fighting, and that if every one can be expected to be a tolerably good soldier, destructively, every one can also be expected to be a tolerably good teacher, productively. I suggest that the science of teaching should be recognised as a fundamental branch of knowledge and be made as much a compulsory subject in educational courses as Language or Arithmetic or Elementary Science. Even as Nature makes no fruit without placing also a seed in it to propagate the fruit, so also should every gift of knowledge be perfected by an accompanying gift of the art of propagating that knowledge. Else it is but sterile knowledge. Every one finishing a Secondary course should have a fairly good knowledge of the methods of imparting elementary instruction, and every graduate of a university should have a sound knowledge of the principles of teaching, so that he may be a fruit with a seed, and the learning he has acquired may be a thing of permanence.

This suggestion that the science of teaching should be made a compulsory branch of knowledge is justifiable even from a point of view but too common, viz., that of its utility in one's own family, apart from the State or the nation. Is there any father who has not some part to do in the matter of the education of his own children? No matter what schools are available for one's children, one always finds oneself compelled to be a teacher in one's own family to a very great extent, and a general equipment in the science of teaching would be a great advantage and an unwasted asset for any educated father,

apart from the question of compulsory education or compulsory service as teacher. To a mind unprejudiced by previous notions nothing can be more natural than so to educate a citizen as to make him a fit father of children, a large part of whose education could and must be left to his care.

I would therefore add the elements of the science of teaching as a compulsory subject in the Matriculation and School Final, and similarly prescribe advanced courses in Teaching as compulsory branches in the University Intermediate and B. A. and B. Sc. courses, so that every educated

man leaving the schools or the University may carry away with him not merely knowledge, but also the capacity to impart it to others, either when called upon by the State to serve his period as a teacher of a public school, or in his own family to discharge his duty as father by supplementing the education which his boys and girls may be able to get in schools. This would be a science far more put to practical use by educated fathers than most other branches of knowledge now acquired in colleges, and allowed to rust and die as unnecessary in the struggle for bread.

C. RAJAGOPALACHAR.

THE PLACE OF INDIAN ART IN INDIAN INDUSTRIES

BY SAMARENDRA NATH GUPTA.

OF the many questions that have a direct bearing upon the problems relating to the industrial possibilities of India, the determination of the place of Indian art in industrial products is one. There is an inseparable association between art and industry. They are interdependent and should not be treated as entirely different and distinct things. Every industrial commodity requires a certain amount of artistic understanding; "industry without art is brutality."

All manufactures and industries, either domestic or other, have, as a matter of fact, come into being primarily to meet the requirements of civilised man. Some of these requirements are entirely essential from the standpoint of utility and material comfort; others may be considered to have little pretension to utilitarianism. The former is identified with industry, the latter with art. Now it has to be determined whether there exists a mutual relationship between the two, and, if so what; whether industries have a place of their own entirely independent of art or whether art is essential to all conditions of industrial manufactures. The popular idea of to-day is that art is cultivated for the

sake of art only, that it is seldom utilitarian and that it is scarcely associated with any object of our daily home life. This is the reason why art is not given the benefit of serious consideration and is held, at best, as something serving the ostensible purpose of a fashionable superfluity or decoration. But is this really the purpose and mission of art? Are its qualities matters of indifference to all conditions of industry or are they, on the other hand, of vital importance to the welfare and progress of all industrial pursuits? It has to be admitted that art as applied to industry has chiefly a decorative significance. But this function of decoration is not entirely sumptuary or superfluous; on the other hand, it is essential. Art has many possibilities but its chief end is use. Mere substance has no utility. It is the form of a substance that makes of it an object of utility, and it is with the form of things, which are necessary for life, that art is concerned. A bundle of wool has no utility, till it is converted into some kind of cloth or fabric by means of industrial art.

The masses are heedless about art and the popular idea is that art is distinct and distant from life. But all healthy human

nature is wedded to the ideals and sentiments of art. We may not be always conscious of it, just as we are not always conscious of the atmosphere in which we live and breathe. The artistic temperament, the emotion that appeals to our sense of decorum, is a part of our normal faculties, and we exercise it daily, as we live, much oftener than we are conscious of actually doing. Every one of us has his likes and dislikes, admiration and repugnance for things both of utility and inutility. The faculty that prompts us to make this selection is present in us all and we always make use of it in the adjustment of things that we wish to have either as essential or as embellishments. The object of our desire is very frequently something which yields some kind of pleasure or satisfaction to us. One of the elements which produce this sense of pleasure in us is beauty. Art is chiefly concerned with beauty, either physical or metaphysical, and thus art reflects on life and its utility is complete in life.

We all have the impulse of choice. Most of us have a standard of judgment, a standard of liking and disliking or in other words, taste. This taste is based not always on any instinct or prejudice but on gradual culture and familiarity. We generally like or dislike a thing when we are in a position to differentiate not always between good or bad, but between what we have been led to appreciate and what we have not. For instance there has been a growing appreciation for some articles of foreign manufacture, such as silk and woollen cloths, carpets and even ornaments and jewels and various other things. They are not, however, better than similar articles of Indian manufacture. Imported silk or woollen goods are neither so genuine nor so durable as Indian ones. Imported carpets are positively bad and are very inferior stuff. Imported golden ornaments have little or no genuine gold or are at best an eight or ten carat alloy, having practically no intrinsic value. There has been a craze for foreign jewellery even! A few years ago counterfeit diamonds and pearls, emeralds and rubies, amethysts and moon stones set in gilt brass, were publicly sold by thousands in Calcutta and elsewhere. These were the so-called jewels imported from foreign countries which probably had no jewels of their own to sell but could only manufacture inferior imitations for the market.

From the above it will appear that some articles are endured and even liked, not always because they have any qualitative excellence but because they have been introduced into the Indian market to such an extent that people in general cannot help becoming more familiar with them than with similar articles of much superior quality of Indian manufacture.

There can be no definite standard of either beauty or quality of anything for which there may be a universal liking or appreciation. It is therefore necessary to have a wide range in the quality and form of commodities. But all such discretion should be based on artistic lines as far as possible. A good deal of the success of industrial products is ensured by the proper choice and selection of their forms. In every article there are two things on which depend its success or failure in the market. They are, first, form, and second, quality. The appearance of a thing goes a very long way to determine its consumption. The very first thing that one invariably thinks about at the time of purchasing a thing is its appearance or form. The question of genuineness, quality or cheapness comes next. Very few people would like to use or have anything, even of very superior quality, having a repulsive appearance. But if the form or finish of the article is attractive, there is every likelihood of its consumption in spite of its qualitative poverty. Until recently almost all the mill-made *dhoties* and *sarees* used in Bengal and other places came from Manchester and other places. The local handloom industry was carried on on a very small scale. But the prosperity and extension of the foreign mill-trade greatly depended upon the productions of the domestic handlooms, for the mechanical industry merely copied and reproduced spurious and inferior imitations of the finer and more beautiful things manufactured by sensitive handlooms. This is one of the accomplishments of the handicraft which will never be either compensated for or substituted by mechanical industry. Craftsmanship has the advantage of being always creative, whereas machine industry has merely a reproductive significance. The borders of *dhoties* and *sarees* manufactured in handlooms in Dacca, Shantipur, Farasdanga (French Chandernagore) and other places in Bengal were traced on tracing cloth and painted and sent over to

Europe to be copied on power loom *dhoties* and *sarees*; and although they turned out articles inferior to the hand-loom-made cloths, yet they had a very extensive sale, chiefly for the borders of the cloths. Cheapness is of course greatly responsible for the sale of an article. But cheapness too has no definite standard; it fluctuates according to the resources of the buyer. If one has money enough to buy a thing for which he has a liking, he thinks it cheap, but if he does not happen to have sufficient money to afford to buy it, he is likely to think it dear. We may all want cheap things, but we seldom like them. It is our economic difficulty which makes us think of cheapness, and not because we have a likeness for cheap articles. No cheap or underpriced thing can be really good. The popular demand for cheapness necessarily introduces inferior and spurious articles into the market. Most of us like silk but very few of us can afford to have it. But the economic difficulty could not restrain the popular desire of having it, if possible, cheap. This naturally led to the introduction of fraudulent substitutes. Recently a new kind of summer wear, known as *kossi* silk, has appeared in the Indian market. This cloth has not a single fibre of silk. It is nothing but mercerised cotton imported either from Europe or America, but it has the *appearance* of silk. It is too cheap to be silk, and too dear for cotton. Every one who buys it knows full well that it is *not* silk and yet he buys it presumably because it *looks* like silk. In this case it is not the material but its appearance which attracts and satisfies the buyer.

Sometimes it is also found that if one gets a strong liking for a certain thing, he does not always mind paying a high price for it, even at the cost of some inconvenience. When mill-made Indian *dhoties* and *sarees* first appeared in the market, they were crude enough and had all the defects that the products of first attempts are liable to have. They had then very little or no chance of success in competing with European cloth. But now they have gradually improved and their consumption is daily increasing and it is but a question of time only when they will gain the monopoly so long enjoyed by cloths of foreign manufacture. The prices of *dhoties* have gone up. In 1909 a pair of *swadeshi* mill-made *dhoti* in Bengal cost Rs. 2 or Rs. 2-2 but now it

costs at least Rs. 2-8 or Rs. 2-10 (the quality of the cloth has of course improved considerably). But people do not mind it, for they are getting things after their liking. This is due not merely because the things are worthy of use only, but chiefly because a certain amount of artistic understanding has been employed in their manufacture.

A very similar thing may be said of woollen goods of Indian manufacture, particularly in the Punjab. Handloom-made *puttoos* were the products of indigenous industry. Considering their excellent quality, they were cheaper than any other woollen cloth, either of Indian or of European manufacture. But they had little range in varieties and still less attention was paid to an artistic treatment in their production. The *puttoo* industry has practically collapsed now, for it was not given a fair chance of competing on proper lines with other warm cloths in the market. Its patterns were not improved and its manufacture was not run on lines that would have met with the approval and requirements of the public. But this very industry has now taken a new form and suggests possibilities of development beyond anything hoped for so long. The very materials with which *puttoos* were made, are now being utilised with considerable success, in the production of cloths of various kinds after the patterns of European tweeds. This success is entirely due to two main reasons. First, because they are being manufactured after the form and patterns for which there is a general liking, and secondly, because they are, although dearer than the *puttoos* of old, cheaper and better in quality than similar European cloths.

It is not possible to multiply examples in the short compass of this paper, but I hope it has become clear that in every industry a certain amount of artistic understanding is essential for its existence and development. The selection of this artistic element and application should be based on proper lines, as far as possible. Mistakes in this direction would be fatal, both from the moral, material and industrial standpoint. In Indian industries the elements of Indian art should be largely, if not exclusively, adopted. It is in the industrial arts the utilitarian aspect of art is directly cultivated. If Indian art finds no expression in Indian industries,

the former loses its ground of practical and direct utility, and the latter its fulness of development. Industries without artistic elements have no being. In every industry there must be some artistic elements, and if in industries, Indian art is not given full play, the elements of foreign art are sure to creep in in the manufacture of Indian commodities. This would result, as has already been the case in some Indian indigenous industries, in the production of hybrids of art and industry, which are not at all actuated by a common impulse. The metal industry of Benares and Murshidabad; the carpet industry of Kashmir, Mirzapur and Amritsar; the gold thread industry of Delhi, Agra and Lucknow; the wood work of Kashmir and the Punjab; the pottery of Multan; the cotton printing industry of Lahore, Amritsar and Delhi; and various other industries of different places have miserably deteriorated simply for the lack of correct artistic understanding and application. This is not a question of mere physical deterioration; the moral deterioration is still greater, still more deplorable. It means a deliberate insult to art and the denial of the regard and respect due to art. I cannot express what I felt when I saw at Benares a brass image of Mahadeva forming the base of a candle stick; a statuette of Kali forming the chief decoration of an ash tray; Brahma, Vishnu, Lakshmi and a number of other gods and goddesses of the Hindus, engraved, out of proportion and form, on tea trays, flower pots and kettles; a carpet woven in Kashmir after a European pattern; a hybrid wood carving in Lahore; an imitation of a European water jug in Multan, painted with all sorts of bilious colours; *jhuta* (spurious) gold thread work in Delhi; a *namabali* (a piece of cloth having the name of either Rama, Krishna or Hari printed all over it) printed in Germany at Muttra; a German chromo-lithographic representation of Jagannath in Puri (where original paintings of the same subject could be had for one or two pice!)

The wilful neglect of a thing is much more deplorable than its entire absence. Had we lacked in artistic resources, it would have been quite a different thing altogether; but to overlook the vast and glorious treasure we possess, to wilfully prevent the possibility of their revival by application to industries, to corrupt the

national ideals of art by immoral and spurious imitations, is almost criminal. Indian design is as rich as it is inexhaustible. No other country can boast of so many variations of inventive beauty. If we could utilise even only a few artistic resources in the manufacture of commodities of utility, if we could only wed Indian industries to Indian art, the proper artistic understanding would be gradually restored and bad and indiscreet taste would gradually vanish and would lead to a new vista of industrial and artistic promise and development. It would be a revelation of the stirring of a new life full of possibilities which now lie hidden in the gloom of uncertainty and stagnation. It would re-establish all our arts and industries on a surer and nobler basis, a basis that will endure and stand firm to hold and support its own.

It is very often said that art is not for all; its utility is also questioned. Art of course is meant for the cultured and intelligent, to begin with. But we have to increase the number of these men, for the welfare and advancement of a nation depends entirely on this development. Art is one of the instruments that can accomplish this. Art is meant for all, only if all desire to have it. It is not an occult mystery; it has no undecipherable enigmas. Its door is open—open to welcome all. But after all it depends on the different individuals to pass through it. The entrance will have to be made by an effort. A stranger's foot may stumble over the doorway; but if he steps in he will be led into a hall, spacious and grand, and full of comfort and joy and delight unknown to him.

Art is not futile. I repeat, it is meant for use and its complete utility is in life, individual personal or national. Art is concerned with beauty. We love beautiful things, beautiful emotions. Our love for the former is based upon the material objects around us and for our use. Industry produces these articles, and if it is actuated by an artistic feeling, it fulfils its mission. True industry has no escape from art, just as art has no escape from life. And the best industrial products are those which give expression to aesthetic treatments, for their purpose is not merely to produce things of utility but also to embellish or otherwise decorate even the ordinary objects of our lives and make us feel some of the delights that art seeks to vindicate.

CAN A STATE SELL ITS CITIZENS

REUETER informed us some time ago that France intended giving away some of her possessions to England, and that the proposed change was explained by the French Ministers to be a rearrangement of territory not disadvantageous to France. We have not heard of any further progress of this affair: in all probability, the matter is under consideration.

Slave trade has been abolished, but apparently citizen-trade is not wrong in the opinion of Ministers of Governments. What, however, does the citizen think of this matter? A Government can sell land, but it certainly cannot bargain for the sale of the citizens of one of its towns, in exchange, no doubt, not for money, but for a different parcel of land and its inhabitants. If territories change hands by the vicissitudes of war or consequent treaties, the change of citizenship is not a bargain, but it is forced by *vis major*, or the will of God. There may have been had statesmanship, undetected corruption, bad generalship, or bad diplomacy, but it is not an infringement of the elementary rights of citizenship. But without the *vis major*, of a war or rebellion, or other such justifying overpowering cause, no State can desert the post of Government in any area and sell the citizens therein to another State, whatever may be the friendship or other bond between the two Governments, and whatever territorial or other advantages may accrue therefrom to the rest of the State. The right of a town or province to remain within the State to which it belonged, the right of the citizens of a town or province to remain within the Nation in which they were born, and to hand over their posterity to the protection of the same State and Nation, are a more important principle than that of the general advantage as conceived in the transitory opinion of Ministers in office; and such primary and paramount rights cannot be weighed against any compensation offered by another State to the Nation from whom these unfortunate people are to be cut off.

It is not merely a question of traditions

of French greatness or the losing of the vestiges of ancient empire, or the memory of any great French citizens, that has to be overcome in an adjustment of territories between France and England at a time of peace. It is a well-known trick of advocacy to raise up superable difficulties to gain a point and ignore the insuperable ones. The real objection is that France is not a despot owning lands and serfs, which she can sell for so much per acre, or exchange for so many acres of British soil with so many tenants thereon. The French Republic is a state composed of free and equal citizens, every one of whom is a part of the Government. France does not have a gradation of citizenship. No part of the French Republic is without status or voice in Government, merely to be governed. France's political philosophy is against the idea of the ownership of territory or of subject races, but her Government is, according to her national philosophy, based on the consent of her citizens. How then can a majority of the Chamber of Deputies sell a town or confiscate the citizenship of French citizens in any Province or Town, and make them a subject race of another Government, with inferior rights of citizenship?

Will the affairs of the free French Republic be governed by antiquated real-property-principles of despotic Governments? Even if publicists quote international law or precedents for such acts, they cannot have force in the French Republic, which has a political philosophy quite apart from that of Princes, and whose mission in the world is liberty, equality and fraternity.

Suppose the citizens of the territories proposed to be ceded refused to be transferred, would it be a revolt? No morality or law but brute force must then decide the issue. Can such a state of things be lawfully created for any body of free men by their own Government, whom they loyally and affectionately look up to, and of which they are and have a right to expect to continue always to be a part? It may be that the territory may be too small, or

that its citizens may not raise a revolt, as it certainly would not be wise for them to do, but that cannot alter the principle. If to remain in the Fatherland is not a birth-right of citizens born therein, it must be right to cede half of France to England or Turkey, in commercial exchange for Egypt or a part of Africa or any other valuable country. Is French India more saleable than other parts of the French Republic?

Look at it even from the sale-of-land point of view. Supposing the citizens were obdurate, who would bear the cost of persuasion or blood-shed, the vendor, or the vendee? Would the vendor France undertake to kill a certain number of her citizens if necessary, in case her sons

refused to go in adoption, and fought to remain with their natural mother, as Ulster is threatening to fight if necessary to maintain her union with Great Britain; and then hand over peaceful possession to the friendly vendee? Or would she leave that bad business to the buyer, saying, "Caveat emptor"?

Is not the whole affair unbecoming nonsense? There can be no barter of souls or citizens in a time of peace; the State and the Country are the Father and the Mother of the Citizens; and the Citizens of the French Republic wherever they may be are free men and children of the Republic.

C. R.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

A Description of the Imperial Bacteriological Laboratory, Muktesar; its Works and Products: by Major Holmes, Imperial Bacteriologist.

The first thing that rivets the attention of a traveling bacteriologist in Paris is the Pasteur Institute—a monument of the triumph of science in the nineteenth century. The bronze statue of the boy and the rabid dog that bit him adorns the grounds at the entrance to the Institute and takes one back to a period twenty nine years ago when Pasteur had the moral courage to inject the rabies virus into the human constitution in spite of opposition and ridicule. The result was so convincing that in the following year (1886) the Paris Institute was founded by an admiring and grateful public who were convinced that here was a man on whom they could rely. Twenty years of the best portion of his life he had already spent in successfully combating the silk-worm disease and anthrax, saving thereby millions of pounds annually. An institution started by such a man was sure to receive public encouragement. For besides saving the lives of thousands annually, does it not turn out savants like Roux and Metchnikoff from among their own people? What a sad contrast one finds on looking at our own institutions in this country started on similar lines! We have been presented with a copy of "A Description of the Imperial Bacteriological Laboratory, Muktesar: its Works and Products" written by Major Holmes, Imperial Bacteriologist. More than half the bulk of the book is taken up by such important items as the diagrams of the splendid buildings and their different views, the Inspection Bungalow, the clerk's office and the head clerk's office, club and tennis court, and photographs of the Imperial Bacteriologist and his assistants, but no attempt has been

made to show what claims to immortality the gentlemen photographed have established; or the amount of work done in these well-equipped laboratories with its force of 29 officials, 10 dressers, 26 menials, 10 laboratory bearers, 2 packers and carpenters and 350 coolies and cattlemen!

This laboratory alone ought to supply the needs of whole India when we compare the volume of serum and vaccines prepared at much smaller state-board Bacteriological Laboratories of the United States with much smaller staff and less expenditure. The state-board Bacteriological Laboratory of Massachusetts, for instance, prepared in 1911, with Dr. Theobald Smith of Harvard Medical School as Director, two assistant Bacteriologists, three laboratory assistants, and three labourers, 147,454 c.c. (1,000 units each) of Diphtheria antitoxin and 77,187 doses of smallpox vaccines, besides making a routine bacteriological examination of specimens sent in large numbers from all over the state of Massachusetts, and manufacturing other serums and vaccines.

The most prevalent cattle plague that creates havoc in farms is Rinderpest. It desolates cowsheds, hinders agriculture and stops milk supply. Any cheap method of preventing this dire disease will certainly be welcome by farmers and cattle-owners. If the cost of a dose of preventive or curative serum be, as the report says, two annas only, there is not such a fool among the farmers as will not avail himself of such a cheap method of saving his valuable stock.

We note the remark of the author about the prejudices and feelings of the majority of native farmers that present many difficulties in dealing with infective diseases of animals in India, but we should be pleased to know what steps have been taken by the authorities in removing the prejudices and trying to popularise the use of serums and

vaccines as is done in most of the civilised countries to-day.

No wonder that the illiterate and poor farmers would show signs of prejudice when the author himself admits that a small percentage of death occurs due to vaccination of living vaccines.

The report deals with a short history of the laboratory. A small beginning was made in 1890 by Dr. Singard in Poona, but as he found that "the climate of the plains rendered laboratory research work extremely difficult and was also little suitable for the manufacture and preservation of vaccines and serums, it was decided to remove the laboratory to a suitable site in the Hills" and Muktesar or Motesar, 13 miles south-east of Almora, was selected for this purpose. We doubt whether climatic difficulty stands in the way of manufacturing and preserving vaccines in the plains.

Antitoxins and vaccines are extensively prepared and preserved in the 'plains'. The largest bacteriological laboratories in the world, those of H. K. Mulford and Co. of Philadelphia, Pa, and Parke, Davis & Co. of Detroit, Michigan—are situated on plains and the antitoxins, vaccines, etc., are manufactured in spite of the extreme climatic variations, ranging from -20°F to 114°F . Besides there are many state Bacteriological Laboratories in the United States where antitoxins, vaccines (not excluding anti-rabic vaccines) are prepared, preserved and distributed *free of charge* to the public under much worse climatic conditions than those of Calcutta. Climatic difficulties can be easily overcome as they are done in other civilised countries.

Again we notice in the report that officers are sent to this out-of-the-way station (Muktesar) to receive a course of instruction. In five years fifteen officers got that course, of whom one only is an Indian. We doubt not if a serum and vaccine laboratory be established in Calcutta in connection with the proposed Tropical Disease Institute, it will be more popular, attracting the best products of our universities for research and manufacturing works, and ere long, we shall be proud of a Pasteur, Roux, or Metchnikoff among us.

In page 36 of the report in detailing the method of injecting Black leg vaccine we notice the direction of washing the site of injection with an antiseptic solution, but we do not see how the asepsis is maintained if the finger of the vaccinator is placed on the mouth of the needle of the "Automatic Pillule Injector" which is also not directed to be sterilised before injection. The author will undoubtedly find the Automatic Vaccine Injector, manufactured by the H. K. Mulford Co., much more convenient, to sterilize and handle.

Prior to the discovery of *Bacillus Mallei* as the specific cause of Glanders by the Loeffler and schütz in 1882, it is true that the diagnosis rested entirely upon clinical observations. Since then more tests and methods have revealed themselves than any other infectious diseases of animals as follows :

1. Clinical diagnosis.
2. Subcutaneous Mallein test.
3. Cutaneous Mallein test.
4. Ophthalmic Test.
5. Microscopic.
6. Cultural.
7. Animal inoculation test.
8. Opsonin, Conglutination or Precipitation test.
9. Agglutination test.
10. Complement fixation test.

From personal experiences the writer had of a number of commercial laboratories abroad the Ophthalmic test seems to be the general practice of the present day. The Ophthalmic test not only meets all the requirements of simplicity and reliability, but also has been recommended by the American veteri-

nary Medical Association to be recognized by the United States Federal authorities.

We would like to know why the above tests are not adopted in the Mukteswar Laboratory instead of the unreliable Subcutaneous Mallein test.

There is no doubt, however, that they are doing a great deal of work at Muktesar, for more than fifty publications have appeared from time to time embodying the results of researches on a variety of subjects. The book is neatly bound and printed and deserves the attention of bacteriologists and veterinary practitioners. We could hope that such laboratories were established within the easy reach of the public in large cities like Calcutta, and a large number of veterinary officers are appointed to take charge of certain sections of the country to demonstrate to the farmers the advantages of serums and vaccines and distributing the same free of cost. Then alone could one expect a change and the stock of India be saved from degeneration.

PREMANANDA DAS, PH.C. M.S., (Michigan).
Bacteriologist, (Harvard).

THE OLD AND THE NEW.

The tide has turned again and Islam is re-instated before Europe, both in character and political prestige. Even the press is at last forced to acknowledge that whatever pains and penalties may have been endured in times of stress under Ottoman rule, the reign of the Turk is acclaimed on all sides to be far preferable to the tyranny of the Balkan allies; and whatever excesses he may have committed under provocation of war and rebellion, they are all eclipsed by the unspeakable horrors, the hellish cruelties, perpetrated by the troops of the Allies. From Jew and Gentile alike, we have abundant testimony of kindness and tolerance extended by the Turk, while the well-founded dread of persecution and ill-usage at the hands of their supplanters is summed up by a French Sister of the poor, stationed at Constantinople: "We pray to God every day that he will leave us under the Moslem domination; what would become of us if the others came here?"

Comparative history constrains us to believe that the annals of Christianity are more bloodstained than those of any other religion. Even today we find the Orthodox Greeks pillaging and massacring Roman Catholics, and forcing baptism on Turkish prisoners before they torture them to death—a strange contrast to the Turks and Arabs who called forth surprise no less than unstinted admiration from Mr. Alan Ostler for the "unaccountable kindness" with which they fed, housed, and cared for their Italian prisoners in Tripoli, "almost within sight of that mosque in which the bound and mutilated bodies of 400 Arab women and children had been discovered." (THE ARABS IN TRIPOLI by Alan Ostler, with illustrations by H. Seppings Wright. 10-6 net. John Murray. London.)

Yet while admitting that there are grounds for such as describe the late wars in Africa and the Balkans as the Cross against the Crescent, it is no less true that the term Christian applies far more accurately, far more vitally, to a social and political structure than to a religious belief. A Christian in the ordinary meaning of the word today, is one born into a particular set of ideas concerning government, property, social customs; marriage, dress, and the like. A set of ideas which has grown up around and is synonymous with European civilisation. It does not necessarily betoken adherence to a Christian church, or belief in a single article of the common

creed. The contempt of, let us say, the average Englishman for those whom he designates "heathen" has nothing to do with religious conviction. It is based on a totally different appraisal of the essential things in life—time, money, occupation, differing modes of dress, of feeding, of amusement: and there would not be any less misunderstanding, any preferred welcome, however fervent conversion to the Christian faith might be. European, i.e., Christian civilisation, while owing much to an imperial church, is entirely uninformed by the inspiration of Jesus. Mohammedanism, on the contrary, being essentially a practical religion, has impressed itself intimately on the character of both people and state.

The question which arises from a perusal of the book before us is that of the relative value of the two civilisations. The sin of Turkey in Europe, of the Arabs in Africa, is that they are not civilised in the European sense of the word at all, and are therefore treated as being outside the claims of ordinary justice and common humanity. There was no aid from England—from Europe, for the Arab women and children starved while their men were fighting. Mr. Ostler puts the case eloquently:

"If Turkey had made war on Italy, if Italian peasant women and children were starving through the countryside, not daring to venture near their homes because they knew that women and children would be caught and bound and tortured, as Arab women and children were caught and bound and tortured by Italian troops—why, then, I fancy that not only unofficial charity would come lavishly to their rescue, but even cautious statesmanship would venture on a protest... But the Arab destitute go naked in the sand wastes, and they die there of hunger, because it is the duty of a Christian Power to spread civilised blessings in the desert."

We recall a letter from another Englishman, Mr. Dixon Johnson, who writing to the "Yorkshire Post" said: "Musalmen cannot understand the pharisaical doctrine that, because a State is not what Europe is pleased to consider progressive, therefore that State forfeits all right to an independent existence, and that to prepare the way for a particular brand of civilisation the wretched inhabitants must either renounce their liberty or suffer the worst horrors of war waged with the greatest cruelty. There are very many who doubt whether the new brand of civilisation, even if it could be obtained without loss of liberty, without the slaughter, the burning of villages, and destruction of crops, is worth exchanging for the old."

Surely these Islamic States—these remnants of old world civilisation, with their clean, outdoor simplicity of life, their sense of chivalry, their intense love of freedom, have a purpose, a value today, which industrial Europe, with its squalid poverty, its drunkenness and immorality, its artificial luxury and pampered vice, cannot give and apparently has lost the power to appreciate.

Mr. Ostler tells us that his book "is simply an attempt to give a picture of a strange people amongst whom I have lived for some time." This he has done with complete success, and we thank him heartily for the opportunity he has given us to ride with him on those desert highways "fashioned by the appetites of the beasts of burden, browsing as they go," telling the tale of a "people whose travel is never hurried, who have no need for the hard, straight, rapid path of European commerce." We breathe again the pure, keen air of the desert, are soothed with the sense of great flat spaces, with the sweep of the unhidden heaven above us, as we watch at dawn "the rising sun draw ghostly mists up from the water-

ed valleys shrouding the mountains as in a delicate curtain," or at sunset—"a fairy region of soft gold and rose and water green, whose colours shift and melt into one another, till the desert seems no longer solid earth, but filmy and ethereal, like a gauzy veil of many hues." Or again we are back in a "pleasant habitable land with groves and thickets, meadows blue and white with wild crocus: deep gullies and channels sheltering silvery thread-like rivulets: and little farms where ploughing was toward." Or it may be we are in camp, being feasted with sweetmeats and coffee in the tents of hospitable Turk—"the most gracious host in all the world—" or Arab, or out in the market-place watching "a little cloud of" horsemen galloping hard, and at their head Sheikh Barouni, deputy in Stamboul, and war-lord of the mountain Arabs. Two days before he was Barouni Bey, in neat frock-coat and formal high tarbush. To-day Sheikh Barouni, he flaunted the battle gear of the desert warrior, with snowy burnoose floating wide over the green and gold of his kaftan. His saddle glowed with scarlet and silver, and his bridle was broad with blood-red fringes. He carried a carbine, and at his waist there hung a bull's hide quirt."

Mr. Ostler has the gift of vivid and poetical description, and we are grateful to him that he has chosen the characteristic sketches of Mr. Seppings Wright to illustrate his book, rather than relying on the now hackneyed camera.

And what is to be the end? Is the Crescent still to hold its own, or are we to share the impassioned lament of Pierre Loti?

"Islam! Islam, which nevertheless bears millions of men who are prepared to defend it unto death, Islam alas, is dying out like a great sun near the hour of evening. . . with it will pass away also meditation, dreams and prayer; on our earth soon too small, all trembling to-day with the stirring of men who enslave electricity, hammer steel, and get drunk on spirits, there is no more room for contemplative and tender-hearted nations who drink only water from the springs and place their hopes in God."

Is this to be the appointed doom? Who can say!

Mr. Ostler had crossed the frontier, and seeing his young interpreter look back across the desert towards Tripoli, he asked him, "What do you think will be the end of it all over there?"

The Spahi smiled quietly, looking down at the host of his untamed brothers marching by their camels.

"No end, Monsieur," he answered. "Only war; always war."

HILDA M. HOWSIN.

SANSKRIT.

The Namalinganusasana (Amarakosha) of Amarasingha with the commentary (Amarakoshodghatana) of Kshirasvamin, edited with critical Notes, an essay on the time of Amarasingha and Kshirasvamin, a list of works and authors quoted, glossary of words, etc., etc., by Krishnaji Govinda Oka, Late Sanskrit Teacher, D. E. S., Poona, 1913. Price Rs. 3-8.

Amarasingha, the celebrated lexicographer in Sanskrit is specially fortunate to see a number of commentaries upon his work, named नामलिङ्गानुशासन or अमर-कोश as is generally known, by not less than thirty-five authors, among whom Kshirasvamin is one of those who claim to stand foremost. अमरकोशोद्घाटन the commentary by Kshirasvamin was known to all, but it is for the first time that we see it completely in print, and our sincere thanks are due to the editor, Mr. Oka,

who has been pleased to make it easily accessible to Sanskrit students. It is evident from what one sees in the present edition that Mr. Oka has taken great pains in his noble undertaking and we have no hesitation in saying that the work reflects great credit upon its editor, although, in our opinion, it cannot be regarded as a critical one.

In his introduction Mr. Oka writes that Kshirasvamin appears to have been a native of Central India, for he uses the words प्राच्य (eastern), प्रतीच्य (western) उदीच्य (northern), etc. But it does not necessarily follow from using those words that he must be so. A प्राच्य or प्रतीच्य himself may use the respective words while required to present the views of his own school, and this fact is well-known in Sanskrit works.

We also do not know why the words mentioned by Khirasvamin as देशी which are found in Hindi or northern dialects should point to Mr. Oka's conclusion. Had the editor given us a list of such words we would accept it very gladly. The other reasons offered by him as proofs thereof are also very weak.

Mr. Oka's words on Amarasingha's strongly leaning towards Sankhya Philosophy as well as on the चन्द्राभवसूत theory (preface p. 8) seem to us so superficial that they hardly deserve any special criticism. Some schools may reject a theory, but a lexicographer is not thereby bound that he should exclude from his work the words which are in use in a particular school or theory that is refuted by some one.

The editor says that the present edition of the work under review has been prepared by him from not less than six manuscripts marked and described in the preface, but in showing the variants which appear very rare, he has not noted the particular MS. in which they are found.

Mr. Oka promised (preface p. 3) to notice the works of Kshirasvamin in the Notes, but he could not keep his words. We think at least one work of him deserves here special mention. Devarajayajvan, the well-known commentator on the Vedic निचक्षुः says in the forewords of his work that Kshirasvamin is one of those who wrote their commentaries on the book before him,* and we have not the least hesitation, from internal evidences, to identify him with the author of अमरकोशोद्घाटन. We are not yet fortunate enough to see the above commentary on the निचक्षुः by Kshirasvamin, but as Devarajayajvan quotes him frequently in his commentary we can gather some fragments of it. And the following lines given side by side from both the works will support the identification referred to:—

Commentary on निचक्षुः

1 पृथुना राज्ञा अवतारिता पृथीति क्षीरखानी (p. 12)†

* "क्षीरखान्मन्तापरवर्गादिकृता निचक्षुःवाक्याम्"—

निचक्षुः (निचक्षुः) Vol. I. (Asiatic Society, Bengal).

† We may observe here that following the vedic texts as well as the Nirukta of Yaska the author might give a better explanation of the word पृथी.

- 2 या अक्षुवते आया इति क्षीरखानी (p. 40)
- 3 (हरितः) हरन्त्याभिः इति क्षीरखानी (p. 42)
- 4 क्षयते सूर्यचारिष क्षपा इति क्षीरखानी (p. 43)
- 5 तुदति तोयम् इति क्षीरखानी (p. 123)
- 6 क्षीरखानीति ग्रचति ग्रची, ग्रच ग्रच गती (p. 170)
- 7 (रमं) रमते अक्षिन् रमन् इति क्षीरखानी (p. 223)
- 8 (कुलिषः) क्षीरखानी-कुष ग्रम् उपपदे स्यते: ..पृथोद-
रादित्याद अकारोपकारः (4.289)
- 9 क्षुधं खाति क्षुक्षक इति क्षीरखानी (p. 298)
- 10 (अद्भुतं) अदित्याद्यर्थेऽप्ययम् इति क्षीरखानी (p. 305)
- 11 (विपश्चित्) विपश्चित्तयते इति क्षीरखानी *

1

Commentary on अमरकोष (अमरकोशोद्घाटन)

- 1 प्रथते पृथुनावतारिता वा पृथीवी (p. 46)
- 2 अक्षुते आया (p. 15)
- 3 हरन्त्याभया हरित् (Ibid)
- 4 क्षयते क्षपा (p. 20)
- 5 तुदति तीति वा तोयम् (p. 40)
- 6 ग्रचते ग्रची, ग्रच ग्रच गती (p. 10)
- 7 रमन्ते ऽक्षिन् रमन् (p. 155)
- 8 कुलिषः पर्वतात् स्यति (p. 10)
- 9 (क्षुक्षकः) क्षुधं खाति क्षुक्षकः तुक्षत्वात् (p. 160)
- 10 (अद्भुतं) आक्षय्यार्थेऽप्ययम् (p. 34)
- 11 विपश्चित्तयते विपश्चित् (p. 113)

Undoubtedly Kshirasvamin's commentary is a very good one. But sometimes the derivations of certain words given by him seem to us very far-fetched and fanciful. Take for instance the word हावा (p. 164). Our commentator goes to derive it thus:—"हावाति वृक्षा-
मनयेति हाव, हावति विलिखत्यत्र वा". But, truly speaking, the word itself is not a Sanskrit one. It is a देशी word. And in such cases to attempt to find out Sanskrit derivation is rather misleading, the author himself saying (p. 33) that there are no roots or stems (प्रकृति) and affixes (प्रत्यय) in Deshi words. As to the Deshi-origin of the word we may quote the following lines from Vamana's Kavyalankarasutravritti (V. 1. 13):—

"अतिप्रयुक्तं देशभाषापदम् ॥

अतीव कविभिः प्रयुक्तं देशभाषापदं प्रयोगम् ।

यथा 'बोधिविद्वन्निचक्षुः न हावान्' (Magha, X. 21.)

इत्यत्र हा वे ति देशभाषापदम् ।"

Let us take another word. बोधिवृक्ष (p. 56) is one of the synonyms for अक्षु tree, and it is very clear to all that the tree is so called because the Buddha attained his Buddhahood under it. Our commentator, however, says here: बोधिवृक्षो बोधिवृक्षाक्षः सन्धी-

* This derivation is better than that in the Amarakoshodghatam.

पकारित्वात् ।” On the authority of Dhanvantari बोधिसूक्त is another name for अश्वत्थ (अश्वत्था...etc.). But what the origin of the explanation (सर्वीपकारित्वात्) given by him is, we do not understand. Evidently it is a mere play of imagination without any basis.

The words अश्वत्थ or अश्वत्थक standing for अश्वत्थ or अश्वत्थक are found in use even in Vedic texts and there is not a shadow of doubt that the former have derived their present forms from the latter undergoing some change according to the *Prakritic* rules of Philology, as आर्द्र becomes अश्वत्थ, भद्र भक्ष, etc. Kshirasvamin, however, derives them in both the commentaries upon Amara-kosha and Nighantu (p. 294) saying (अश्वत्थकः) अश्वत्थं वाति अश्वत्थः तु अश्वत्थात्”.

In many cases Kshirasvamin's explanations appear to be very obscure. As for example we may take the word मांस. He derives it thus : “अन्यते मांसम्” (p. 102). Nobody, of course but he, can comprehend what he means by saying so. He cites here the views of नैषधकृत writing “मांसं भक्षयित्वा मुञ्चति नैषधकः. But this line is not to be found in the Nirukta in its present form published either at Calcutta or Bombay. On the other hand, had the commentator followed here Yaska he could certainly give us better interpretation of the word. Commenting upon it the great Vedic philologist says : “मांसं माननं वा, य एव हि मान्यो भवति तदर्थमेतत् संज्ञियते। मानसं वा, सुमनसा हि तदुपादीयते (See “एतद् परममन्नायं यन्मांसमिति श्रुतिः”).

As we have stated above, Kshirasvamin was also a famous commentator of the Vedic Nighantu, and so it goes without saying that he was well-acquainted with Yaska's Nirukta ; one may, therefore, naturally expect to see in his work the peculiar and at the same time very interesting significance given by Yaska of some particular words, such as आदित्य (the sun), हरित् (sunshine), etc. But unfortunately he could not do so.

In illustrating the word दालदल (poison) Kshirasvamin quotes “अधु तिष्ठति वाचि बोधितां हृदये दालदलं महाविषम्”.* The quotation is from सीन्धरानन्द (not सीन्धरानन्द as said by Mr. Oka), one of the Kavyas by the celebrated poet अश्वघोष. Now it is thus evident that the work referred to was known to our author, but he entirely forgets it when explaining the word शाक्य. He derives it as “अक्षेष्ु जातः” (p. 5), while the author of the *Saundarananda* goes to say (I. 24) :

“माकण्डवप्रतिष्ठां वासं यत्साय चक्रिरे ।

तस्मादिच्छाक्यं शाक्यं भुवि शाक्या इति कृतः ॥”

But Raghunatha Chakravarty, the author of

* It also occurs, as with slight variants in Bhartrihari. It is the second half of a verse, the other half being “वचनेन हरमि वचनं (?) निमित्तं प्रहरमि चेतसा”।

another commentary on the same work, has strictly followed Ashvaghosha and has cited the very verse quoted above.

On p. 93 deriving the word दम्पती and जम्पती Kshirasvamin quotes “दं भार्यति निघञ्ठुः”. But this line or anything like this does not occur in the present form of the Nighantu or the Nirukta as printed in Calcutta or Bombay. The case is the same with several other passages : “आपसव इति नैषधकः” (p. 56), “अयूपः अङ्गि वयत इति नैषधकः (p. 157), “अश्वत्थः अन्यते जलमने नैषधकः (p. 105), “शरथं अयन्ति तदिति नैषधकः (p. 196), etc. Are these citations from any other Nirukta than that by Yaska, or is there some other recension of the same work than what we see in its present form? The editor is silent in this point, which, we assume, has entirely escaped his notice. And it is due to his not verifying the readings.

On p. 46 the reading given by Mr. Oka is “जोति निघञ्ठुः” but it must be corrected as “जोति निघञ्ठुः”, for in the Vedic Nighantu जग्गा and not जग्गा is one of the several synonyms for the earth.

To those who are now deeply absorbed in studying the *Arthashastra* of Kautilya it would be very interesting to see a number of quotations from it in Kshirasvamin's work. He cites also two lines from Vatsyayana, the author of the *Kamasutra*, with whom we are strongly inclined to identify Kautilya. But it appears that Mr. Oka did not verify all these readings. For the two quotations from the *Kamasutra* mentioned above are as follow :—

(1) “वात्स्यायनोऽत एव कूर्चकस्थानि कुरञ्चकमालाशब्द-
त्याह” (p. 66)

(2) यद् वात्स्यायनः कौला उरसि कर्तरी शिरसि विद्या-
कपोलयोः” (p. 217)

But the original readings of them as found in the printed text (Benares) are somewhat different. As regards the first line Vatsyayana's *Kamasutra* reads (iv. 1.7) “कुरञ्चक मालिका,” not “कुरञ्चकमालाशब्दति”. And in the second line is “कौलासुरसि कर्तरी शिरसि विद्यां कपोलायाः” (*Ibid.* II. 7-22). As to the first of them it seems that our author has quoted it from his memory without consulting the original work ; but as regards the second one, he appears to have been quite right, the reading accepted by him being preferable to one in the printed text.

It is very interesting to know that the words कलीरव (a lion) and पिपल (an अश्वत्थ tree well-known in Sanskrit literature) are not, as says our commentator, (pp. 84 and 56), Sanskrit words, but belong to *Deshi* stock. उट in उटज (a cottage) is also, according to him, a *Deshi* word which means ‘a leaf’. There are many other words of this kind, and one may naturally expect from the editor, to have a complete list of them appended to the work, but he has not done it.

The printing is tolerable.

ENGLISH.

I. Truth: by Paramhansa Soham Swami. The Hermitage, Post Office Bhawali, District Naini Tal. Price Rs. 1-8-0. 1913.

Soham Swami is the name adopted by Professor Shyamakanta Banerjee, the renowned tiger-tamer. The boldness of his enterprise in the field of literature is comparable with his daring exploits in the circus ring. He begins the book with the confident assertion: "Truth have I realised, so truth shall tell, to free thy mind from superstitious spell", and he proceeds to expose the irrationality of the belief in a Personal God, in rituals, cults, pernicious customs and superstitions, which obstruct our vision and conceal the truth, ending with instructions on concentration of the mind and the joy, and blessedness of Samadhi. The author's freedom from cant and convention is refreshing. The Sannyasis of India have ever been a silent race, but our learned Swami wants to make the whole world share the fruits of his knowledge. He has adopted the metrical garb, because Sanskrit philosophy has always been taught in verse, and a foreign language, owing to "the pressure laid upon him by many of his European admirers and acquaintances." The photograph of the learned Swami shows him to be a strong, healthy and handsome man, well-dressed and well-groomed. The book will not of course be judged by the quality of its versification, but by the lessons it preaches, and to minds philosophically disposed it will certainly be welcome.

II. Here are Ladies: by James Stephens. Macmillan & Co., 1913. Empire Library.

It is difficult to characterise the book—it is a medley of so many things. It is not a novel, or a collection of short stories, though it is composed of several short pieces. The author takes a particular incident out of the daily life of a man or woman, and goes on to reconstruct his or her entire personality, in a few telling, humorous strokes, out of that slender basis. His observations range on all sorts of topics from tobacco to polar expedition, but the relations between the sexes in married life come in for the largest number of wise reflections. Evidently he has seen and thought much, and has the gift of a pungent style. The last piece, 'There is a tavern in the town,' is in imitation of Oliver Wendell Holmes, and here and there he rises to the level of his master.

III. Behind the Scenes in the Schoolroom: by Florence Montgomery. Macmillan & Co. 1913. Empire Library.

We turn with a welcome sigh of relief from the deluge of sensational and realistic stories to this wholesome, clean, instructive, and yet interesting and entertaining piece of work. The authoress possesses intimate knowledge of and sympathy with child-life, and it is with almost a maternal care that she unfolds the budding life of two little girls of divergent temperaments. There are many things to learn in her delineation of child-psychology, and yet she is never didactic and always practical, and fathers and mothers of families will find useful hints for the practical management and training of children in this book. At the same time the interest of the general reader is well looked after, for the love-episode between the young governess and her mistress's step-son is a beautiful romance and keeps our attention riveted to the end. Incidentally, Indian readers will find from the book how utterly rotten and

unwomanly, without being positively immoral, the life of a society-woman often is in western countries. In educating our women we should learn to avoid these pitfalls, otherwise their education will be like the Dead Sea Apple, and bitterly disappointing in its results.

Jane Austen. By F. W. Cornish. Englishmen of Letters, New Series. Macmillan and Co.

Mr. Cornish's monograph is certainly a lively book, and it must be set down to his deftness that he has manipulated dull materials in an interesting way. To impart buoyancy to a subject which has an inherent tendency to get submerged—to lend wings to pedestrian details—to energise sluggish facts is really a matter for praise. But the first fifty pages give all that is of major importance in Jane Austen's life (1775-1817)—her unconquerable placidity—her extreme limitations—her gentle wit—her utter indifference to the political cataclysms then in full career. A contemporary of Scott, Coleridge, Wordsworth, Byron and Shelley, she remained absolutely deaf to the reverberant thunders which shook the social fabric and whose echoes are heard even to-day. She preserved an invincible attitude of imperturbability in the face of the most terrific storm that has ever swept across the human stage in modern times. She was never stirred. She never got out of her parochial grooves. She stood aloof from the march of great events. She did not move forward and step into history to make channels for her creative energy.

Hence the meagre margin of human interest along which her track lies: hence the thin trivialities with which her novels teem. Mr. Cornish, he it said to his credit, has not comprised his critical acumen by untempered laudation. He always speaks of Jane Austen's merits as a novelist in qualified terms and notes with emphasis the circumscribed canvas on which she has worked. Her books merely glorify men and women of the smallest stature, of the narrowest intellectual range,—and though Scott, Macaulay and Tennyson feel the charm of her characterisation, it seems to the present writer that Thackeray, Hawthorne, George Eliot, Stevenson, Meredith and Hardy will be more and more pervasive as time rolls on by reason of their having flashed the search light into the abysses of human nature. A vivid description of a ball-room—one or two dramatic strokes—a few sudden sparks when flint weds with flint—these will never satisfy the reader nourished on *The Scarlet Letter*, *Romola*, *The Egoist* and *Tess*.

Jane Austen will fail to touch the deeper springs of emotion. And yet according to Mr. Frederic Harrison's dictum that we should celebrate the centenary of a great man's death and not of his birth, to find out the indestructible residuum which Time's winnowing hand cannot affect. Jane Austen who has been raised to rank of the classics ninety-six years after her death (1817) certainly deserves to go unchallenged in the procession of the immortals. That her novels are still read by persons who can sift and discriminate must be frankly admitted. Mr. Augustine Birrell, one of the eminent bookmen who have brought a new ephraim to cleanse the critical vision, says, "It would hardly be safe to name Miss Austen, Miss Bronte and George Eliot as the three greatest women novelists the United Kingdom can boast, and were one to go on and say that the alphabetical order of their names is also the order of merit, it would be necessary to seek police protection and yet surely it is so." (Charlotte Bronte: *Great writers*).

But all the same we doubt if Mr. Cornish's belated

enthusiasm will serve any appreciable purpose—we are afraid the majority will content themselves with reading the present monograph, which contains excellent summaries of *Pride and Prejudice*, *Sense and Sensibility*, *Mansfield Park* and *Emma*—"the nutritive properties of a whole ox neatly packed into a modest canister."—The expositor will supplant the master.

H. L. CHATTERJI.

HINDI.

Chanakya. Printed and Published by the Anglo-Oriental Press, Lucknow. Crown 8vo, pp. 32. Price—*as.* 2.

This is a short biography of the famous prime minister of Chandragupta. The story of his life has been told in the traditional form in which it is accepted as correct by the majority of people. Though there is not much of original research in the work, the result of the researches made heretofore has been knit into an interesting sketch. The get-up is very nice.

Pakvidhi, by Babu Govind Ram, Govt. Telegraph Office, Lahore. Printed at the Bombay Machine Press, Lahore and to be had either of the author or Nagri-Pracharini Co. Ltd., Lahore, or Ramdittamal & Sons, Bookseller, Lahore Darvaza, Lahore. Crown 8vo. pp. 49. Price—*as.* 3.

This is a very useful book for its small price. The ground covered is extensive. The subject of the book, as the name indicated, is the method of preparing various Hindu dishes. Our only suggestion is that the author should have gone into more detail and made the processes a little more clear. The printing and get-up are good.

Vivahapaddhati, by Pandit Sheonath Ahitagni, Printed at the Govind Press, 402 Upper Chitpur Road, Calcutta and to be had at the Imperial Book Depot, Delhi. Royal 16mo. pp. 146. Price—*as.* 8.

In this book the different *Shanti* and *Swasti* mantras used at the time of a Hindu marriage, along with the Shastric procedure, have been correctly transcribed with translations and directions in simple Hindi. The object of the author is to make the pronouncing of these mantras a real thing with the married couple and others concerned, with which view he recommends the learning by heart of the mantras by them before a marriage. Explanations in the shape of short notes have been added at the end of the book. The three sub-sections of the book have been printed in three different inks for the purpose of easy reference.

Manohar Kahanian, by Shreemati Sujata Devi. Printed at the Sudarshan Press, Allahabad and to be had of Shreemati Hemantaku nari Devi Chowdhurani, Lady Superintendent, Victoria Kanya Vidyalaya, Patiala, (Punjab). Crown 8 vo. pp. 100. Price—*as.* 6.

Interesting stories specially suitable to the imagination of small girls have been put in this book. They are, more or less, of the nature of nursery tales and fairy tales. The modern methods of education attach a great training utility and importance to such tales when meant for small children. The stories are illustrated by nice blocks and printed in large types. The book will undoubtedly be a very suitable prize-book for girls who have just begun to read. The get-up leaves nothing to be desired, the title page being nicely decorated.

Lambi Dashi, by Mr. G. P. Srivastava, Gonda City & Co., and available of him. Printed at the Sudar-

shan Press, Allahabad. Crown 8 vo. pp. 131. Price—*as.* 8.

This book has decidedly the merit of making one laugh. There are pages in going through which one has to stop six, seven or even more times to have a hearty laugh. The present social and conventional vices have been lashed and thus evils glaringly pointed out. No doubt there is much wit in the book, but in order to attain perfection in this field of writing and bring it to the level of similar books in other languages, the author requires some more practice. However we must admit that a book like this is, more or less, a novelty in Hindi and if for no other reasons has for this particular reason claims to the special attention of the public. The language is good, but there are a few printing errors here and there. There are altogether six stories, five of which are rather big.

M. S.

GUJARATI.

Sad Vaktu, by Fathechand Kapurchand Lalan, published by Messers. Meghji Hirji & Co., Pydowni, Bombay. Second Edition. Cloth bound. Pp. 164. Price Re. 0-8-0. (1912).

This book is called First Steps for beginners in the art of public speaking. It is written by a well known Jain traveller, writer and speaker, of simple and Spartan habits, who has visited Europe and America a great many times. Having heard famous speakers and orators there, he was struck by the absence in Gujarati of any work, which would help a beginner in that line. He has tried to supply the want. It certainly puts the beginner in the way, and is well worth studying.

Bharat nan Stri Ratno, Vol. III. by Shivprasad Dalpatram Pandit, published by the Society for the Encouragement of Cheap Literature, printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound, pp. 448. Price Re. 0-10-0 (1914).

The present volume is in keeping with the two previous ones, and maintains all the good points of its predecessors. Living women as well as those of other faiths, like the Buddhist and Mahomedan are included, and altogether a readable and informative compilation is the result.

Assistant Collector, by Bhogindra Ratanlal Divatia B. A., published by Maneklal Amberam Doctor, printed at the Sayaji Vijaya Press, Baroda. Thick Card board, pp. 327. Price Re 1-4-0 (1914).

This is an adaptation of Penny's "Inevitable Law." The writer has been able to import into the adaptation such an air of originality that had he not stated in the preface that it was based on an English work it would not have been possible to find it out. The picture presented of the Assistant Collector educated in England and refined by his stay while there with an English family, and of his struggles to rise above his orthodox, uneducated, uncultured, and superstition-ridden surroundings at home is so graphically depicted, that there is no difficulty for the reader to at once appreciate the incongruity of the dual existence that such an educated person is called upon to lead. Sad to say that in this particular case, his ignorant wife and equally ignorant but loving mother by their foolish actions, bear down the

"Assistant Collector" in every respect, till ultimately he loses his post, prospects, and reputation. The book is sure to furnish a great object lesson. The price, methink, should be reduced.

Antar Dhvani Part I. by Vrindavan Damodar Parekh, of Junagadh, printed at the Parmar Printing Press, Rajkot. Cloth bound. Pp. 240. Price Re. 1-4-0 (1914).

The author has intended this to be a novel, in which could be seen, as in a mirror, the social life of the people, as well as the *khatpat* in a Native State. At the first sight, it appears as if it follows the broad lines of the famous Gujarati *magnum opus* the *Saras-watichandra*. But inspite of the apparent imitation, we have found it interesting, and well-written.

Rasik Chandra, Part IV. by Bhogindra Ratanlal Divatia, B. A., published by L. M. Thakkar, Bookseller, Bombay; printed at the Satyaprakash Printing Press, Ahmedabad. Cloth bound, pp. 256. (1913).

Two parts and a half of this novel were written by a deceased writer, and the remaining half of the third volume was finished by another. We admire the temerity of the present writer who has undertaken to write out the fourth part. Not having read the previous parts, we are not in a position to judge of the present performance relatively, though what is therein presented seems to be interesting enough.

Shri Anand Kavya Mahodadhi. Part I. compiled by Jivanchand Sakarchand Jhaveri, published by the Devachand Lalbhai Jain-Pustakodhar Fund, printed at the Surat Jain Printing Press. Cloth bound, pp. 462. Price Re. 0-10-0 (1913).

The opulent Jain community of Surat, which till lately was spending its money on either luxury, or building of temples, has turned its attention, as is shown by the objects of this Fund—nearly one lac of Rupees—all contributed by the members of one family—to far better things, and we sincerely congratulate them on this new departure. Till now the fund has published about fourteen useful books, and the one under review is the fifteenth. The collection of *Rasas*

(stories) contained in this volume is written in the seventeenth or eighteenth centuries of the Vikram era, and furnishes very useful reading. The trustees lay before the Gujarati public works which till now were lying idle in manuscript form in the Jain Bhandars. Their publication is sure to help the philologist and the litterateur. Contemporary poems written by non-Jains were available in large numbers, but in absence of such works as the above there was no basis on which the merits of these respective classes could be compared. A close study of the four *Rasas* will give the student pleasure and enlightenment. The preface, we think, could have been made more lucid, had an attempt been made by the writer to treat each issue raised by him in greater detail. As it is, it reads as if he had adopted the conclusion of other Jain writers—like Mansukhlal Ravji and Mansukhlal Kiratchand without acknowledging their authorship.

(1) *Jainkavya Dohan, Part I.* compiled and published by Mansukhlal Ravjibhai Mehta. Printed at the Satya Vijaya printing Press, Ahmedabad. Cloth bound, pp. 788. Price Rs. 2-0-0 (1913).

(2) *Raichandra Jain Kavya Mala, Part II.* by same and printed at the same Press. Cloth bound, pp. 419. Price Re. 1-0-0 (1913).

Shackled by calls of business and struggling with bad and weak health, Mr. Mansukhlal single handedly but earnestly pursues the task he has set before himself, viz., of popularising Jaina literature in Gujarat. Both these books are headed "People's Edition." The second work contains an informing introduction on Jaina Literature by Mr. Poparlal K. Shah, and the poetic compositions of two Jaina Sadhu poets Devchandra and Virvijayji. The *Kavya Dohan* is an attempt at the selection of typical poems by Jaina Sadhus. Both volumes overlap to a certain extent. But we welcome them as a sign of the times; the modern Jainas, not very well known either for their education or their literary proclivities, are at last bestirring themselves and looking beyond the horizon circumscribing their money-making propensities. To the student of philology, they are likely to prove of some use.

K. M. J.

THE POSITIVE BACKGROUND OF HINDU SOCIOLOGY

By PROF. BENOY KUMAR SARKAR, M.A.

Panini Office, Allahabad.

THE present volume is a part of the 'Positive Background of Hindu Sociology,' which is meant to be the Introduction to my English translation of the Sanskrit work on Sociology entitled *Sukraniti* published as Vol. XIII of the Sacred Books of the Hindu Series. The Positive Background will be

divided into two Books (1) Non-Political and (2) Political.

Besides the six Chapters presented in this volume, Book I (Non-Political) will comprise:—Chapter VII. The Data of Ancient Indian Art (Architecture, Sculpture and Painting).

- Chapter VIII. The Data of Ancient Indian Morals and Manners (including Socio-religious rites and institutions).
- Chapter IX. The Data of Ancient Indian Pedagogy (including *vidyas*, *kalas* and literature).
- Chapter X. The Data of Ancient Indian Economics (including statistics of Prices, Wages, &c).
- Book II (Political) will comprise the following:
- Chapter I. The Data of Ancient Indian Polity or Constitution *i.e.* form of Government (including the Theory of Rastra or State).
- Chapter II. The Data of Ancient Indian Public Finance.
- Chapter III. The Data of Ancient Indian Jurisprudence.
- Chapter IV. The Data of Ancient Indian International Law (the Doctrine of *Mandala* as influencing the conceptions regarding 'spheres of influence' and 'spheres of interest').

The work is based mainly on an analytical study of Sukracharyya's Code, so that the Data of Hindu Sociology collected here reflect strictly those phases of Indian national evolution which have influenced the authors of the Sukra Cycle. This 'Positive Background,' therefore, is more or less a *statical* picture, and represents only such landmarks as are embodied in the single document, *Sukraniti*. It must not be regarded as the result of any attempt to delineate the *dynamical* processes of the historic growth of Hindu civilisation or present the several stages in the making of modern Indian life and thought. Recent works of this class are Principal Iyengar's *Life in Ancient India in the Age of Mantras* and Mr. Narendranath Law's *Studies in Ancient Hindu Polity* (based on the *Arthashastra* of Kautilya).

There are, however, a few historical sections and sub-sections in the "Positive Background." These should not, on the one hand, be looked upon as recording the characteristics of the various cultural landmarks of Indian history; nor, on the other, be regarded as wholly superfluous digressions uncalled for in the *Introduction to Sukraniti*.

These historical sections have been necessary for two reasons. In the first place, the code of Sukracharyya as well as the Data of Hindu life portrayed in it could not be presented in their proper perspective, and their date as well as *locale* could not be ascertained unless Indian literature were studied chronologically as well as comparatively. In this respect the author feels that he has not been able to rise to the height of the occasion; for, as has been often stated with regret in the body of the book, he has had to ignore not only the Tamil, Prakrit and vernacular evidences, but he has not even been able to utilise the more important documents of Sanskrit literature not to speak of the unpublished MSS., telegraphic descriptions of which are to be found in Prof. Anfrecht's *Catalogus Catalogorum*.

In the second place, for a proper appreciation of the Hindu achievements in science, abstract or applied, it is indispensable to have always before one's mind's eye the landmarks in the history of European science. Much of the prevalent notions regarding the alleged inferiority of the Hindu genius in grappling the problems of this mundane sphere and the extra-proneness of the Indian mind to metaphysical and unpractical speculations can vanish and be proved to be the results of mal-observation and non-observation leading to "half-truths which are really whole errors" only if we apply the Historico-comparative

Method to the study of Indian facts and phenomena. For all Indologists should remember that the wonderful achievements of the western nations are, strictly speaking, only a century old. So that if while instituting comparison between Hindu and Occidental cultures on the score of physical 'sciences', properly so called, and the 'applied' arts and industries, care were taken to eliminate from one's consideration the triumphs and discoveries of the last few generations, the Hindu scientific intellect would be found to have been in no way lagging behind. The sole corrective of false notions about Hindu civilisation is this 'sense of historic perspective,' which, for the present generation of Indian scholars, is tantamount to a thorough familiarity with the history of European thought.

This brings me to an explanation of the life of the work. The *Introduction to Sukraniti* has been called 'The Positive Background of Hindu Sociology' because *Sukraniti* as a *Nitisastra*, *Arthashastra*, *Dharmma-Sastra*, *Dharmasutra* deals mainly with the topics implied by such Hindu categories as *Dharma* (morals or duties), *Artha* (interests) and *Karma* (desires and passions), as opposed to *moksa* or salvation, and hence a study in *Sukraniti* should properly be a study in the non-*moksa* or non-transcendental and non-spiritual, *i.e.*, the secular, worldly, and 'positive' elements of Hindu social economy.

The transcendental and other-worldly aspects of Hindu life and thought have been made too much of. It has been supposed, proved and believed during the last century that Hindu civilisation is essentially non-industrial and non-political, if not pre-industrial and pre-political, and that its sole feature is ultra-asceticism and over-religiosity which delight in condemning the "World, the Flesh and the Devil."

Nothing can be farther from the truth. The Hindu has no doubt always placed the Transcendental in the foreground of his life's scheme, but the Positive Background he has never forgotten or ignored. Rather it is in and through the positive, the secular and the material that the transcendental, the spiritual and the metaphysical have been allowed to display themselves in Indian culture history. The *Upanisads*, the *Vedanta*, the *Gita*, were not the works of imbeciles and weakening brought up in an asylum of incapables and a hospital of incurables.

The Hindu has never been a "scorner of the ground," but always "true to the kindred points of heaven and home," has been solicitous to enjoy the good things of this earthly earth and beautify this 'orb of green.' The literature, fine art, religious consciousness, industrial life, political organisation, educational system, social economy, etc., of the Hindus—all have sought to realise this synthesis and harmony between the eternal antitheses and polarities of the universe: the worldly and the other-worldly, the positive and the transcendental, the many and the one, the Form and the Spirit, Culture and Faith, Science and Religion, Caste-dissolutions and Vedantic oneness, Image-worship and the realisation of the Infinite (*Brahma*).

In the newly published *Sadhana* (Macmillan & Co.) of Rabindranath Tagore we have a collection of proze-lyrics, half-poetic, half-philosophic, dealing with this synthesis of world's eternal opposites or dualities. The papers on the *Problem of Evil*, *Realisation in Love*, *Realisation in Action*, and *Realisation of Beauty* in this volume of metaphysical essays in "poet's prose" bring out the Hindu ideal of harmony between the Finite and the Infinite, Bondage and Freedom, Necessity (or Law) and Joy. "The Immortal Being manifests himself in joy-form." *आनन्दस्य सवत् सर्वं विशाति।*

"The joy which is without form, must create, must translate itself into forms. (P. 104). It is this ideal, again, that is at once the inspiration and message of most of Tagore's Poetry, which thus carries forward the transcendentalised positivism of the makers of Hindu civilisation through the ages along "fresh fields and pastures new" of modern Bengali thought. The philosophy of reconciliation between the so-called Evil and the Good, the Form and Spirit, Castë and Vedanta, Image and the Infinite has thus uttered itself in mystical Bengali verse :

"ভাব পেতে চায় রূপের মাঝারে অঙ্গ,
রূপ পেতে চায় ভাবের মাঝারে ছাড়া।
অদীৰ সে চাহে সীমার নিবিড় সঙ্গ—
সীমা হতে চায় অদীমের মাঝে হারা।"

This ideal of realising the Infinite in the Finite, the transcendental in the positive, manifested itself also in the educational system of Hindu India. The following is reproduced from my Bengali paper read at Bengal Literary Conference held at Chinsurah about two years and a half ago and translated subsequently for the *Collegian*, as *Pedagogy of the Hindus* : "Was that system essentially monastic and ascetic, and did it kill all secular and social instinct of the learners? Did the *Brahmacharis* come out from the preceptor's homes merely as monks, missionaries, and *sanyasis*? Could they not satisfy the diverse material wants of man? Did they not know how to provide for the 'necessaries, comforts and decencies of life'? Was the education absolutely non-political? Did not the students learn how to help in the administration of the State? Were not Social and Political sciences, plant life and dissection of animals, physical phenomena and chemical manipulations among the courses of instruction? * * *

How else can we account for the remarkable progress of the nation in architecture, sculpture, medicine, dyeing, weaving, shipping, navigation, military tactics and implements and all such aspect of socio-economic and economic-political life as have to depend on the help of physical and natural sciences? The graduates trained up under the "Domestic System" were competent enough to found and administer States, undertake industrial and commercial enterprises; they were builders of empires and organisers of business concerns. It was because of this all-round and manly culture that the people of India could organise vast schemes of colonisation and conquest, and not content with being simply confined within the limits of mother India, could build up a Greater India beyond the seas, and spread culture, religion and humanity among the subject races.

* * * It was under the influence of this system of education, again, that the ideal Hindu king "protected himself, but not through fear; followed the dictates of religion, but not through remorse; realised revenues but not through greed; and enjoyed happiness but not through attachment." * * * That system certainly cannot be dismissed as inexpensive, inert and 'unfit to survive', that could produce Risis from Vasistha and Visvamitra to Ramprasad and Ramkrishna Paramhansa, scholars from Charaka, Chanakya and Panini to Chandrakanta Tarkalankara,—a race of eminent women from Maitreyi to Ahalya Bai and Rani Bhavani, monarchs from Chandragupta Maurya to Sivaji, and has continuously kept up the genial stream of national culture and civilisation through diverse forms and agencies by

giving rise to hosts of thinkers and actors capable of solving different problems in different ages."

It is because the secular achievements of Hindu Civilisation have not been accorded by scholars the attention they deserve, and a proper estimate of the positive background of Hindu socio-economic and socio-political life has not been framed, that the distorted picture of a race of metaphysicians, airy philosophers and transcendental speculators has been drawn regarding Indian life—to excite the pity of the go-ahead pushing occident and pander to the foolish unthinking vanity of the present day fallen Orient. The Upanisads, the Vedanta, the Bhakti Sastras, the Darsanas, the Gita and the whole body of Hindu transcendental literature in which people may find the solace of their life as well as the solace of their death, cannot however be wholly appreciated and interpreted in the true light until and unless we bring to bear upon them the results of investigations, regarding the social, economic, political, international and other human institutions and ideals in the midst of which this literature has flourished and that have actually governed the life and activity of the Hindus. This mass of metaphysical lore requires in fact to be regarded as the "criticism" of Indian "life" and its problems and achievements, as Matthew Arnold would say. The transcendental speculation has to be understood and explained with reference to the *milien* and environment according to the Biological and philosophico-comparative methods followed in the schools of literary studies founded by such critics as Taine, Edmond Scherer and Sainte-Beuve. This should really be looked upon not as the sole but as only one of the various features in the organic growth and historic evolution of Indian literature, institutions, civics, arts and industries.

The principal correctives of the onesided, partial and erroneous view about Hindu life and ideals, in addition to what we have already stated, are thus two : (1) a more searching and detailed inquiry into the economic, political and art history of India; and (2) a study, according to the canons of scientific literary criticism, of the whole literature of Hindusthan, Sanskrit, Dravidian, Prakrit, and Vernacular, in both its metaphysical and secular branches.

So far as the secular branches of Sanskrit literature are concerned it would not be too much to remark that the adequate parallax for modifying and correcting the false notions about Hindu genius can be supplied if the *Kavyas*, *Natyas*, *Kathas*, *Puranas*, *Tantras*, *Itihasas*, *Vastuvidyas*, *Silpasastras*, *Arthasastras*, *Nitisastras*, *Dharmasutras*, *Smritis*, etc., were critically investigated as documents of Indian historico-sociological development. These alone cannot fail to impress upon the inquirer to what great extent the eternal verities of the universe and the highest problems of life enunciated and discussed in the *Darsanas*, *Upanisads*, *Gita*, &c., have influenced and governed the ordinary pursuits of human life in India and embodied in its thousand and one rites, usages, institutions and festivals;—to what enormous proportions the transcendental culture-lore of the Hindus has been humanised, secularised and popularised by being translated and adopted into the commonplace Folklore;—to what depth the Hindu ideal of realising the One in the Many, the Infinite in the Finite, the Ideal in the Real, the Transcendental in the Positive, has been done into the actual life and work of the people. It will be evident to every close student of this literature that the synthesis of world's permanent polarities has been concretely demonstrated and manifested in the ever moving gradations of the social polity of

varnasrama, the marriage regulations, the joint family, the cottage industry, the autonomous system of co-operative village-commonwealths, the *Acharya kulas*, the *Parisats*, the elastic theological apparatus and religious paraphernalia, the institution of kingship, and the doctrine of *Mandala*, or sphere of international activity—that constitute the complex web of Indian life.

To take only one instance—the *Raghuvamsam* of Kalidasa, the immortal epic of Hindu India. It is impossible to study it from cover to cover without noticing how powerfully the greatest poet of Hindusthan has sought to depict his Hindu ideal of synthesis and harmony between the positive and the transcendental, the *भोग* (or Enjoyment) and *त्याग* (or Renunciation). *Raghuvamsam* is the embodiment of Hindu India in the same sense that *Paradise Lost* is the embodiment of Puritan England. The grand ambitions of the *Vikramadityan* era, its colossal energies, its thorough mastery over the things of this world, its all-round economic prosperity and brilliant political position, its Alexandrian sweep, its proud and stately outlook, its vigorous and robust tastes are all graphically pointed in this national epic—together with the "devotion to something afar from the sphere of our sorrow," "the light that never was on sea or land," the *sanyasa*, *vairagya*, *ahimsa*, *yoga*, preparation for the other world, the idea of nothingness of this world, and the desire for *mukti* or perpetual freedom from bondage.

This antithesis, polarity or duality has not however been revealed to us as a hotchpotch of hurly-burly and pell-mell conflicts and struggles, but presented in a serene, sober and well-adjusted system of harmony, and synthesis,—which gives "the World, the Flesh and the Devil" their dues, which recognises the importance and dignity of the secular, the worldly and the positive, and which establishes the transcendental *not to the exclusion of*, but only above as well as in and through, the civic, the social and economic achievements.

The greatest example of the Hindu ideal of synthesis, and hence of world's highest ideal is to be found in the picture where Kalidasa beggars his hero, the Indian Napoleon, the conqueror of the four quarters, at the end of his proud *digvijaya* and 'triumph' by making him perform the *viswajit* sacrifice which necessitates the giving away of the whole of his earthly belongings (*सत्पात्रशेषामकरोद् विभूतिम्*). Truly the greatest artist of Hindusthan has sung of the synthetic ideal of one in the many, the infinite in the finite, the transcendental in the positive (*ज्ञाने मौनं क्षम्य मन्त्रो ज्ञानि ज्ञानाविपर्ययः*) as the sole motto of the House of Raghu :

‘सो ऽह्नाजन्मशुभानामाफलोदयकर्षणाम् ।
आससुइक्षितौमानामानाकरयवर्णनाम् ॥
यथाविधिदुतादीनां यथाकामार्चितादिनाम् ।
यथापराचदृष्टानां यथाकाशप्रबोधिनाम् ॥
तत्रायाय सन्म तादीनां सत्त्वाय पितृभद्रिनाम् ।
यद्यसे विजिगीषुर्वा प्रजाय गृह्णेषिनाम् ॥

यद्यसे ज्ञेयद्विद्वानां यौवने विद्ययेषिनाम् ।

वार्धके सुनिष्ठतिनां योगिनाम् तदुत्थनाम् ॥

रक्ष्णामनयं दत्तम् ।”

The same *Vikramadityan* group of this mundane sphere, the same vigour in attacking the problems of secular life, the same human, practical, and positive outlook, the same solicitude for the discharge of the "lowliest duties" that characterise the heroes of Kalidasa whose natural ambition was no meaner than that of swaying not only the lithosphere from sea to sea but also the atmosphere and skies (*आससुइक्षितौमानामानाकरयवर्णनां*) confront us at every step

throughout the *Niti*, *Artha*, *Vastu*, and *Silpa* literature. The Lectures of Professor Sukra, the Doctor of Social Philosophy and Legislation, to his disciples, the *Asuras* and *Daityas*, constitute one of the most important document of this literature, and as such, socio-economically and economic-politically illustrate the Kalidasic ideal of harmony between the positive and the transcendental or realisation of the transcendental in and through the positive.

Strictly speaking, the position of *Sukraniti* in this literature is unique and unparalleled. It is in the first place a manual of guidance to kings and statesmen, as well as the Bible of the Demos—at once the work of a Machiavelli and a Rousseau. In the second place it is a handbook of economics, politics, ethics and what not.

Yajnavalkya Smriti will ever command reverence as a text book of Jurisprudence, and *Manu Samhita* because of the sanctity and age associated with the name of Manu, the first law-giver. So also the *Artha Sastra* of Kautilya, the Finance Minister of Chandra Gupta Maurya, the first Empire-builder in Hindusthan, must ever be looked up to by the historian as a contemporary statute Book or Imperial Gazetteer of India in one of the first epochs of her political consciousness, and as the handiwork of one of the world's most powerful statesmen of historic authenticity. But all these venerable documents of Hindu positive literature cannot compare in comprehensiveness and encyclopædic character with the *Nitisastra* of the Professors of the Sukra Cycle in the form in which we have it to-day. Comparatively modern as *Sukraniti* is, it is inevitable that *Kamandiki Niti*, the abridgment of Kautilya's masterpiece should pale into insignificance before it. For the whole culture of Hindu India, its methodology and its achievements have been compressed into *Sukraniti* and have contributed to its making. For the moderners it is of inestimable value as "lifting the brain cap" of mediæval India and letting them "see the thoughts" that were moving in her educated mind. As a text-book of Sociology, the *Nitisastra* of Sukracharyya is thus the Spencerian Synthetic Philosophy of Sanskrit Literatures.

The study of *Sukraniti* is for all these reasons really a study of Hindu Positivism,—the human, secular and worldly elements in Hindu national life and culture, the place of earthly things, *Samsara*, *Vasana*, *Bhoga*, desires, passions, and attachments in the Hindu scheme of human existence—in short, a study of the positive background and foundations of Hindu Sociology as opposed to its transcendental foreground and superstructure.

NEW BEHAR

"Once, in the careless days of youth, I strove
 With the Kalingas, driving to the sea
 At Puri all their scattered hosts of war,
 Till with a slaughter, terrible and dire,
 The waves' white crests foamed dark with human blood."

—Thus Piyadasi graved upon the rocks
 His heart's remorse for all mankind to read,—

"But when the light of pure compassion broke
 Upon my stricken spirit in life's noon,
 (Taught by Siddhartha, the Enlightened One,)
 I left the ways of darkness and became
 The pilgrim of the Path that leads to peace.

*Now through the whole wide earth let all men learn
 To hold life sacred ; let the jarring creeds
 Learn tolerance.*

Thus my royal will decrees."

Monarch and Saint, could thy free spirit again
 Visit the realm of thy life's pilgrimage,
 Leaving awhile the portals of the blest,
 Such would be still thy statute—graven deep
 Upon our hearts in this new birth of time,—
 Bidding men learn afresh love's gentle ruth
 And reverent awe for every living breath.

Here, great Asoka, from thine ancient throne
 As in the golden past, may streams go forth
 Of healing and of blessing ; till the land
 Of thy dear love, from the high northern snows
 Down to the palm-girt South, be filled with peace.

Bolpur.

C. F. ANDREWS.

EDITORIAL COMMENTS

Calcutta university Convocation.

The annual convocation of the Calcutta University was held on March 28. There were 2172 candidates who obtained their degrees, which were distributed as follows : Ph.D. 1 ; M.A.'s 219 ; B.A.'s 1216 ; M.Sc.'s 47 ; B.Sc.'s 266 ; B. T.'s 44 ; D.L. 1 ; B.L.'s 338 ; M. B.'s 26 ; L. M. S.'s 4 ; B. E.'s 10. Besides there were 2 Prem Chand Roy Chand students ; 2 Maharaja Sir J. M. Tagore medalists and 1 Onauth Nath Deb Gold Medalist. Of the lady candidates 14 were present to receive their degrees.

His Excellency the Governor of Bengal, who, as Rector, presided, read a message from H. E. the Viceroy, who is our Chancellor, in which the latter advised the university to move with the times and to watch and study closely the educational movements in the western world. The message also contained well-deserved praise of Sir Ashutosh for "all the good work that he has done for the Calcutta University during his long and, indeed, unprecedented term of office."

The Vice-Chancellor delivered an elaborate and powerful address. Unlike the usu-

Convocation address, it was devoid of academic interest, and no part of it contained any exhortation or advice to the new graduates. In course of it he made an attempt to show the groundless character of "the remarks of well-intentioned friends, who take a pessimistic view of the situation and regard all this expensive luxury ["of the facilities we have arranged for the higher instruction of our advanced students"] for which, they maintain, our students are really not fitted." We are not in possession of sufficient materials to be able to decide whether the attempt has been successful or not. Sir Ashutosh said:—

I can not agree with this depreciatory opinion about the qualifications and capabilities of the best educated amongst our young men. I deny most emphatically that they are not thoroughly fitted to profit by the elaborate courses of lectures delivered by eminent investigators like Dr. Andrew Russell Forsyth, Dr. Hermann Oldenberg, Dr. Hermann Jacobi and Dr. Paul Vinogradoff. That the seed has fallen on fruitful soil is amply evident by the awards we have recently made, on the report of competent and exacting judges, for original research. Amongst these, I may mention the theses on a Problem in Endless Dimensions by Dr. Syamadas Mookerjee for the Griffith Memorial Prize, on the Anatomy of Atopus by Dr. Ekendranath Ghose for the Griffith Memorial Prize, on a History and Critical Estimate of the Work of Ancient Indian Writers on Medicine by Dr. Girindranath Mookerjee to whom the Griffith Memorial Prize had been on a previous occasion awarded for a highly original and valuable treatise on the Surgical Instruments of the Hindus; on the origin and development of the Bengal Alphabet by Babu Rakhaldas Banerjee for the Jubilee Prize, on the History of Occupancy Rights in Bengal by Radha Raman Mookerjee for the Onauth Nath Deb Prize; and on Law and Jurisprudence in Ancient India by Dr. Nareschandra Sengupta, whom I had just now the pleasure to admit to the highly-prized Degree of Doctor in Law. It is a significant fact that although the Premchand Roychand Research Studentship has been awarded this year to Bimanbihari De for a thesis on Chemistry, to Girindralal Mookerjee for a thesis on curves and to Gauranga Nath Banerjee on a thesis on Hellenism in Ancient India, the Boards of Examiners were embarrassed by the excellence of the work of rival candidates and regretted that they had not more Research Scholarships at their disposal for the benefit of intrinsically deserving students. Investigations like those embodied in the theses I have just mentioned, indicate a high level of intellectual work and cannot be contemptuously ignored. I maintain with confidence that the arrangements we have made to bring the best amongst our students into touch with some of the masterminds of Europe as also the facilities we have afforded to them for research and investigations, have already begun to bear fruit and have been unquestionably justified.

We, too, have a high opinion of the intellectual capacity and attainments of our countrymen. But the only relevant question

here is, what is the seed, what is the soil, and what is the harvest? The impression produced by the foregoing extract on a cursory reading is: that the seed is that sown by the lectures of men like Dr. Forsyth, Dr. Oldenberg, Dr. Jacobi and Dr. Vinogradoff; the soil is the minds of men like Dr. Syamadas Mukherji, Dr. Ekendranath Ghose, Dr. Girindranath Mookerjee, Babu Rakhaldas Banerjee, Babu Radharaman Mookerji, Dr. Nareschandra Sen-Gupta, &c.; and the harvest consists of the original theses produced by these distinguished graduates of our university. But is it historically correct to say that the foreign scholars named above ploughed the soil of the minds of these Indian scholars, sowed seeds therein and helped in producing the aforesaid harvest? We are not sufficiently acquainted with the history of the mental equipment of these Indian gentlemen to be able to answer the question. We are afraid we have not been able to follow the reasoning of the Vice-chancellor; for some at least of the Indian gentlemen named by him had acquired fame for their scholarship before the advent to this country of the foreign savants mentioned in the extract.

Sir Ashutosh next showed that the increase in recent years in the number of candidates and successful students in the different examinations is not due to any lowering of the standards. "Our critics have forgotten or overlooked the well-known fact that while the standards were raised by the new regulations, a determined effort was made by the University to improve the agencies for instruction." Then follows a detailed account of all that has been done to improve our Schools and Colleges. There can be no doubt that immense strides have been made in their equipment and in their re-organisation on a sounder basis than before.

The Vice-chancellor's detailed and outspoken defence of the reasons which have led the University make arrangement for M. A. teaching and of those arrangements themselves, ought to carry conviction to all unbiased minds.

In the section devoted to "change in constitution" his plea for greater freedom was eloquent and thoroughly sound. He showed from the constitution of the university that an evident corollary there was that "the university is a corporation *a priori* entitled to all confidence on the part

of Government and fully entitled to independence of action within its own sphere, a sphere quite sufficiently limited *ab initio* by University Acts and Regulations, which lay down with great rigour the general lines on which the university has to be managed. But is such independence practically allowed? Far from it,..."

His exposure of the needless interference of the Government of India in the affairs of the University was unsparring.

The Vice-chancellor also argued and maintained that the University had a right to be consulted as to its needs, and "allowed a voice as to what share of the public revenue might be devoted to university purposes." In this he will have the full support of the public.

Suited to the great and solemn occasion was the eloquence of the peroration, which ended with the words:—

From the depths of my soul there rises a fervent prayer for the perennial welfare of our Alma Mater—for whom it was given to me to do much work and suffer to some extent—and of that greater parental divinity to whom even our great University is a mere hand-maiden as it were—my beloved Motherland.

A great part of the speech of H. E. the Rector was occupied with the high and well-merited eulogy which he pronounced on Sir Ashutosh. He referred to his good work, his great and uncommon capacity for doing hard work without intermission, his untiring energy, his ability to grasp large schemes, with equal capacity to grasp and work out the minutest detail, his readiness in debate, and promptness and firmness in giving decisions.

France and her Coloured soldiers.

Many still remember the disgust roused in England and the United States when it was rumoured that England was going to lead regiments of aborigines against the Boers of South Africa. The idea that coloured troops could be sent against white regiments was considered disgraceful, and the English Government took pains quickly to deny the rumour.

One may ask, why is this reluctance to employ coloured troops against white soldiers? It may be argued that the savage races of Africa, if led against white troops, would be guilty of atrocities that would shock civilised humanity. But is civilised humanity able to bring forward or imagine atrocities worse than those perpetrated by European soldiers of many

nationalities in China during the Boxer war, by Italian soldiers in Tripoli and by the troops of the Balkan allies quite recently? Still we may be ready to admit that European troops may on ordinary occasions observe the rules of civilised warfare more often than savage soldiery. But in respect of civilization the Sikh soldier, for instance, is not a whit inferior to the white soldier. Why then is he not employed in war against white men? It cannot be denied that Indian soldiers have great fighting capacity. General Ian Hamilton once wrote that there were military races in northern India which under proper leadership could shake the very foundations of the artificial society of Europe.

Perhaps there is a lurking suspicion that if dusky troops were pitted against white ones, the former might discover their real power.

We have been led to these observations by reading of what the French and German press say regarding the coming duel of the Teuton and the Gaul. While Germany boasts her growing population and the prospect of crop after crop of sons who shall live to be soldiers, the military headquarters at Paris, whose functionaries are many of them soldiers tried and tested in African wars, point to the regiments of Algerian, Tonkinese, and other dusky warriors as men who will be found well able not only to maintain the integrity of the French colonies, but also to fight side by side with French regiments in Europe, should a continental war ever threaten France. A detachment of these dark soldiers has recently been visiting Paris, as the *Gaulois* of that city says:

"Sixteen hundred soldiers, young, active, well drilled—tirailleurs or sharpshooters of Senegal, Algeria, Tonkin, and Annam, have come to breathe for a while the air of that France of which they have been at a distance the courageous servants. Sixteen hundred marched to Longchamp and called up before our eyes the vision of our empire's colonial army; sixteen hundred who made us think of the thousands of braves who cluster beneath our flag and do battle for it."

This foreign contingent was received with enthusiasm by the populace. This demonstration of popular favor, joined with the fine appearance of the men, prompts the Paris *Soleil* to remark:

"At the very moment that we are searching, not like Diogenes, for a man, but for men numerous enough to defend our soil in the hour of need, why should we not turn our eyes to the land of Africa? She now offers us whole armies."

The ancient empires fell into decay as soon as they began to engage the services of mercenaries, this paper proceeds to say. But:

"These are no mercenaries which can be bought. France is no Carthage; she fosters courage and self-sacrifice; she does not pay for them. It is with something like filial affection that these primitive forces, these recruits of the wild land, lavish their devotion on France. All witnesses agree that there is enthusiastic affection and tender admiration in the fidelity of the black soldiers. To them their French chiefs are at once divinities and comrades, masters, and brothers. A white heart beats beneath the black bosom. Such is the contagious spirit derived from contact with our national energy."

Dr. M. A. Legrande, principal physician of retired Navy men, declares that he admits "the value, in Europe, of the African black as a soldier," but urges on the French War Office to prepare the foreign legionaries "for the new climate and the new environment," since we have not yet had an opportunity "of observing a mass of black African troops collected in civilized regions." In time of peace, Dr. Legrande writes in the *Revue* (Paris), let us prepare these foreigners for European war. Thus:

"In order that we may count upon the black army in Europe—on the outbreak of war, we ought to consider the question at the time of complete peace, in order to organize such an army in view of this war and to prepare it for its work without hurry or haste of any kind.

"Now this fitness for European conditions can not be produced in the black without due preparation . . . Therefore we must each year bring over from Algeria into France, one by one, not mere detachments, chosen at random, but whole regiments, who may sojourn here for months."

As the Moors conquered parts of southern Europe, there is no reason why African should not again prove successful soldiers in Europe.

If France really does what she has been advised to do, we do not see any reason why Great Britain should not follow suit.

Spread of the Opium-habit.

According to the "Statement Exhibiting the Moral and Material Progress of India during the Year 1911-12, and the Nine Preceding Years," published by the Government, the consumption of opium in India rose 21.4 per cent. in the last decade. As stated on page 194 of this official publication, India used 847,332.4 pounds in 1901-02, and 1,028,892.3 pounds in 1911-12.

The "Statement" admits that "only a small part [of this increase] is . . . attributable to the growth of the population." During the decade under consideration the population had increased by only 5.5 per cent., but the consumption of opium rose 21.4 per cent. This increase has taken place in all provinces except the U. P. The largest consumption per 1,000 of the population in 1911-12 was in Assam, being 9.1 seers. Ajmer-Merwara, Burma, C. P. and Berar, the Punjab and Bombay follow with 5.3, 5, 3.9, 3.2, and 2.8 seers respectively. The lowest consumption of .3 seer was in Coorg.

The *London Quarterly Review* of October, 1913, gives the following startling information:—

The Government of India, in its capacity of opium monopolist of the Peninsula, it may be noted, especially prepares *balgoli*—children's pills—containing the 'black poison of the East' combined with spices, to be administered to babies. According to the evidence given before the Royal Commission on Opium which reported in 1895, in a single year 1,200,000 of these pills were manufactured.

The non-Christian government of China is applying the most drastic measures to crush the opium-habit, and is succeeding in the attempt, too. The Christian government of India should be able to show as good a record. We do not consider it axiomatic that Christians are more moral than non-Christians; but as Christians themselves claim to be superior to others, they should take steps to establish that superiority.

The Enlarged Legislative Councils and the Congress.

A representative of the *West Coast Spectator* interviewed the Rev. J. T. Sunderland, the American friend of India. He was asked:—

"Our Anglo-Indian friends tell us that the National Congress has run its course, and that its existence is no longer necessary owing to the expansion of the Councils. What are your views?"

"No, I don't believe in the theory. You must agitate. Agitate constitutionally, within the bounds of law and keep up the fire—that is very important to-day—as important as ever. The Congress must continue. It must agitate, and the Councils deliberate, so to speak. We Americans once committed the mistake of giving up all agitation believing that the Houses of Representatives at Washington and in the States would do that work for us. We easily found out our mistake. The Congress must create public opinion which must be reflected on the Government through your representatives in the Councils."



A Rajput Lady

By an Old Master.

Obtained from Thakur Kallyan Singh B.A., of Khuchariawas, Jagirdar in
Jaipur State, Rajputana.

Colour-Blocks and Printing by
E. RAY & SONS, Calcutta.

THE MODERN REVIEW

VOL. XV
No. 5

MAY, 1914

WHOLE
No. 89

NOTES

"The Depressed Classes."

In the Census of 1901, the Hindu population of India was divided into groups according to social precedence. Large numbers of people were classed under such headings as "untouchables," "castes from whose *lota* the twice-born will not take water," "depressed classes whose touch is supposed to pollute," "Sudras whose touch is supposed to pollute," "Sudras whose touch does pollute," "Sudras whose touch pollutes," "castes which pollute," "inferior Sudras," "unclean Sudras," "scavengers and filth-eaters," "castes from whom a Brahman will not take water," "low Dravidian tribes," "unclean castes," "unclean feeders," &c. There cannot be any classification according to social precedence on any principle which will uniformly hold good throughout India. In Western and Southern India the idea that the social status of a caste depends on whether Brahmans will take water and sweetmeats from its members is unknown, for the higher castes will as a rule take water only from persons of their caste and sub-caste. In Madras especially the idea of ceremonial pollution by the proximity of a member of an "unclean" caste has been developed with much elaboration. Thus the table of social precedence for Cochin shows that while a Nayar can pollute a man of a higher caste only by touching him, people of the Kammalan group, including masons, blacksmiths, carpenters and workers in leather, pollute at a distance of 24 feet, toddy-drawers at 36 feet, Pulayan or Cheruman cultivators at 48 feet, while in the case of the Paraiyan (Pariahs) who eat beef, the range of pollution is stated to be no less than 64 feet.

By adding up the figures given in the Census of 1901, we have found the number

of these "untouchable" "unclean" and "inferior" castes to be 76,368,671, out of a total population of 294,361,056 and a total Hindu population of 207,050,557. In other words they formed 22.5 per cent of the entire population of India and 36.8 per cent of the total Hindu population. This classification by social precedence has not been attempted in the last Census, of 1911. But it would be approximately correct to assume that the victims of a social arrangement for which they are not responsible formed in 1911 as large a proportion of the entire population as in 1901. The elevation of their condition, economically, educationally, socially, morally and spiritually, is one of the most urgent problems of modern India. Increasing attention is being paid to this question in different parts of India. The best organized attempt at social elevation is that being made by

The Depressed Classes Mission Society of India.

It has its headquarters at Bombay, with Mr. Vithal Ram Shinde as its secretary. There are branches at Bombay, Poona, Hubli (Karnatak Branch), Mangalore, Bhavnagar, Amraoti, Akola, Dapoli, Malwan, Satara, Thana, Matheran, Rajkot and Yeotmal. In 1912 there were in all 27 educational institutions under the Society, with 1,231 pupils under 57 paid teachers (as against 22 institutions, 1,084 pupils and 46 teachers in 1911) receiving primary instruction in five different vernaculars in six provinces. It has to spend on the whole Rs. 25,000 every year. Considering the large numbers of the depressed classes, these figures may appear insignificant. But they indicate progress, as the report of the Society is full of courage, hope and restrained enthusiasm. The cau...

which it represents is, therefore, bound to win.

In 1912 the work at the headquarters was largely developed. The handsome annual grant of Rs. 6,000, to be continued for three years, by the Trustees of the late Mr. N. M. Wadia's estate enabled the Society to start a separate technical school at Parel and to increase the number of boarders at the Hostel from 17 to 40. The Ram Mohun Ray Day and Night Schools are also among the additions of the year, made possible by a donation from a Gujrathi gentleman, and supply an urgent need long felt by the children of the Gujrathi Bhangis.

TECHNICAL EDUCATION.

In the Technical School at Parel four crafts, viz., carpentry, tailoring, book-binding and sign-board painting are taught in four separate classes by qualified teachers. In Poona also there are carpentry and sewing classes.

The special feature of the Society's schools in Bombay and Poona is that every boy and girl from the 3rd vernacular standard upwards has had to attend some technical class for at least two periods of 45 minutes each in the day. This compulsion was introduced slowly and gradually so that now the boys are showing a liking for manual training, while the parents, who would have otherwise started all sorts of objections, have hardly felt the change. "The main idea," Mr. Sohoni observes, "of this instruction is to give a training to the hand and eye of the pupils with a view to facilitate their easily taking to some profession to enable them to earn their living. These professions are specially selected for them as it is hoped that by following them much of the social stigma that attaches to them as 'untouchables' will be removed." However, it must be confessed that it is by no means an easy task to engender a genuine taste and respect for manual labour in the boys. Being doomed for ages to a life of hard and hopeless drudgery the children as well as the parents in their behalf show a singular distaste for labour and their one ambition under the influence of modern transition seems to be comfortable clerks. In spite of their apparent lack of means and talents, they are always anxious to learn English and be easy going *Pundits* with hardly any prospects rather than try to be hard-working yet cash-earning craftsmen.

Another equally amusing but easy to be detected inconsistency in the psychology of these backward classes is that their love of literary education is after all only superficial. With all the persistent efforts of the authorities of the Society's schools at Parel and Poona they have not been able to add standards higher than 4th English and 2nd English to their respective schools. Their most pathetic complaints are that the parents take away their young children so early from the schools with a view to put them to work and in many cases very promising youths too.

SPIRITUAL WORK.

In 1912 there were five Bhajan Samajes

at work. Their programme consists of worship, religious and moral instruction and occasional lectures on history and other subjects.

POONA BRANCH.

The two events which stimulated interest in the work of this branch to a very great extent were the holding of the Maharashtra Conference at Poona and the princely gift of Rs. 20,000 by H. H. Maharaja Tukojirao Holkar of Indore.

THE MAHARASTRA CONFERENCE.

It was held under the presidentship of Sir R. G. Bhandarkar.

More than 300 guests belonging to the various "untouchable" castes came to attend this Conference at their own cost from distant villages and towns of the Maharashtra, and not only lodged and boarded in the school without the least distinction of castes being observed by them, but took a lively and active interest in the deliberations affecting their welfare. The crowning feature was the principal memorable dinner on the 6th October in which about 400 guests most cheerfully partook, among whom not less than 50 were from the higher educated castes from the City of Poona. Dr. Mann who, as president of the Branch received and cheered the guests and himself joined the dinner, declared enthusiastically and no less truly that it was a historical event in the orthodox capital of the Marathas. A still more commendable feature however was the women's meeting on the 7th instant presided over by Mrs. Ramabai Ranade and attended by about 200 women of the Depressed Classes, among whom not less than a hundred ladies of the higher classes from the City mixed freely and made sympathetic speeches.

RUPEE FUND.

"The Rupee Fund was inaugurated in July 1911 with the object of supplementing the general fund of the Mission by collecting a small subscription of one rupee from each donor, thus making it possible for people of even humble means to help the Mission and enlarge its circle of sympathisers and helpers.

"The total collection made during all the twelve months of the year under report is Rs. 1076, a sum far short of Rs. 5000, the amount expected from 60 Volunteers. A noticeable feature, however, in the collections of this year was the handsome sum got together by Mrs. Rukmini Shinde. Her contribution to the fund is Rs. 504-8-0, very nearly half the amount of the total collections. Mrs. Shinde and her Captain, Sister Janabai Shinde, who considerably helped the former in securing such a large amount, showed real zeal and interest in the work of the Mission and their example is worth following. The following are the names of the Volunteers who collected Rs. 20 and over :-

"Mrs. Shantabai Gothoskar Rs. 66, Miss Trivenibai Bhatavadekar Rs. 60, Mr. S. K. Divekar Rs. 58, Miss Ahilyabai Bhandarkar Rs. 57, Mr. D. G. Rajadhyaksha Rs. 53, Miss Krishnabai Thakur Rs. 41, Mr. S. S. Tatre Rs. 23-14-0, Sister Janabai Shinde, (who besides being a captain worked as a Volunteer also) Rs. 25 and Mrs. H. Ambabai Narayanas Rao Rs. 22."

DRILL AND MUSIC.

Drill is taught compulsorily to all boys of the English side of the Parel School and a specially qualified teacher is engaged for the purpose. Music is taught to boys and girls who have an aptitude for it.

TIME-TABLE OF THE HOSTEL.

The daily time-table of the hostel is given below.

5-30 A.M. to 6-15	Morning ablutions.
6-15 to 6-30	Bhajan and prayer.
6-30 to 8	Bathing, washing and study.
8 to 8-30	Breakfast.
8-30 to 10-30	Attendance at Technical School.
11 to 1-15	Attendance at Day School.
1-15 to 2-30	Lunch and rest.
2-30 to 5-30	Attendance at Workshop.
5-30 to 6-30	Outdoor physical exercise.
6-30 to 8	Study.
8 to 8-45	Supper.
8-45 to 10 P.M.	Study.

RICE FUND.

Special efforts were made this year to develop the Rice Fund. The number of families who keep rice bags and put daily into them a handful of rice has greatly increased and stands now at 80. The rice collection is carried on in Bandra, Dadar, Grant Road, Chikhalwadi and Girgaon, with the help of kind friends who prefer to be anonymous.

KARNATAK BRANCH.

Ordinary family medicines were given to poor patients of the depressed classes. In serious cases the patients were sent to Dr. Kumbhakonam and Dr. Deshpande, who were kind enough to treat the patients free. As the result of the temperance work many people have lessened drinking. Some of them have given it up altogether. Attempts have been made to stop the use of liquor on the occasions of marriage, funeral and holidays. Ten private quarrels among the depressed classes were settled amicably. These quarrels would have cost at least Rs. 500, had the parties had recourse to the law-courts.

TOUCHING INSTANCE OF SYMPATHY.

The secretary of the Mangalore Branch reports many touching instances of sympathy. One is :—

A sickly young man unable to pay any monthly contribution from the pittance of his pay sent Rs. 1-4 which he had set apart for purchasing shoes and made a vow that he would walk bare footed for a year."

ERI-SILK CULTURE IN MANGALORE.

Our experiments in rearing Eri-silk worms having proved successful and expert opinions obtained about the suitability of the climate of this district for the purpose having been all favourable, the local District Board had been moved for a money grant to popularize this industry. The District Board generously paid a sum of Rs. 500 the previous year and a portion of this amount was utilized for sending a man to the Government Agricultural Research Institute, Pusa, who returned during the year under report after finishing his course of training and obtaining a diploma of efficiency from the authorities of that institution. This gentleman was an employee of the Basel German Mission and his services had been kindly lent for the purpose by that Mission. On his return from Pusa, the Basel German Mission proposed to do the needful themselves to popularize the industry in the District and have opened a farm near the Pallikere Railway Station in the Kasargod Taluka.

We also maintain a small farm for the instruction of the school children. Looms have been already secured and other necessary machines for cocoon rearing and spinning have been brought from Calcutta. The manufacture of Eri-Silk cloth will be attempted in the current year and a good quantity of cocoons have been already collected for the purpose. A more extensive farm will be opened and maintained in our colony lands in the current year for production of cocoons.

The Bengal and Assam Depressed classes Mission

Bengal, though lagging behind some other parts of India in the matter of the education of the Depressed Classes, has not been altogether idle. For some years past good work has been done among the backward communities of Bengal. Of the individual efforts made at different centres, reports are not generally available. Of the few organisations, perhaps the most extensive is the Bengal and Assam Depressed Classes Mission. Its joint-secretaries are Babu Hem Chandra Sarkar, Calcutta, and Babu Hemendra Nath Datta, Dacca. Under it at present there are four M. E. Schools, and over 35 upper and lower primary schools, some girls' schools and a few night schools for grown-up people, for the education of the Namasudra and other communities in the districts of Dacca, Mymensing, Noakhali, Chittagong, Jessore and Barisal.

The work is very important, and is sufficiently strenuous to require the whole time and energy of several organizers. But unfortunately no one with great organizing ability has yet appeared in the field to devote all his time and energy to the Mission, though among the teachers and other workers there are devoted men. The present secretaries are burdened with other



Depressed Classes Mission School for Hindus, Dacca.

work. They are, however, doing their best under the circumstances. They are always in urgent need of money.

BERASH CENTRE.

Babu Harinarayan Sen, a most devoted and unselfish worker, went to Berash in 1909, and took charge of the local Lower Primary School, which was in a moribund condition. The number of pupils attending the School and the general management were poor and the School-house, such as it was, in a dilapidated condition.

There was no mat-wall to keep off rain and wind. Hemendra Babu and Hariarayan Babu called together the elders of the village, and explained to them what an act of merit it was to help in the diffusion of knowledge, advised them to sink the petty differences of village factions and unite in raising the status of the school. They succeeded in collecting a little money from the villagers and effected the urgent repairs and improvements to this school house. Through the whole-hearted devotion and unceasing labours of Babu Harinarayan Sen the school began to make rapid progress. Within a short time the number of pupils increased considerably, who as well as the public were drawn towards Harinarayan Babu

by virtue of his character and ability as a teacher. But the villagers made no efforts to bear any portion of his expenses; so he had to depend on the generous subscription of Babu Girish Chandra Nag and the money advanced by Babu Hemendranath Dutta for the necessary expenses in connection with the Mission work.

Besides the Boys' School four other schools were started by Harinarayan Babu in Berash and its vicinity. Thus there are at present five schools of various descriptions worked under the Berash centre.

BERASH SIVANATH M.E. SCHOOL.

Babu Harinarayan Sen, the Secretary of the school, gives instruction on moral subjects regularly. The majority of the pupils being drawn from the agricultural classes, scientific agriculture is regularly taught in the school. The need for an agricultural farm is keenly felt and it is hoped that this will be removed ere long.

OTHER ACTIVITIES OF BABU HARINARAYAN SEN.

The chief work of Harinarayan Babu is to look after the boys and girls of the schools in particular. But he also takes steps to diffuse better ideas of sanitation and morality amongst the village people. Babu Harinarayan is trying to stop the pernicious custom of child-marriage which is doing so much havoc among the Namasudras. But it is not an easy task to remove an evil which has taken firm root in the society. That his endeavours have not altogether been fruitless is proved by the fact that it has now



Depressed Classes Mission School for Musalmans, Dacca.

become a rule with the local people to consult him before marriage negotiations are completed. Hari-narayan Babu does whatever is possible under the circumstances with his advice and personal influence to put off marriages as late as practicable, and makes arrangements for the continuance of education after marriage.

To foster religious spirit among the Namasudras Babu Harinarayan has forced *Sankirtan* parties in different villages and he himself takes part in them once a week in each village and gives religious instruction by narrating stories from the *Puranas*. Once a month all the *Sankirtan* parties (parties for unsectarian devotional songs) of the neighbouring villages gather together at Berash and carry on *sankirtan* far into the night and Harinarayan Babu performs *Kathakata*.

In many other ways Babu Harinarayan Sen is making himself useful to the villagers. He always visits the sick and in serious cases, even when the disease is contagious, nurses them without regard for his own safety. He has learnt a little homœopathy and distributes medicines gratis to the poor villagers; to those who are extremely poor, he has to distribute free diet too.

The people of Berash have to suffer much for want of good drinking water. In summer, when the heat of the sun becomes intolerable they can not get enough water for bathing purposes. Even drinking water may be said to have to be extracted out of mud. The natural consequence of the use of such water is that epidemic diseases break out almost every year. Babu Harinarayan has to bear all these suffer-

ings equally with the villagers. But it is hoped the want will be removed in the near future. On a representation by the Mission Mr. L. Birley, I. C. S., the present kind-hearted Magistrate of Dacca, has been convinced of the inadequacy of water in the village and has ordered the excavation by the District Board of a tank 120 cubits in length and 80 cubits in breadth on a site selected by the Mission; a portion of the cost having been met by the Mission, the rest will be provided for by the District Board.

Almost the whole day long and often far into the night Babu Harinarayan Sen has to work very hard. He messes with a Namasudra family. Fish is the principal food of these people and their method of cooking is also somewhat different. Babu Harinarayan, who is a vegetarian, has to suffer much for want of proper food and company. Not unoften does he find himself in a trying position on account of the village factions and various other local conditions. There is not a single soul within a radius of 30 miles whom he can consult and he has thus to solve many a difficult question, placing his entire reliance on God. The people of the higher castes in adjacent villages make no secret of their antipathy to the objects of our Mission, for they have a lurking fear that they will be put to all sorts of disadvantages if the so-called Depressed Classes are raised above their present state of degradation. So they systematically try to frustrate our work. Apart from these external impediments there are internal dangers too. On one or two occasions his life was in danger at the hands of mischief-makers. But this faithful son of God is steadfastly doing his duties, placing his faith

in Him, and the All-Merciful-Father has cleared his way of all darkening clouds.

How a school for cobblers was founded.

The report of the Bengal and Assam Depressed Classes Mission contains an interesting account of how a school was founded at Dighirpar in Mymensingh for the Muchis, who are tanners, shoemakers and cobblers by profession. There is perhaps not a more backward caste in Eastern Bengal than the *Muchis*, who are considered "untouchable" and looked down upon by the Hindus in general. With the spread of education, there has been some improvement in their condition in towns, but in the interior it is as bad as ever. In many parts of the country their manhood has been entirely crushed by the tyranny of the other castes and, owing to their ignorance, to such depths of timidity have they sunk that any strong man can by threats and bullying get them to do work requiring a considerable amount of labour without making any payment for it. Even little boys of the higher castes do not hesitate to be harsh to them. They are considered as almost beyond the pale of human sympathy.

About 2,000 persons of this caste live in a village named Dighirpar, which is a mile and a half from Bajitpur, a Munsiffi Chouki in the Kishorganj Sub-Division of the Mymensingh District. In the hope that the opening of an L. P. School in the village might benefit the *Muchis*, Babu Hemendranath Datta accompanied by an educated young man of the village named Harischandra Sutradhar proceeded to the place on 6th May, 1912. As he was aware that no educated person of the locality would consent to teach in a *Muchi* school, Babu Hemendranath induced a Namasudra teacher of the Noakhali District to accompany him on the promise of a comparatively high salary. The Mission was prepared to make any amount of pecuniary sacrifice to make the school a success. But although that educated young man was personally known to many leading *Muchis*, yet the difficulty in the way of establishing a school became almost insuperable. At the time a rumour had become rife in several parts of Eastern Bengal that 101 human sacrifices were to be made to the river Padma in connection with the construction of the Railway bridge at Sara, the river having baffled all

engineering skill, and that Government had sent its emissaries to different places for seducing away little boys. It was no wonder that when the ignorant country-folk were in such a state of panic, the simple-minded *Muchis* fell an easy victim to the gossip that the real object of Babu Hemendranath Datta in coming to the village was not the establishment of a school but it was only a pretext for decoying boys for sacrifice at the Sara bridge. Moreover the people of other castes in neighbouring villages did not take kindly to the idea that the *Muchis* were to have the benefit of education; so it was their interest not to dispel the fear engendered by the above rumour and they did all they could to help in its circulation among this superstitious people. Hemendra Babu then sought in vain the assistance of the village Dafadar. The inducement that the boys would not have to pay for their education and would be given their books free of cost had not the effect of persuading people to send their boys to the proposed school. When all the efforts of Hemendra Babu proved unsuccessful, help came from an unexpected quarter. It was the *Guru* (spiritual guide) of the *Muchis*, named Madhusudan Sarma, hailing from Pan-gaon, a village within a few miles of Dacca, who had come to Dighirpar on his usual round. He was a very intelligent and experienced man and Hemendra Babu approached him with a despondent heart to make a last effort. Madhusudan Sarma is the spiritual guide and priest of the majority of *Muchis* of the Tippera, Mymensingh and Sylhet Districts, and they have a very high regard for him not unmingled with fear. Unless he appears in person at a *Sraddha* ceremony and gives salvation to the departed soul, the latter is believed to be relegated to eternal damnation. Until he can be present at a marriage ceremony all wedlock amongst the *Muchis* has to be postponed *sine die*. It will thus be seen what an immense influence he exercises over the community. He offered to help Hemendra Babu and told him that mere persuasion was not enough to deal with this class of people; he had some other means which has served him without fail on many an occasion before. He added in all seriousness that when a person was hauled up before him for any misconduct he did not stop to waste time over mere wordy advice but would at once proceed to have the miscreant beaten

with a shoe a certain number of times in the presence of his caste people. Where this did not prove a sufficient correction the *sraddha* ceremony at the house of such an offender would be stopped. This is how the *Guru* had kept this people under control and he assured Hemendra Babu that he would be able to start the school on the following day. He added that he would not say anything to the *Muchis* in Hemendra Babu's presence but would manage everything at night, so that the school could be opened by noon the next day. Hemendra Babu came to the *Guru* at 12 on the following day when he was told that 25 boys were ready to be admitted into the school at once, and that more would come by and by. Whereas Hemendra Babu could not secure a house on a monthly rent of Rs. 5, the *Guru* had got for him a tin shed belonging to a *Muchi* for the paltry sum of Re. 1 only. But out of pity for the man Hemendra Babu gladly offered Rs. 2 for the house and thus on the 8th May, 1912, the Dighirpar Muchi School was started with 25 students on its rolls, which number has risen to 60 in the course of a year. Before many months had elapsed the people perceived that the school was a real boon to the community, and earnestly requested Hemendra Babu to pay a second visit to the village. He complied with their wishes and came to the village with a few other friends, all of whom were very cordially received.

A piece of land has lately been purchased and a nice tin-shed erected on it for the school. One teacher not being able to cope with the increasing volume of work a second teacher has been retained. The *Muchis* too are rendering some aid to the school. The local people being unwilling to work for social reasons, teachers on a comparatively high salary have had to be brought from distant places. For the upkeep of a small primary school like this the Head Pandit has to be paid Rs. 16 and the second Pandit Rs. 10 a month thus bringing up the total monthly expenditure to Rs. 26.

Wanted Endowments for Elementary Education.

In almost all provinces of India there are now endowments of lakhs of rupees made by munificent donors for the spread of higher education in the land. More are

wanted. But what is still more urgently needed is that the fertilizing waters of educational charity should flow along other channels, too, to benefit the poorer sections of the community. Their lot is the hardest. It is they who require help most. As it is the wealth which they produce on which the richer classes live in comfort, justice and gratitude demand that efforts should be made by the latter to improve their condition. An endowment of a lakh of rupees is not enough for a college. But it can suffice to maintain thirty Primary Schools in villages in Bengal. We do hope some kind-hearted rich man will set an example ere long.

We know there are noble-minded land-holders who maintain or give grants-in-aid to schools in their estates. But as their heirs may not be as generously disposed, is it not possible to make these educational grants permanent and independent of the personal disposition of the owners of the estates?

The Bombay Social Service League.

The work of the Bombay Social Service League is divided into nine sections:—(1) Mass Education, (2) Higher Education, (3) Sanitation and Hygiene, (4) Social Purity work, (5) Economic Improvement work, (6) Propagandist work, (7) Occasional work, (8) Volunteer corps, (9) Building up the Finances.

The work under the head of Mass Education consists of Free Travelling Libraries, Night Classes, and Lantern Lectures for Popular Education.

The object of the League in starting these travelling libraries was mainly to create a taste for reading among the masses and then to satisfy the same by placing at their disposal, from time to time, useful wholesome literature, and subsidiary to this, to come into closer contact with the poor so that the League may know their real social condition and be of service to them in their needs according to its capacity and means.

This is

HOW THE TRAVELLING LIBRARY WORK IS DONE.

A responsible person is selected to act as a Librarian. He is given a box of 25 or 50 books with a list of the books contained therein, and is asked to sign a paper whereby he agrees to abide by the rules of the Libraries. A printed sheet of instructions for the Librarians and printed rules to be observed by the persons intending to utilise the Libraries are also given to him. We also give him a board bearing the name of the League to be put up at the door

of his house. Issue Books, Weekly Report Cards, Two Monthly Report Sheets and Members' List Book, are also supplied to him.

The Librarians are asked to use their influence among the inmates of their neighbours' chawls with a view to cultivate amongst them a taste for reading useful literature. They are also requested, in the event of their neighbours being illiterate to give them readings from some useful books. They also act as distributors of quinine to needy persons and are expected to help us in our social work in their locality.

At the end of every week the Librarians submit a report of the number of the books used, the number of members who utilised the Library, the number of readings given by them and the quantity of quinine distributed and the number of persons to whom the same was given.

At the end of two months, the Librarians are asked to return their Library box and to take charge of a new one; but when they do so they submit a detailed report of their work embodying the following information:— The total number of persons who took advantage of the Library; the total number of books issued; the number of times particular books were issued; the number of readings given and the number of persons who attended such readings and also the number of books read before their friends and neighbours; the total number of persons who took quinine and the quantity used during the period of two months.

A number of honorary inspectors have been appointed to supervise the Library Centres in the different wards of the City. The Librarians convene a meeting of their club from time to time to discuss various points in connection with their work.

In 1912-13 the League had 84 travelling libraries and 4809 volumes of books. Out of these books 2880 are Marathi and 1929 Gujrati. Of the libraries 48 are Marathi and 37 are Gujrati. The League purchased 2731 books and received 2078 as presents from various persons and institutions. The late Mr. Damodardas Govardhandas Sukhadwala gave the League Rs. 3,000.

WHO USE THE LIBRARIES?

It is already stated that we have now in all 85 Library Centres out of which 48 are Marathi and 37 Gujrati. Out of 85 Libraries 17 (13 Marathi and 4 Gujrati) are with people belonging to the Depressed Classes. Special Centres have been formed for the use of ladies. 13 Libraries (5 Marathi and 8 Gujrati) are at present used by them. 3 Marathi and 3 Gujrati centres have been opened in the following Hospitals for the use of convalescent patients:—(1) Gokuldas Tejpal Hospital (2) The Cama Hospital and (3) the Rukshmani Hospital. Most of the remaining 49 Centres are among the backward classes of people, generally mill-hands, office-peons and petty clerks. Two Marathi Centres are of Jews, and two of Mahomedans; and two Gujrati Centres are of Parsis.

LANTERN LECTURES.

The League now possesses a magic lantern and 339 slides, costing altogether about Rs. 500. 61 lantern lectures were

arranged during the year and over 9900 persons have taken advantage of them.

NIGHT CLASSES.

Three Night classes were maintained during the year.

OTHER WORK.

To further the cause of higher education the League organized a series of University Extension Addresses by competent men and lent text-books to poor students. The number of books lent was 144.

The League conducted some First Aid Classes for ladies and for men. It has purchased a complete set of slides for teaching First Aid. Home Hygiene and Home Nursing Classes were also held.

The experiment of giving weekly baths with soap to the children of the depressed class people living in a chawl at Byculla to inculcate habits of cleanliness in them was continued during the year. The children are taking kindly to the bath and are showing some improvement as regards cleanly habits.

5,000 copies of each of four Marathi-leaflets on Hygiene were published and distributed carefully.

The League worked in various other directions. Those who intend to do social service work in their own localities should communicate with the Secretaries of the League at the Servants of India Society's Home, Girgaum, Bombay.

The latest accounts show that the number of libraries now stand at 98 and that of books at 6,127. The League is seriously considering the step of providing some weekly newspapers to some library centre and also of sending some of the libraries to mofussil places.

British East Africa Indian National Congress.

The British East Africa Protectorate has an estimated population of 4,038,000, including 25,000 Asiatics and 2,000 Europeans and Eurasians. Mombasa is the largest town, with a population of about 30,000, of whom 130 are Europeans. Nairobi, the capital of the Protectorate, has 14,000 inhabitants, of whom about 800 are European and 3,000 Indian. An order in Council of October 22, 1908, constituted an Executive and a Legislative Council, the former consisting of 4 members, in addition to the Governor, the latter of 8 official and 4 unofficial members.

The first meeting of the first British East Africa Indian Congress met on the 7th and 8th March. Mr. Abdulrasul Allidina Vishram, the chairman of the Reception Committee, said in the course of his speech:—

Unhappily, our people to-day suffer from disabilities, which have only comparatively lately been imposed. I need hardly tell you that the Indian is the pioneer community of this Protectorate; that our people have done the spade work which has made progress in this country at all possible. We count among our people some of the most intelligent and public-spirited men within the Protectorate; that vested interests of the Indian community run into huge sums of money, and that our claims to equality of treatment are irresistible from considerations both of justice and equity. We desire no more than recognition of these claims for fair and impartial treatment. We claim no undue advantages, but we do most emphatically resist, and intend at all times to resist encroachments upon these rights.

The President, Mr. T. M. Jivanji, spoke straight and to the point.

The object of our Association or Congress, is, primarily, to defend against attacks on the rights and interests of our people settled in British East Africa; to maintain a watchful regard upon, and to combat legislation which, in our opinion, may constitute an encroachment upon, or derogation of the rights enjoyed in this Colony by our people from time immemorial. Gentlemen, in speaking of "rights" I do not overlook the fact that duties and rights must ever be bracketted together.....

Indians are responsible for a large, a very large share in the pioneer work of opening up and developing this Protectorate. Of course, gentlemen we do not claim to have done what we and those who preceded us have done, in the way of opening up and developing the country as philanthropists. We are first and foremost business men, but to penetrate into strange and savage lands even with business motives demands a measure of courage, enterprise, self-denial and general strength of character, qualities of which I venture to think we Indians may be pardoned for claiming to possess a share. Statistics prove conclusively that we Indians have acquired a considerable stake in the country of our adoption, and that our people constitute a factor in its future history and development, which cannot be ignored. In regard to numbers, in the matter of property held by Indians, in the volume of commerce directed or controlled by Indian energy and Indian capital; in respect of the skilled artizan labour busily engaged in erecting and expanding centres of industry and commerce throughout the Protectorate; in regard to all that is embodied in the term enterprise, we may, I think, honestly claim that Indians are not behind-hand in fulfilling their duties to the State, and their contribution towards the building in East Africa of a fair centre of modern civilisation. We have always been proud of our character as a law-abiding and industrious community. Indians must have in the fullest degree perfect equality in the eye of the law with their European fellow-settlers. We cannot, dare not, acquiesce in any differential legislation directed against our people on the ground of origin, language, race, colour or creed.

He went on to speak of the principal fears and grievances of the Indian settlers. As regards Indian representation, he took his stand on "the axiom that representation is a necessary concomitant of taxation." He pointed out that since 1912 there has been no representative, on the council, of the Indian people or their interests. Regarding the matter of certain Crown lands, he referred to the very serious proposal to deprive Indians of the right to freely choose their place or places of trade or residence in the capital town of Nairobi. "We must, and will oppose," he said, "any attempt to shut us out of the open property or other market, to deprive us of equality of opportunity, because of our race, creed and colour.

Also there is the matter of accommodation for Indians on steamers and railways, the question of trial by jury, and of the eligibility of Indians to the magistracy. In each case it is the same vital principle for which we are contending. We want no favours shown to uncleanness, or to individuals who ignore the recognised canons of decency and sanitation. The law is, or can be made strong enough to deal adequately with all such without its being racial or class legislation, because it is a truism that no race or people has a monopoly of all the virtues or all the vices.

On the second day Mrs. Savale, an Indian lady, sang the National Anthem and addressed the meeting,

and in her remarks devoted herself to the necessity of the Indian people realising its duty to their country, and urged upon her hearers loyalty to the noble traditions of the motherland, offering a high measure of praise to the women of South Africa, who had achieved such splendid work in the recent struggle.

The full participation of Indian women in the struggle and sufferings of the Indian people in South Africa has enabled them to show such steadfast loyalty to the cause. Woman's co-operation in the civic endeavours of Indians in British East Africa is, therefore, a good augury.

Resolutions were passed on the lines of the presidential address.

The Chief's Higher College at Delhi.

The proposal to found a higher college for the sons of Indian Chiefs must needs lead people to enquire whether the Rajkumar College idea has borne good fruit or not. Such institutions should help to turn out enlightened princes of character bent on the good of their country. They should be well-informed in whose character the dispirit ought not to be a predilect

vices and frivolities. Zenana influence in our princes' courts is said to foster effeminacy and pleasure-seeking. While such a result ought undoubtedly to be prevented, it cannot be said that a roue of the Western type is better than a sensualist of the Eastern type. So far as his subjects are concerned, the drinking and sporting prince is as bad as his fellow who is subject to zenana influence.

At present the majority of our ruling Chiefs are subject neither to the ancient Indian restraints on kingly power, nor to the checks under which constitutional monarchs in the West have to act. As it would not be possible to reproduce Indian's past political methods, what we expect a chief's college to do is to incline the minds of its alumni towards Western constitutional methods.

It is easy to understand why in India the official mind strengthens the desire of our princes to stand aloof from the people. But such a desire finds little support in modern British ideas or facts. There is no princes' college in England. The Prince of Wales is an *alumnus* of Magdalen College, Oxford, and his friends there belong mostly to the class of poorer students. If contact with the commonalty does no harm to the heir to the throne of the vast British Empire, we do not see why the sons of the greatest Indian chief should disdain to be educated with the sons of Indian gentlemen. Such contact is rather likely to bring out the real qualities of manhood of Indian princes, and destroy their artificial pride. It is good for them as well as for all others who have not to work for their bread, to learn that not only is the worker not inferior in any way to him who does not labour, but that the man who lives in leisure on the produce of other men's labour can justify his existence only by a life of some sort of usefulness to society. If there be no such justification, the man of leisure is really a parasite, and, as such, inferior to the humblest coolie.

The vast sums to be spent on a Chief's College are needless and wasteful expenditure. Half of these sums given to any good ordinary college, would make it fit for educating anybody, whatever his future position in life might be, and in addition a large number of students of all communities.

Views are too plebeian, though they may be acceptable either to the

Indian bureaucratic mind or to the Indian princely mind, we shall be satisfied if the proposed Chief's College does not swell the ranks of the flirting, drinking and racing variety of the Indian aristocracy, by a single addition.

Executive Council for the U.P.

It is said that the demand of the educated public of the United Provinces for an Executive Council will soon be met. Bengal has come to know by experience that executive councils are not an unmixed blessing. The Governor of Bengal, for instance, personally possesses less real power than his predecessors the Lieutenant-Governors. He no doubt has the power to veto the decisions of the Council; but as that power can but rarely be used, each member of the Council has as much power as His Excellency. The result has been that the actual Government of Bengal does but very partially reflect the mind and intentions of the Governor, whose views in many things are in accord with popular opinion. Government by the executive council can not mean an advance upon one-man rule, so long as the people have not a controlling voice in determining who are to be the councillors. An executive council is not even a half-way house between autocracy and representative government. It means government by several autocrats instead of by one; or Government by three autocrats and a dummy instead of by one autocrat.

A donation to the Kayastha Pathshala.

Chaudhuri Mahadev Prasad, a wealthy Kayastha land-owner of Allahabad, has given to the Kayastha Pathshala of that city property having on the annual income of Rs. 40,000. As that College already possesses a big endowment made by its founder Munshi Kali Prasad, it ought now to be a flourishing institution. Nothing can now stand in the way of its progress, except a recrudescence of party spirit among the members of its managing committee, which we hope Kayastha leaders will find means to prevent.

Praiseworthy as donations like the present one are, they give rise to a feeling of regret that all educational endowments are not meant for all Indians, irrespective of caste or creed. Modern education is in itself very expensive, though it can and ought to be made very cheap to the students. If all classes joined hands, many

properly equipped educational institutions could be founded and maintained; but as many classes choose to act independently the equipment of many of our institutions is not as good as is desirable.

But better some educational progress by means of class enthusiasm, than no progress at all.

An outraged wife forsaken.

It is reported in the papers that in a certain railway line in Bengal five scoundrels brutally outraged a young woman in a female compartment; and in consequence her husband has forsaken her. No more cruel injustice can be imagined. As the girl was not in the least to blame, instead of being forsaken in this way she ought rather to have all the soothing care and loving sympathy which her husband and relatives can bestow on her. Social opinion ought to be entirely on her side. We may add that the authority of the Shastras is wholly in favour of women who are thus outraged. The tragic fate of the women who are forsaken for such reasons is in dismal contrast with the impunity which the male scoundrels enjoy; for even if they be convicted in a law-court and punished, they are not excommunicated. On the contrary, everywhere in the country, many men are known to lead notoriously wicked lives but are yet treated with at least outward respect in society, because of their wealth or position. Even in the case of poor men who offend against the rules of morality, they are not ostracised for an offence for which a woman is sure to be driven out of society,—either to commit suicide, or to become a Musalman if her seducer belong to that sect, or to increase the number of fallen women.

The party to blame, whether male or female, ought to be punished equally; but a door ought to be left open for both to be taken back into society through proper repentance and penance. In the case of women who are victimised, against their will, there ought not to be any punishment at all.

Irrigation in the Punjab.

According to the *Indian and Eastern Engineer*, the total area of 8,429,381 acres irrigated in the Panjab in 1912-13 was the largest on record and the return on capital of "Major Works" reached as high as 16.48 per cent. That they are indeed

steadily progressive is shown by the following figures:—

	Capital Outlay in lakhs. Rs.	Net Revenue in lakhs. Rs.	Percentage on capital.
1892-3	670.91	37.89	5.65
1902-3	1034.61	117.91	11.39
1912-13	1462.99	141.11	* 16.48

Railways are far from being as paying.

Village Organization in Mysore.

From the presidential address of Mr. Subba Rao at the recent Andhra Conference we learn with pleasure that under the statesmanlike guidance of its Dewan Mr. Mokshagundam Visweswarayya, the Mysore Government took an important step in February last for the organization of village life in that State.

That Government considered that a beginning should be made to stimulate economic and other activities in rural areas in order to provide subsidiary occupations and increase production and the earning power of the people and directed that for the improvement of the village in various directions, committees should be constituted in each village or group of villages by election by union panchayats, where such union panchayats exist, and in other places by the people generally. They further laid down rules to record the progress of each village from year to year.

Throughout India village life requires to be organized on the basis of self-help and self-government, chiefly for progress in the direction of sanitation, education, co-operative production and co-operative distribution. The old systems of the Panchayat and the village community show that village organization on the proposed basis would not be an exotic.

Politics and the Ramakrishna Mission.

(*The Commonweal* says that the central Belur Math of the Ramakrishna Mission has issued a warning against the existence of any relation between the Mission and politics, and makes the following extract from that document:—

Taught by Shri Ramakrishna and Swami Vivekananda, the Mission has always held the path of religion and service as the only way for the regeneration of Bengal and India, and has always preached that that regeneration can only come through character based on a direct realisation of religion and the Lord, and never through politics. The Mission, therefore, has all along kept its own work separate from the National Congress, the Extremist, and such regular and irregular political movements, with the firm conviction that these would never lead to the glorious spiritual regeneration which should be the ideal of India's people. Spirituality and not political aggrandisement had been the backbone of the Indian people in the past, and on that inheritance we should

stand firm with good will and love and peace to all on earth, if we are to become again a glorious nation in the future.

The Math might well have said that the activities of the Mission are exclusively social and religious without condemning political activities in the way it has done. It is only partially true to say "that regeneration can only come through character...and never through politics." Politics divorced from character can achieve little. But is "character" manifested only in "religion and service", in the sense in which they have been used by the Math? Cannot politics also be service?

"Religion and service" alone cannot make a nation great, if they are not to have anything to do with politics or economics. Anything in which men engage from an unselfish and altruistic spirit can justly claim to have a spiritual character.

The ideal of service of the Mission has taken concrete shape mostly in the Sevashrams or Homes of Service, and the efforts it made to combat plague in certain towns. The Mission will we hope agree that it is as praiseworthy to try to prevent a disease as to cure it. Many epidemics in India are due to bad drainage, poverty and the ignorance of the people. We admit the unselfishness and spirituality of the men who build hospitals and nurse patients therein. For the same reasons there ought not to be any hesitation to praise the politician who tries to persuade both Government and the people to pay greater attention to problems of education, sanitation and to agriculture and other industries.

Good and necessary as communion with the Supreme Spirit and the nursing of the sick are, we cannot see how they clash with politics, unless by politics we understand simply self-seeking, diplomatic lying and factions. Nor can we understand how communion and the nursing of the sick can by themselves remove ignorance, poverty and disease. And it is a truism to say that an ignorant, poor and epidemic-ridden nation cannot "be a glorious nation." Without self-government no nation can be glorious; and the chief goal of our political endeavours is the attainment of self-government. We all agree in thinking that our country had a glorious past. Is not political independence understood to be included in the meaning of that glory?

Our idea of the utility of communion with God is that, in addition to the devotee's own joy and elevation, the strength and inspiration to be obtained therefrom are to be used for the good of the world, beginning with one's own motherland. And it should be clear to all that no people who do not possess political power can do the greatest amount of good to their countrymen that they are capable of. Spirituality of the monastic type has not been able to prevent India's impoverishment, degradation and loss of freedom. Nursing of the sick superadded to that sort of spirituality can not furnish an effective means for the amelioration of her condition.

We at once concede that the Ramakrishna Mission is a non-political body concerned in its corporate capacity only with religion and service. But we cannot admit that either Vivekananda or Nivedita, the two best known followers of Ramakrishna held the same opinion of politics as the Mission seems to hold. Many of the latter's numerous signed and unsigned contributions to this *Review* and other journals do not show that she was a disbeliever in the usefulness of politics. (Her "*Civic and National Ideals*", published by the office of the *Udbodhan*, a Bengali monthly conducted by Sannyasis of the Ramakrishna Mission, is not a non-political work. When she wrote "Glimpses of Famine and Flood in East Bengal," particularly chapters like "The Tragedy of Jute" she certainly wrote politics in part. The Nationalist movement owed part of its inspiration to her and some other persons. Those who have any doubts as to her political views, those who do not know that one of the objects of her life was the developing of Indian nationality on a spiritual basis, should read the last page of "Glimpses of Famine and Flood in East Bengal.")

In the prefatory biographical sketch printed with her "*Studies from an Eastern Home*," Mr. S. K. Ratcliffe writes:—

"Sister Nivedita was the most fervent and convinced of Nationalists: the word continually on her lips was Nationality."

In the tribute to her memory paid by Mr. Nevinson to be found in the same book, the concluding sentence runs thus:—

"It is as a soldier in the War of Liberation that I remember her—a soldier with a flaming sword."

Her master Vivekananda was no doubt a religious preacher, but of a militant type. He was not a mild Hindu. His Hinduism was aggressive Hinduism.

He exhorted the people of India to be strong, to find out and be conscious of their strength, and to have faith in India's undying strength,—all which form the very bed-rock of politics.

A Japanese Critic and adviser.

Some fools there be who wear their hearts upon their sleeves. They are also canine in their servility in that they cannot feel happy even in imagination unless they have a master to fawn upon. That there are such fools in India will appear from the following extract from an article in the *Japan Magazine* by Mr. Takudo Kuruma :—

During my extensive tour in India, when I came in contact with large numbers of the people everywhere, I was much struck by the widespread discontent that prevails with regard to British rule in that country. The question asked me most often was about the military strength of Japan; and the uppermost thought of the average Indian I met was that of "The Orient for Orientals." Some suggested to me that it would be a welcome thing if Japan could be persuaded to take India. Such sentiments were, of course, unacceptable to me, but I had to listen out of politeness, though I was in duty bound to dissent. My visit to India was for the purpose of making investigations with respect to Buddhism; and I had nothing to do with politics. I said to some of those who interviewed me, that the Japanese would never dream of invading India; but the same suggestions as to the possibility of our coming to save India met me wherever I went. Whether it was merely to flatter me or whether there was any serious hope underneath this method of approaching me, I do not know. When asked what the real cause of their discontent was the answers usually were very vague. The most common answer was that they hated to be ruled by foreigners, especially Britishers. I sometimes remarked that if they disliked British rule, they would probably dislike Japanese rule much more. I further suggested that if the entire Indian people would but educate and prepare themselves for national government, no doubt it would come in time, but that the present method of promoting discontent would never prepare the people for independence, even if Great Britain were to concede it. I assured them that such would be the advice of all Japanese in regard to the situation. At present the Indians are inclined to be pro-Japanese in many ways, and Japanese goods are quite popular with them. So much so indeed, that I noticed that certain European nations were having their goods done up in Japanese style, so as to appear to have been imported from Tokyo or Kyoto, and thus win the native eye.

It is not possible to find fault with the mental attitude here displayed by Mr. Kuruma. He seems to be a level-headed man.

One can understand man's natural desire for freedom or independence; but what happiness there can be in desiring to slave for a new master it would require a dog's soul to realise. The Japanese conquest and occupation of Korea does not show that she either intends or is fit to play the part of liberator of Asia. And the hereditary bondsmen of Asia ought always to remember that nations by themselves are made. Much as we admire the Japanese for their unique patriotism, we do not think they are, taking everything into consideration, a greater people than the British; or that political subordination to or contact with them can be more beneficial to India than British rule.

As for Japanese goods, it is egregious folly to class them with Swadeshi articles. The money with which India fills the pockets of British merchants may in rare cases come back to India in dribbles to benefit her, but we cannot imagine how Japanese merchants are going to do more good to India than British capitalists.

We wish all power, prosperity and joy to the Japanese in their country. We are friendly to them (though the hostility or friendship of a dependent nation may not matter) and wish to have their friendship. But we certainly do not wish to have them in India either as masters or as exploiters.

On Clothes.

It is said that Bhaskarananda Swami, the famous saint of Benares, once heard the praise of his hardiness in sitting naked exposed to the biting wind of the severest winter. Thereupon he asked the man who praised him: "Do you consider yourself entitled to any praise because you keep your face,—forehead, cheek, nose, &c., exposed?" The reply was in the negative. The saint then briefly said, "Consider that I am all face."

It is not with a view to advocating nudity that we have recalled this anecdote. It came to our mind on finding it asked in the *Literary Digest* of New York, how would we feel if we were told that for the rest of our lives we should have to wear masks—that our faces should never again be bared to the fresh breeze or feel the direct rays of the sun? Yet this is what civilized man does to all the rest of his body except his hands; and even on those he fits tight gloves when custom bids him. In an article on "Skin Tension and Air Bathing,

contributed to *The Lance-Clinic* (Cincinnati), Dr. Paul W. Goldsbury, of Warwick, Mass., urges his readers not to neglect the air-bath. "Protection against cold and our modern standards of decency are two good reasons for wearing clothes; yet one may bathe in air occasionally, as one bathes in water." And although clothes are necessary, Dr. Goldsbury apparently regards them in the light of a necessary evil. Clothing, he says, is a protection from the sun and wind and may be even an adornment, but it is also often a very heavy handicap. It hangs upon, clings to, or is bound to one part of the body more than to another and this interferes with the function of the part beneath. The weight, texture, or dye is more or less of a skin irritant. The thickness and the number of garments, as well as their fit, affect the circulation of the air unevenly over the surface of the body. He goes on:

"An extreme instance, perhaps, of how clothing alters the natural environmental conditions is found in the covering of the feet. The shoes and stockings ordinarily encase the feet so tightly that there are no adequate ventilating spaces or conduits to allow for air to get in and out, and to take off the moisture of this hard-worked member, and so the feet sweat, the evaporations sink into the socks. The face or the head at the other end of the body is in contact with the free air and, unless the humidity is very high, the moisture is all absorbed by the air and does not stand up on the skin as drops of sweat. Such drops, of course, are a cover and add to the burden of the glands beneath. Corsets, tight collars, waistbands, and garters put a tension or stress upon the regions underneath them, similar to that described as upon the foot. It must be apparent from the consideration of this matter of humidity alone, that there must be a very decided difference of tension over surfaces covered from those open and exposed to the changing atmospheric conditions. Over the hands and face the play of the air tends to carry the moisture off, to absorb it, but the covering over the chest hinders this. The more clothing and the closer it is woven and fits, the more difficulty the air has in percolating through or sweeping in and out, and the moisture instead of being pulled from the skin is pushed back over it and this accounts for the reddening and irritability of the skin. Clothing, then, tends to a decided unevenness of atmospheric conditions about the body and this causes radical differences in its surface as to tension and the activity of this or that part to adjust itself. Whatever, therefore, tends to minimize these differences of temperature, humidity, work, tension, pressure, or of whatever is fatiguing or irritating, would seem to promote a better tone, to improve the hygiene of the skin which is so vital to general health."

It should be investigated whether the European style of dressing is good in India from the hygienic standpoint. Do we at all require so much and such heavy and impervious clothing?

Primary Education in Bengal.

The Bengalee quotes the following figures supplied by the local Government in reply to questions put by Mr. Surendra Nath Banerjea:—

	Number of Primary Schools.	Number of male scholars in Primary Schools.
1908-09	34,344	9,98,716
1909-10	33,653	9,82,084
1910-11	33,808	9,78,902
1911-12	34,975	10,38,152
31st Mar. 1913	34,868	9,97,155

These figures are for the five divisions of Bengal, viz., Burdwan, Presidency, Rajshahi, and Chittagong, and show that so far as the primary education of boys is concerned there has been no progress, but retrogression. For there were actually less pupils in 1913 than in 1909, and the population of Bengal had also increased during the period. There are in these five divisions 119,851 towns and villages, according to the census of 1911; and the number of Primary schools for boys is 34,868. Therefore on an average one Primary school has to serve between 3 and 4 towns and villages. This is the educational condition of the province which, according to the Government Resolution on the Report on the Census, 1911, "stands first among all the provinces in India, not only for the actual number of persons able to read and write, but also for the proportion (7.7 per cent.) which they bear to the total population."

It is said the Government of India has laid down the rule that in Bengal, with a school for every three square miles, there is no urgency for more schools; and so the Bengal Education Department will now concentrate its attention on the improvement of the existing schools, rather than on increasing their number. In his Budget speech of 1912 in the House of Commons Mr. Montague "announced that the Government was prepared to increase the number of schools by 75 per cent. and to double the school-going population." When and how is that going to happen? In taking a leap forward athletes move back a few steps. We hope the retrograde movement in Bengal is only preliminary to a great advance. As improvement in quality and increase in the number of schools can go on simultaneously, that is what Government ought to aim at. When there is famine in a country both government and charitable

people try to feed the largest number of people possible on plain wholesome food; they do not follow the absurd method of placing rich dishes before a few and leaving the rest to die of starvation. Even in the most advanced provinces of India, there is a famine of knowledge. The wisest and most humane policy, therefore, is to bring knowledge to the doors of the humblest. Good buildings, good furniture and things of that sort can wait. In our climate for the greater part of the year, a plot of land shaded by a big tree is the best school-house. In our infancy, the floor wiped clean with cowdung and dried, and palm-leaves, did duty for slates and paper; and yet we can feel without vanity that we are not inferior to the average educated man who had better writing materials in childhood. Considering that according to Mr. Sharp's Quinquennial Review for 1907-1912, only 33 per cent of boys of school-going age are at school both in Bengal, and Eastern Bengal and Assam, it cannot be said that more schools are not required. This view is supported by the facts that one primary school for boys serves 3.7 square miles in Bengal and 5.8 square miles in the areas included in the defunct province of Eastern Bengal and Assam; and it serves 4.1 towns and villages in Bengal and 6.4 towns and villages in Eastern Bengal and Assam. In Baroda "in 156 villages the [Education] Department is endeavouring to open new schools wherever the minimum of 15 children can be collected to begin with." The average number of pupils in a primary school is 31 in Bengal and 40 in East Bengal and Assam. This seems to show that in most villages in Bengal now without any school the Baroda minimum of 15 children of school-going age can be found.

In Japan the total number of towns and villages is 14,580 and the total number of primary schools is 27,154, that is, about 2 schools per town and village.

Imperial Citizenship.

The House of Commons has unanimously passed a resolution to the effect "that the rights of British citizens contained in the Magna Charta, the Petition of Rights and the Habeas Corpus Act as representing the freedom of the subject, are those which the House desires to see applied to British subjects throughout the empire." This is not unimportant for India; but

until this desire of the House finds concrete expression in a statute repealing the deportation regulations of 1818, 1819 and 1827 and extending to India the rights conferred on British citizens by the Magna Charta, the Petition of Rights and the Habeas Corpus Act, it is of no practical use to us. Once upon a time the House of Commons passed a resolution in favour of simultaneous civil service examinations in England and India. But that pious resolution has not helped us a bit. We need not build any hopes on the more recent House of Commons resolution.

The Imperial Naturalization Bill introduced in the House of Lords seems to include within its purview only the self-governing parts of the British Empire. Up to the present time it is only the British colonies which have excluded or sought to exclude Indians from their territories; the United Kingdom has not directly or indirectly sanctioned such exclusion. But if India be not expressly included in this Naturalization Bill, our position will be *statutorily* that of helots within the Empire. Our exclusion from the purview of this Bill is against the Queen's Proclamation. Representations on this subject ought to be made at once to the Government of India and the Secretary of State for India.

The exclusion of Lascars.

A Reuter's telegram says that the National Transport Workers' Federation has passed a resolution protesting against the employment of Asiatics in British ships. Mr. Williams, Secretary of the Federation, in a speech threatened a strike without notice unless the grievances were removed.

The agitation for excluding lascars from British ships is of long standing. The agitators do not care for justice or equity. Their demand is entirely selfish. Lines employing lascars for the most part do business with India. British ships doing business with India transfer some wealth from India to Great Britain. Therefore there is no unfairness in some Indians doing some of the work involved in this commercial intercourse. No line refusing to employ lascars ought to have any mail contract from the Government of India.

A demand to be made at anytime by Indians that no foreigner must be

employed by the Government of India, seems to be unthinkable. But there would not be less logic in it than in the resolution passed by the Federation.

The April Conferences.

The Easter holidays were taken advantage of to hold political, social, industrial, educational and literary conferences in different parts of India. Caste conferences were also held. The value of these conferences as means of educating public opinion cannot be minimized. Most of them also serve to unify the people. The political conferences produce some effect on the politics of Government as well. Unfortunately that effect is not so much in the direction of making the administration increasingly democratic, as in the direction of fortifying the bureaucratic position. Our conference speeches and resolutions forewarn the bureaucracy as to the points where we wish to effect a breach, thus placing them in a position to act on the defence. Not only so. They are sometimes aggressive. If a balance sheet could be prepared showing the loss and gain on the bureaucratic and popular side, most probably the official side would be seen to have gained much more than the people in recent times.

The real problem before us is to ascertain why the bureaucracy can afford to pay no attention to the opinions expressed in our conferences and newspapers, and, when we have discovered the causes, to take steps accordingly.

One reason seems to be that the opinions expressed are the opinions of the educated minority. We claim that they represent the needs of the illiterate majority also, but this is denied by the official class. Obviously the remedy is twofold: (1) to push on the spread of education by every means in our power, and (2) to conduct the proceedings of the provincial and district conferences entirely in the vernaculars, adopting a style of speech that can be easily understood by the common people. Conducted as they are in English, our conference proceedings seem to be meant for English ears. But the more important and prior duty is to speak to our own people and thus produce an express and undeniable consensus of opinion. If Europeans feel obliged to hear, they will manage to do so in spite of the vernacular

medium. If the proceedings were conducted in the vernaculars even the illiterate could take part in them, mostly as listeners, but in many cases as speakers, too. If that were done, the conferences would soon grow to be less negligible than now. Everybody knows that the Swadeshi boycott movement and the agitation against the partition of Bengal, could not have become so powerful if the meetings in connection therewith had not been mostly addressed in the vernaculars. Speak as the people speak. Then it will be felt that there is strength behind your words.

Another reason is that the two or three days' conferences are not the natural outcome of sustained and organized work throughout the year. Of course a conference is a conference. It can neither be in permanent session nor do active propaganda work throughout the year. There must be other organizations for the purpose. But the lack of active organizations is one of the chief wants of India; a want felt more in some provinces than in others, but felt everywhere to some extent. We are weak because we are unorganized.

Another reason is that we do not seek by every lawful means in our power to bring constant pressure to bear on Government, make them feel that we are uneasy, that our grievances, and demands are real, not theoretical.

Industries and Bengal.

Bengal has held only one industrial conference, and that many years ago. Does Bengal require no industrial revival? Or is it that industrial conferences serve no useful purpose? In no province has the talk of Swadeshim been greater than in Bengal. A plain answer is therefore needed to the questions we have put. Behar and the U. P. have done better in the matter of the industrial conference.

Social conference.

The meeting of the social conference at Comilla was a success so far as local attendance and enthusiastic speeches were concerned. But the Social Reform Association of Bengal sleeps throughout the year, awaking once or twice a year for a few minutes to draft and send a notice to the *Bengalee* for free insertion evidently to draw attention to the fact that there is such a Kumbhakarna of an association in our midst.

The Beharis have kept the Bengalis in countenance by holding no social conference at all this year.

Rev. Mr. Andrews' Return

India owes a deep debt of gratitude to the Rev. C. F. Andrews for his self-sacrificing labour of love in South Africa. Many of us have supported the cause of the passive resisters there with pecuniary contributions. In that respect Mr. Andrews has been among the foremost. For a man of his position a donation of Rs. 1,000 was



Rev. C. F. Andrews



W. W. Pearson.

an act of great self-sacrifice. But he was not content with this gift. Nothing short of that greatest of gifts, the gift of self, would satisfy him. So he proceeded to South Africa to try his best to bring about a settlement. He has also rendered us the inestimable service of convincing some thoughtful South African colonists that India, modern India, has enriched the world with spiritual contributions of the highest value, and that she is not a land of savages.

Mr. Andrews had for his companion his friend Mr. W. W. Pearson, whose sincere love for our people is well known. He ably co-operated with Mr. Andrews to bring the struggle of our countrymen in South Africa to a happy close, though that consummation is yet far off. Mr. Pearson has written a report on the indenture system in South Africa. Its publication is eagerly expected. If selected passages from his diary were published, they would perhaps throw a startling light on the state of things in South Africa.

The Suggestion to Arm our Young men.

Mr. B. Chakrabarti in his presidential address at the Bengal Provincial Conference held at Comilla suggested that our young men, who have done such splendid,

plucky and strenuous work in flooded villages and on other occasions, might be armed to protect villages against the depredations of dacoits. *The Englishman* scented danger at once. While admitting that young men have proved their devotion to the welfare of their countrymen, it asked what proof had they given of their loyalty to the Government? We do not want to enquire whether the *Englishman* has the approval of the Government in thus broadly suggesting that there is an incompatibility between devotion to the welfare of the people and loyalty to Government. It would be more useful to ascertain definitely what that paper understands by loyalty to Government. Our opinion is that that expression means, a disposition to be law-abiding, habitually obeying the law. If we are right, anybody can be safely challenged to name a more loyal set of young men in any country. Some people think that loyalty is inseparably associated with a curved backbone produced by constantly salaaming all sorts and conditions of white men and their mixed descendants. But there is no lexicographic authority for attaching to that word any connotation of this sort.

The vast majority of our young men are not only not criminally inclined, but they have been known to exert themselves actively to prevent or put down crime. We understand that when after the floods last year dacoits began to loot villages near Contai, many workers patrolled the localities at night, and arrested and punished local magistrates of such characters.

The Indian Liter.

The Panini Office of Calcutta enjoys a well-deserved reputation. Its publications has undertaken. It has in preparation "The Indian Year-book and Author Index" which will be the only of its kind in India. It will contain a bibliographical list of Indian authors in Sanskrit or English, with their academic qualifications, occupation, names of publications in which they have written, addresses of publications and addresses, a copy-right act; a list of libraries, a list of periodicals, with their

the languages in which they are written, names of editor and proprietors, place of publication, circulation, annual subscription, and whether illustrated: a list of societies and clubs; names of booksellers; a list of presses in India; names of publishers; calendar for the year 1914; and advertisements.

Indian Authors in the Vernaculars or English are requested to kindly supply the Panini Office with information before 30th September, 1914, to be incorporated in this manual. Editors, Managers of Book-Depots, Secretaries of Libraries and Literary Institutions are also hereby requested to help that office in the matter.

Canada and Indian Emigrants.

A ship containing on board 400 Indian emigrants is expected soon to reach Canada. Reuter has telegraphed that their landing will be prevented by executive order. We should not cease to protest against this sort of humiliating discrimination against us within the Empire. We should also make representations to the Government of India and the Secretary of State. But we ought never to forget that the only lasting and effective remedy is to acquire power at home. In the present stage of development of human nature, the only thing which can stimulate the sense of justice in those who set up the colour bar is the knowledge that the "coloured" man is being pushed back. But as at present we have no power in the Government of our country, we cannot do anything. So it is unmanly to protest. Every day in the world something directly or indirectly is being done to increase our power in the world.

Condition of English and School Children.

The following information has been compiled from an excellent report of the Medical Department of the Government of India in England.

It occupies a large share of the total energy of the school medically every area. But throughout the country returns show a decided and prominent improvement. School Medical Officers report that conditions of uncleanness are now rare as compared with the conditions which prevailed when the School Medical Department was instituted in 1908. All the countries of the world have now Education Authorities in England and in more or less complete form, the

machinery necessary to the medical inspection of the school children in their charge. There are more than 1,000 school doctors at work; upwards of 700 school nurses are engaged; and Sir George Newman is able to report an ever extending number of professional and voluntary workers, including members of Care Committees, who are giving their time to the improvement of the physical condition of the children in schools. There are 6,000,000 children registered on the books of the public elementary schools of England and Wales. About 10 per cent. of these suffer from serious defects of vision. From 1 to 3 per cent. of them suffer from defective hearing; 1 to 3 per cent. have suppurating ears; about 10 per cent. have adenoids or inflamed tonsils, or enlarged glands requiring surgical treatment; 1 per cent. have ringworm; 1 per cent. suffer from tuberculosis of readily recognisable form; 1 to 2 per cent. are affected with heart-disease; from 30 to 40 per cent. have unclean heads or bodies; and probably more than half of the children on the rolls are in need of dental treatment. These percentages are only approximate. They do not include children who are invalidated from school. They exclude the blind, deaf, crippled, mentally defective and epileptic. They exclude all cases of infectious diseases. They exclude also the large number of children suffering from indefinable malnutrition, debility and low vitality, and numbering not less than half a million. Sir George Newman points out that these figures represent a burden of disease, involving not only much suffering and pain, but a serious degree of absolute incapacity to profit by the education which the State provides. It is clear also that so large an amount of child disease means an increase to the national burden of sickness and disablement in adolescence and adult life. It is something, however, that the magnitude of the problem has been realised, and brought, so far as possible, into terms of accurate statistics. Increasing effort is being put forth in the direction of amelioration. The London County Council alone provide for the medical treatment of 84,000 children per annum. In England and Wales there are now in existence upwards of 140 School Clinics, staffed partly by whole-time medical officers and partly by general practitioners. There are upwards of 350 special schools for blind, deaf and physically and mentally defective children, and a system of physical training in various sanatorium schools. There is also now in working order a national in addition training which will be a preventive measure of substantial value.

In India the physical condition of school children is very much worse than in England, owing partly to the greater prevalence of disease and partly to chronic malnutrition due to poverty. But we learn from the "Progress of Education in India 1907-1912" that "save for the beginning made in the Punjab, but little is done in the way of medical inspection." In the Bombay Presidency "with a few honourable exceptions in no school is there a systematic medical inspection of pupils." "The beginning made in the Punjab" refers to the following facts:—The last education conference recommended the appointment of a school medical officer (we are not told whether he has

since been appointed) to visit all the board schools for the province to organise and co-ordinate enquiries. The Gurdaspur district board has appointed a medical officer to visit all the board schools and advise and report on the health of the pupils. The Health Officer at Amritsar has instituted a medical examination of school pupils in the town.

For a vast home of disease and semi-starvation like India these constitute only a very microscopic beginning. Government, District Boards, Municipalities and the managing committees of private educational institutions should without the least delay appoint an adequate number of medical officers to inspect school children and college students. It is good to know the extent of the evil, though we may not be in a position to cope with it at once.

The Cost of the Islington Commission.

The Hindu calculates that 20 lakhs may be taken as a reasonable anticipation of the charges already thrown and to be thrown on the taxpayers in India on a Commission which they expect to enlarge the scope of appointments of Indians in the higher grades of the Public Services.

If we capitalise the amount and treat it as having been invested, say, in railway productive expenditure, it would yield us an annual return of a lakh of rupees. Treating the whole thing from the most sordid point of view, it would have given Indians, if directly applied towards payment of recurring establishments, appointments or increases of emoluments amounting to Rs. 8,333-5-4 a month. They will, therefore, await to see how much more Indians will get, as a result of the labours of the Commission and how much more they will be made to pay for Europeans, whose claims to improvements in prospects are receiving prompt attention even without any reference to the Commission's enquiries.

Take, for instance, the case of the covenanted civil servants in the Punjab and the Central Provinces, many of whom have been granted extra allowances. The rose called by any other name smells as sweet. Money is money, whether you call it salary or allowance.

Ulster's Constitutional Agitation.

We in India know that if anybody is guilty of unprovable and therefore indubitable sedition he is deported; but if there be proof against him, he may be transported. As Sir Edward Carson and his colleagues and followers have neither been deported nor transported, it is to be pre-

sumed that all that they have done to prevent the establishment of Home Rule in Ireland are forms of constitutional agitation of a special brand suited to the climate of Western islands.

On the 24th April last seventy thousand rifles were landed in Ulster for volunteers. They were conveyed inland in two hundred motor cars. The mobilisation on that day was in Belfast district only. This diverted attention, while the steamer "Fanny" transferred the rifles to small craft.

Most of the rifles were landed at Larne and the remainder at Bangor and Donaghadee. Many volunteers were on duty at Larne, and the police were helpless, being unable even to communicate with Belfast. The first consignment reached Tyrone at four o'clock in the morning, and others were distributed in the nearer counties. The plan succeeded without a hitch.

Ulsterites announce that the "Fanny" also landed five million cartridges. Lines of transport wagons throughout the night decoyed the police and customs officials to various docks, where they could only coal. The "Fanny" passed through the Lamlash fleet. Later estimates as to the number of arms imported into Ireland now vary between 24,000 and 40,000 with from one million to three-and-a-half million cartridges.

HOW THE ARMS WERE UNLOADED.

The coastguards have reported gunrunning at Dublin Castle. They say that volunteers armed with staves surrounded the coastguards and imprisoned them in their stations. They then proceeded to unload the arms. A coastguard died of excitement.

GUN-RUNNING AGAIN.

On the 26th April there was renewed activity in Ulster between Bangor and Newtonards. Fifty motor-cars were engaged in transporting rifles and ammunition. Special Volunteers worked unimpeded, the police expecting warrants which did not arrive.

Hitherto there have been no movements of troops in Ireland. Volunteers are watching the police in case they attempt to seize arms.

Liberal Press Demands.

The "Daily News" states that Friday night's crimes are no longer preparations

for a rebellion. They were rebellion with every circumstance of a rebellion. The paper demands immediate change in the Government's policy towards Ulster and the punishment of every participant in Friday night's incidents.

The "Daily Chronicle" demands that Sir Edward Carson and his colleagues shall no longer be allowed to play with fire. It says the Government's immediate duty is to punish Friday's crimes and to draft in troops to confiscate the imported arms. It says that a resolute policy may meet with trouble but otherwise worse trouble will meet us.

We think that though the Liberal Government is to blame for being so careless as to be out-manouevred, its forbearance to take drastic steps at the present juncture is due to its anxiety to prevent the Home Rule Bill being wrecked by an outbreak of civil war.

Officers Messes as Tory Clubs.

Mr. Ramsay MacDonald, speaking at Newcastle, said that people in future would not be brow-beaten by troops which would only have batons to maintain order. If army officers imagined they were going to turn their messes into Tory clubs their power must be broken. He continued:

"I have been mixed up a good deal with Army officers, and I have never met one without being told they were going to prevent Home Rule if it were applied to Ulster. While on board ship going to India, we got a marconigram saying that Larkin had been put in gaol. I said I could understand it if it had been Sir Edward Carson. The result was that I was nearly thrown overboard. That was before Sir Arthur Paget put improper questions, which were put because everyone knew that officers had entered the conspiracy of the Tory party to defeat Home Rule. There is not a document issued by the War Office marked confidential that has not been given to Unionist members by officers. Other officers who declared their intention of doing their duty have been boycotted and have received black-guardly anonymous telegrams from officers throughout the country."

If Mr. Ramsay Macdonald had known anything about the terrible Faridpur conspiracy, he would not have been so hard upon poor innocent Sir Edward Carson.

What though the "Daily Telegraph" states that Earl Roberts visited Sir Edward Carson on the 27th April, and that they have been seeing each other fairly frequently lately, compared with the formidable Faridpur conspirators, they are as mild and innocent as sucking doves.

Sir John Simon, speaking at Banbury said the Government anticipated the debate on the so-called Ulster plot with complacency and confidence. The Opposition must justify their instigation of the Army not to do its duty.

Mr. Walter Long, speaking at Brixton, said the charges of the Government against the Opposition were those of the coward and the blackmailer. Unionists had not tampered with the Army, which had acted according to its conscience and convictions.

How inimitably moderate in his speech this Mr. Walter Long is. Many of these British Politicians are, moderate in their speeches and writings, particularly when they are angry. Take, for instance, a passage from a speech of the philosophic Mr. Balfour, delivered on February 1:—

"Speaking at Nottingham, Mr. Balfour said that the Government's Irish proposals were dishonourable and idiotic. The sacrifice of Ulster was an excess of insanity and a political crime compared with which all crimes in the past paled into insignificance. If Ireland desired to separate we should not try to retain her." *Reuter.*

Really fiery, bitter and immoderate speeches and writings are found only in India under a burning sun.

Troops for Ulster.

The newspapers state that troop trains have been ordered for conveyance northwards of the West Kent Regiment and the Yorkshire Regiment from Dublin and the Manchester Regiment from the Curragh. It is believed that the proclamation of Martial Law is imminent. The "Daily Mail" says that the abovenamed regiments arrived in Dublin on the 27th April.

Trial by Jury.

When Europeans accused of murdering "natives" are declared not guilty by European juries, inspite of clear proof of the guilt of the accused, Anglo-Indian papers find nothing wrong in the system of trial by jury. But now that Nirmal Kanta Ray accused of murdering Inspector Nripendra Chandra Ghosh has been declared not guilty

by a majority of two successive juries, many Anglo-Indian papers find that in the trial of "native" offenders, the system is very bad. Any one having an iota of common sense will say that it is the police who are to blame for the fiasco in which this murder trial has ended. They could not prove their case. The Bengal Government has now to cut a sorry figure for having rewarded before the trial some men for arresting a man who turns out to be not an offender at all. The real murderer appears to have escaped.

The Faridpur Conspiracy Case.

The formidable Faridpur conspiracy case has ended in the Court of the Special Magistrate, Mr. MacNair, in the withdrawal of the charges against the accused.

Mr. Gupta addressed the Court and said that it was clear from the evidence that ultimately Rajendra resiled from his statement. The order-sheets of the Sub-Divisional Magistrate of Madaripore showed that some amount of terrorism had been resorted to by some accused then on bail. One accused threatened a witness even during the hearing of this case. The result of all these had been that the prosecution failed to obtain the evidence they expected to get and the evidence fell far short of what was necessary for a conviction. He communicated his views to the Government and under instructions from and with the approval of the Government he withdrew the charges against all the accused present in Court and he would request the Court to discharge them under Section 494, Criminal Procedure Code. The Government withdrawal would not apply to the absconders. The Court consented to grant the withdrawal and all the 23 accused were directed to be discharged.

If the prosecution story is to be believed, the powerful British Government is no longer able to convince witnesses in conspiracy trials that it has sufficient resources to protect them against the revengeful feelings of some undertrial prisoners and their colleagues. If things have really come to such a pass, it is very much to be regretted.

It is just possible, however, that the police got hold of some innocent lads and failed to produce sufficient evidence

against them. Most people would be inclined to accept this as the real reason of the failure of the prosecution to prove their case.

G. K. Mhatre.

We have received a copy of the testimonials of Mr. G. K. Mhatre, sculptor. The reproductions of the photographs of his works given in the booklet show the skill he has acquired in his profession. The statue in a sitting posture of the founder of the Scindia dynasty is very characteristic. Bare-bodied, with only a *dhoti* on, the man sits, holding a sword in one hand and a shield in the other. With his wide open staring eyes, he does not look like a mild Hindu. His muscular, well-knit frame enabled him to fight a good fight.

Mr. Mhatre is our best known sculptor. He has executed many life-size busts, and life-size and more than life-size statues in marble. There are also medallions in marble and life-size works in plaster by him. He can undertake works in bronze, too. He eminently deserves public patronage. His address is, Mhatre's Art Studio, Sandhurst Bridge, Chowpatee, Bombay.

Tabooing of Indian History.

Mr. S. Srinivasa Aiyengar's proposition to include the Economic and Constitutional History of India in the Honours Course of the Madras University has been rejected by the Senate. All the European Fellows voted against it, and all the Indian Fellows except one were in favour of it, showing that the matter was not decided on purely educational grounds. We suppose it is not an unimportant object of education to fit men for the work they have to do in life. Indian men, like the men of any other civilized country, have much to do with political and economic questions. Some have to make the consideration of these problems the main work of their lives. But no one can entirely disregard them without serious dereliction of civic duty. It is right and necessary, therefore, that our students should know the history of India in all its aspects. The history of India should form part of the course to be studied by every boy and girl before matriculation, and it should be one of the subjects for the pass B. A. degree. Why do Anglo-Indians then oppose the study of Indian history? In official circles, the study of the history of

any country seems to be in disfavour. Is it feared that if Indians learnt the lesson of history, some great disaster would follow? Suppose it were possible to prevent the study of history altogether in our schools and colleges and in our homes, too; even then could human nature be altered? History is but the outward manifestation of human nature. By the compelling power of human inclinations, we and our descendants are bound to make history even if we do not know how our ancestors and other people acted under certain circumstances. No doubt, the knowledge of history is a great help, both for guidance and as conveying warning, and also because it supplies inspiration and stimulus. But this help is not indispensable; its absence only increases the chance of making mistakes, but can not entirely prevent progress.

There may be another reason why Anglo-Indians do not like Indian history. They are perhaps conscious that, whitewash it how British apologists may, certain parts and events of the British period of Indian history, including economic history, do not shed unmixed lustre on the British character. But what if they do not? We all rise on the stepping stones of our dead selves. In whatever way the different portions of the British Indian empire may have been acquired, that empire itself is an accomplished fact. It is a great mistake to think that the stability of British rule depends more on the whitewashing of its past, or on our ignorance of its past, than on so fashioning its present and future that in no detail may it clash with fundamental ideas of morality and justice. A wise and courageous British statesman placed at the head of our affairs ought to be able to say: "Whatever the history of the British acquisition of India may be, let the dead past bury its dead; we have to act in the living present and to act in such a manner as to justify our possession of the seat of authority." The best that the British servants of India can do for her is to help us in our onward march; the least that they can do is not to hinder this march.

Our own duty is to write interesting histories of India and its provinces, districts, towns, forts, etc., in English and the vernaculars and to see that they have a wide circulation. Magic lantern

lectures on Indian historical subjects ought to be delivered for educated and illiterate audiences, so that the past of India may be revived before our mental gaze. The enlightenment of the nation ought not to be left to the whimsical or deliberate policy of officialized universities.

The Viceroy on Criticism.

In Bombay the Viceroy gave utterance to the following wise opinion:—

Indeed when you consider the enormous problems to be dealt with in India and the gigantic interests involved in any large question of policy, it would be very astonishing and a poor compliment to the intelligence and public spirit of India if there were not fair criticism and reasonable opposition.

As His Excellency appreciates the value of fair criticism, will he abolish the Press Act of the 1910 which stands in the way of honest criticism except at great risk? Will he at any rate make it definite, so that one may know what it is that one must avoid? Vague terror of the sort that this Act exercises unmans the Press.

Increase in Excise Revenue.

The following table shows the increase in Government's Excise Revenue:

	Revenue in lakhs of Rupees.		Increase per cent.
	1909-10.	1914-15	
Central Provinces ...	68,87	116,00	67.9
Burma ...	76,49	84,00	9.8
Assam (1912-13) ...	48,32	53,00	9.2
Bengal (new) ,, ...	137,59	158,00	14.8
Behar and Orissa (1912-13).	103,85	116,32	12.0
United Provinces ...	86,76	129,00	48.6
Punjab ...	43,23	74,38	72.0
Madras ...	269,35	391,00	45.1
Bombay ...	175,46	227,00	29.3

We suggest that the net excise revenue of each province be spent in teaching the people how to be prosperous without getting intoxicated.

Caste and traditional occupations.

The difference which often exists between the traditional and the actual occupations of members of various castes is strikingly shown by the Census Report. Of Brahmans, as a rule, less than one-fifth follow religious callings, the proportion varying in different localities. Of the Baidyas, in North and East Bengal, only one in six is a physician in actual practice, and in the same tract only one Kayastha in sixteen is a writer.

We are inclined to think that historically speaking the traditional occupations assigned to the different castes were never the occupations exclusively or most generally followed. In the *Laws of Manu*, from which information regarding these occupations may be had, we find it mentioned in III, 151-166 that among the Brahmans whom a pious householder should not entertain at a *Sradha* are those who follow the professions of physicians, temple-priests, sellers of meat, shopkeepers, usurers, cowherds, actors, singers, oilmen, keepers of gambling houses, sellers of spices, makers of bows and arrows, trainers of elephants, oxen, horses, or camels, astrologers, bird-fanciers, fencing-masters, architects, breeders of sporting dogs, falconers, cultivators, shepherds, and carriers of dead bodies. It is quite clear that in the days of Manu there were Brahmans who followed these various professions in considerable numbers. A conclusion like this is supported by a study of the *Jatakas* or Buddhist birth stories, which are free from any suggestion of Brahmanical influence.

The proportion of males and females.

The proportion of females per 1,000 males rose steadily from 954 in 1881 to 963 in 1901; but it has now again fallen to exactly the same ratio as 30 years ago. The fall is chiefly attributable to a rise in their relative death-rate, and this was especially marked in the mortality from plague.

The social and domestic customs and arrangements which lead to more deaths from plague among women than among men should be altered. Domestic architecture ought to be altered. The place where the women have to spend almost the whole of their existence should not be in the least insanitary.

Imports from Java and Japan.

Sir Fazalbhoy Currimbhoy has obtained, as the result of a question in the Imperial Legislative Council, some striking figures with regard to the increase of imports into India from Java and Japan:—

From Java imports have increased from Rs. 620 lakhs in 1908-09 to Rs. 953.91 lakhs, or by nearly 54 per cent. in five years. The value of the imports of sugar and molasses alone has increased from Rs. 51.24 lakhs to Rs. 944.18 lakhs, or by nearly 80 per cent. in five years. So, too, in the case of Japan, imports have sprung up in value from Rs. 214.70

lakhs to Rs. 406.67 lakhs, or by more than 94 per cent.

In this connection we would ask all Swadeshists and Indian manufacturers to pay particular attention to the following extract from the *Japan Magazine*:—

Most of her (Japan's) imports from India consist of raw cotton; the items next in importance being jute, hides, sesame, rape seed, linseed, barley, rice, tea and fruits. Scarcely any of these imports represent manufactured goods. Cotton yarns, jute bags and a few cotton fabrics may be reckoned as manufactures. In fact most of India's exports appear to be raw materials, her manufactures forming scarcely more than 20 per cent. of her total exports. Naturally most of India's imports are manufactures; and Japan is now bent upon having some larger share in the already enormous volume of India's imports. An encouraging aspect of the situation is that most of Japan's exports to India are manufactured articles. These consist for the most part of silk fabrics, knitted and woven cottons, copper, and so on.

So far there is little prospect of Japan being able to do much in the way of growing raw cotton for her own mills; and as she gets the raw material cheaper from India than she can purchase it in Egypt or America, India becomes immensely important as a source of supply, while the prospects of being able to turn the raw material into underwear, towels, calico, and other goods in great demand in India, lends impetus to Japan's present trade policy. Japan expects to send to India at least enough manufactured goods to pay for her import of raw materials from there. Japanese manufactures are now using every means to bring about this desirable condition.

The Japanese have a very poor opinion of our manufacturing capacity and seem to exult over the prospect of the still further retardation of the growth of our industries.

Japan does not appear to be in any fear that Indian manufacturing industries will so far develop as to be able to meet the home demand. Neither in mechanical nor manual industry has India made the same progress that has marked the last few years in Japan; and no doubt the increasing importation of cheaper Japanese and German goods will still further retard the growth of Indian Industries. At least Japan has no fear of meeting successful rivals in Indian trade.

Certainly Japan will have no competitor in the supplying of silk *habutae*, which is popular in India. Japan now sends silk to the value of 8,000,000 *yen* a year, while the country's total import of silk from all countries is only 12,000,000 *yen* a year. Thus Japan enjoys two-thirds of India's import of silk. Japanese dealers report that in some cases Indian cotton factories are in a poor way, and those that are going on more successfully, have all they can do to compete with the lower prices of foreign imports. Thus the Japanese manufacturer thinks that he has good prospects of making good in Indian trade.

If any proof were needed that Japan is exploiting our sympathy with the Japanese as a race the *Japan Magazine* supplies it.

There are other circumstances, too, which assist in brightening the future of Japan's trade with India.

The people of India have a good deal of sympathy with the Japanese as a race, and Japanese goods are popular and cheap. The Japanese manufacturer pays close attention to the Indian market, and undertakes scrupulously to meet every demand in taste and price. When the Japanese consider how very recently their trade with India has sprung up, they feel that the rate of development has been very encouraging, though nothing, of course, to what it yet will be.

We should take particular note of certain other facts connected with the Japan-Indian trade.

It is further worthy of notice that in many cases goods once imported from France to India are now being supplanted by similar manufactures from Japan. Osaka cottons, too, are taking the place of home manufactures and imports from Europe. Osaka matches also have largely displaced imports from Sweden. The annual value of matches sent from Japan to India is over 1,500,000 *yen*. In certain kinds of glass, also, a very encouraging development has taken place in exports from Japan to India. In the same way Japanese cottons are supplanting those from England and Holland. Japanese commercial agents recently returning from a tour in India report good prospects for Japanese cottons all over the Empire, especially, in calico and shirtings.

Perhaps Japan's most formidable competitors for the Indian market are the Germans, who are extremely active in trying to create a market for their goods in that country. The fact that enamelled ware is beginning to take the place of copper and brass utensils in Indian domestic life, gives further encouragement to Japan's policy with regard to trade with that country. In China ware too, there is good hope of making some development, though here there is spirited competition from Germany. The Germans cater carefully to Indian taste in such matters, and Japan will be obliged to make a closer study of the field also. The future of Japan's foreign commerce no doubt lies in India and China, where there are immense populations constantly in demand of cheap manufactures, too cheap to find any great market in the West, and cheaper than western goods, even of the same quality, can be put down in India or China, by any other country.

Regarding matches further particulars are contained in the following paragraph:

In the Japan-Indian trade lucifer matches are exported from Japan most largely, next to Japanese silk and cotton goods. The exports reached the value of 1, 110,000 *yen* in 1910, 1,360,000 *yen* in 1911, 1,780,000 *yen* in 1912. As regards the figures for last year, it is thought that if the matches re-exported from the Straits Settlements and Hongkong be added the total value of Japanese matches exported to India must reach 3,000,000 *yen*. Thus it will be seen that India is the best customer next to China, who is the largest consumer. German matches have begun to be favorably received in India, and Swedish and Austrian matches are suffering seriously from the German competition. It behoves the Japanese manufacturers to be on the alert.

It is not manufactured articles alone that Japan exports to India. She exports coal; too.

The export of coal increased. The amount exported in 1910 was valued at 158,000 *yen*, which increased to 181,000 *yen* in 1911 and to 993,000 *yen* in 1912. The latter figures may actually be larger, because they do not include the coal re-exported from the Straits Settlements and Hongkong. This increase is remarkable, seeing the serious competition of English and Austrian coal. There have been many causes that led to this increase, and the principal ones were the British coal strike, high freights from Australia, and the increased consumption by Indian railways.

One yen is equal to Re- 1-8-7.

The Government of India ought to arrange for the despatch of an official deputation from India to study the openings for Indian exports. Indian merchants themselves should also study these openings.

It is believed that India was the original home of sugar. We ought seriously to consider why we cannot grow all the sugar we require, and why Java is able, after paying freight, to sell her sugar and molasses in the Indian market at a lower price than the indigenous article. The Swadeshi agitation led to the starting of some sugar factories, most of which we believe have failed; but perhaps not one projector or director of any of the companies visited Java to study on the spot the factors and means of cheap production.

Take again the case of cotton manufactures. Japan buys the raw cotton from India and sells the manufactured article here at a lower price than Indian cotton goods. This she does after paying freight twice. How is she able to do this? By what combination of the advantages of climate, racial characteristics, domestic and social arrangements, industrial training, organization of capital, and state encouragement of shipping, &c., has she been able to establish so many flourishing industries? Some of our students have received their training in Japan. They may be able to tell us something. But intelligent men having business experience and powers of observation ought to visit Japan with the special object of studying the causes of Japan's industrial success.

THE EVOLUTION OF LOVE

BY WILFRED WELLOCK.

THE ideal we have thus far developed is an ideal for the twentieth century. It would not have been possible in any previous age,—that is, so far as most existing civilisations are concerned,—as the altitude of spiritual attainment would not have been sufficiently high. Like everything else in the created world spirit develops, and must needs have attained a high level of development before a purely spiritual life, the life of love, is possible.

A clear recognition of this fact will be an advantage in many ways; it will give us confidence in, and a greater enthusiasm for, our ideal; it will also enable us to realise that in adopting it we are entering upon a new life, into virgin regions of experience, preparing to develop our natures in new directions, and thus to touch deeper springs of happiness.

It cannot be too clearly grasped that growth is the nature of life; that to live is to become—to become more like God, more spiritual, more loving and more lovable, a new creature. Life is essentially developmental, a process of spiritualisation, a gradual enlarging and deepening of consciousness. And the evolution of spirit is the evolution of love; for the life of the spirit is love. From the dawn of civilisation it may be said that life is a conflict between the flesh and the spirit, between materiality and spirituality; but such conflict does not always manifest itself with respect to the same things. Man is always conquering new spiritual territory, opening up new traces of spiritual experience, transforming physical realities and activities into spiritual. Hence he is ever extending the boundaries of his spiritual kingdom, multiplying his spiritual relationships. And it is our object in the present article to show that the creation and development of the spirit of man is the work of centuries, and that the discovery of that spirit as the most beautiful and potent form of finite reality is the sign of a very advanced civilisation. Such discovery is what en-

lightened people all the world over are just now making.

We believe it to be a fact that no people has ever yet adopted love as the fundamental principle of life, realised that man is essentially a spiritual being whose true life is in love. Isolated individuals, such as Christ, have done so, but that is all. Many great teachers have stood for an absolutely spiritual life, but spiritual towards God only, not towards man. Some of these, it is true, have advocated altruistic conduct, but not because they believed in the spiritual productivity of love, so much as because they thought such to be the best means of bringing the world to God. Moreover, the reward promised for such conduct was not sweet and beautiful human fellowship, but the peace and blessing of God. Then, too, it was recognised by all the great seers and teachers that if there were no altruistic conduct there could be no trust, and thus no commerce, no social advancement, and indeed no society. Such ancient commandments as "Do unto others as you would they should do unto you," were simply prudential precepts for a physically-minded people, and did not imply, as at first might seem, a belief in the spiritual efficacy of love.

All through the ages, it might almost be said, spiritual life has meant religious life, fellowship with God, but not fellowship with man. Indeed spiritual life has very often meant the negation of social life, the stifling of the social instincts. But in spite of its anti-social leanings, religious idealism has, on the whole, made for spiritual development, up to a certain point, and has saved many a nation from the physical, marauding life of semi-barbarism. But religious idealism has its limitations, and after a certain level of development has been reached, must needs give way to a broader spiritual conception, if progress is to continue. Such a conception we are just attaining to-day;

it is to be found in our modern ideal of spiritual life in social relationships.

It is quite true that in most theological and philosophical systems man is defined as a spiritual being, a creation, and a veritable part, of God. Thus the Bible states that man is a living soul created by God in his own image. Undoubtedly the Hebrews believed from very early times that in man, or at any rate in their own race, there was something of the Divine essence. Yet so did the ancient Hindus, the Greeks, yea, and all the great races from time immemorial. But did they believe that man was essentially a social being whose real life was in love? We know they did not. Nay, we know that in their earlier history it were impossible that they could, for the obvious reason that the human spirit was not sufficiently developed for its beauty and loveableness to be recognised. It is one thing to believe in the Divine origin of man, but quite another to see the God-like nature manifesting itself in man so as to make love the fundamental law of life. In other words it is one thing to believe that man possesses a soul, but quite another to believe that he is a soul. In the first case the judgment is the outcome of the discovery of the physical and mental greatness of man, of his heroic and war-like powers; in the second case it is the outcome of the discovery that man's deepest aspirations are spiritual, and that his native atmosphere is love. The Hebrews from a comparatively early date possessed a theology in which it was affirmed that man is a part of God; but it was not till Christ came that a Hebrew was able to declare that fellowship with man was as spiritual and as necessary as fellowship with God; that the whole duty of man consisted in loving God, and one's neighbour as oneself. The Puritans believed theoretically that man was a spirit made in the image of God; but they only really believed it with respect to their own individual selves, as for two centuries they pursued an industrial policy in which they deliberately regarded man in the objective as a body, a mere unit or physical force in a physical world. Mohammed proclaimed the brotherhood of man; but such proclamation was rather a deduction from the doctrine of the Fatherhood of God than the outcome of a belief in human fellowship as a veritable form of life.

It need not surprise us, therefore, that while in every great civilisation religion has been intensely developed, and from very early times, social life has never been regarded as a form of spiritual life, and that it is only in these latter days that it is beginning to be. The continuance of such things as caste and class distinctions prove how really unspiritual social life is even to-day, and what a very little way, after all, we have gone in the direction of spiritual development. Hitherto, all the world over spiritual life has been confined to the religious life, and is only just beginning to break away from the old limitations of a man-God relationship. But at last the finer social instincts are beginning to assert themselves and to rise into the ascendant.

Neither the Greeks nor the Romans ever discovered the spirit of man, objectively speaking, and thus the spiritual nature and value of human fellowship. We know this because they believed in aristocracy and slavery, and because they never attempted to found life on love. Socrates discovered man, it is true, and brought philosophy out of the clouds to the study of man; but it was man as a rational and intellectual rather than as a spiritual being that he discovered. The Greeks were aesthetic; sensuous, rather than spiritual, and were attracted more by the form of an expression than by the spirit which expressed. Although Plato and Aristotle devoted themselves to the study of ethics and politics, and made thorough investigations into the nature of the Good for man, the ideal they formulated is not to be compared with that of Christ. Their ideal is more elaborately and scientifically expressed, but it is not as beautiful nor as deeply spiritual as that of Christ. The cause of this difference lay in their conceptions of man. To Christ man was a spiritual being who ought to be loved and served; to Plato and Aristotle he was a splendid being capable of winning admiration. Hence the broad democratic spirit and the large, deep sympathy of Christ, and the exclusive, aristocratic spirit of the Greeks.

Both Plato and Aristotle developed two ideals of life, one for the aristocracy, who were alone fitted for the higher culture, for philosophy and government, and another for the artisans, whose nature they believed to be of coarser grain. Neither of these thinkers believed in democracy, and both

judged government by its power to maintain peace and order ; to keep the workers well in hand, and busy, so that the better born might live in splendid magnificence. Plato and Aristotle stood at the zenith of Greek civilisation and culture, yet neither realised, what they could not have helped doing if they had possessed a spiritual view of man, that the function of government is to provide as far as possible the means of culture, and of the highest self-development, to every member of the State. Needless to say such a position is diametrically opposed to the teachings of Christ. Nor did the Schools which came after Plato and Aristotle attain to a truly spiritual view of man. The Stoics came nearest to such a view, but even they never fully realised the spiritual significance of human fellowship. The Stoics were the Puritans of Greek history ; the opponents of a conventional and over-regulated life, and stood for simplicity and freedom—freedom from convention, custom and civil law. They represented a reaction from the cumbrous formalism of the old aristocratic regime, and claimed the right to live in accordance with the simple laws of nature. It was the aim of the Stoics to transcend State-made law and to establish a sort of cosmopolitanism. To this cosmopolitanism the term Brotherhood has often been given ; but it was not a brotherhood in the Christian sense : it simply meant the fraternity of all who believed in freedom and simplicity and were opposed to the growing authority of the State.

Of all the prominent religions and ethical systems with which we are familiar, only Christianity is founded on the belief that man, objectively considered, is a spiritual being, whose life ought to be governed by love. Christ recognised the essentially spiritual nature of social life and was the first to preach it with any degree of definiteness. A careful study of the life of Christ as well as of his sayings impels us to the view that Christ believed in the spiritual efficacy of social relationships. Indeed, all along Christ laid more emphasis on social than on religious duty, on cultivating beautiful relationship with one's fellow-men than on living a life of absolute communion with God. Christ believed in the dual aspect of spiritual life, the religious and the social, and for that reason he stands out as the greatest spiritual teacher that has ever lived. To Christ life

was spiritual through and through, from first to last, and ought to be governed by a spiritual ideal and principle. Hence his definition of "the whole duty of man": "Thou shalt love the Lord thy God with all thy strength ; and thy neighbour as thyself."

At intervals in the history of every great civilisation we may see evidences, some stronger, some weaker, of a dim realisation of the spiritual nature of man and of social life. As the people develop, these moments of spiritual illumination increase in number and power until they give rise to a feeling, which ultimately hardens into a conviction, that the human spirit is beautiful and that the natural life of man is love. But probably only once or twice in the history of the world has this grand altitude of conception been reached. In the tales and romances of olden time, one may find isolated stories which show that even in the dim past cultured and loveable spirits existed, men and women who were prepared to sacrifice all things that they might live in fellowship with those they loved. But it is one thing to love a particular friend, and another to love all men ; one thing to feel that a certain friendship is good, but quite another to feel that fellowship with all men is both good and possible.

Now what we wish in the present article to show is the growth of the idea that man is a spiritual being, and that social life is spiritual life ; in other words, it is to show the evolution of spirit, or love. For love is the life of the spirit, its law, its natural and inevitable manifestation. Spirit gives and commands love, and without spirit love cannot exist. As desire and lust belong to flesh, so love belongs to spirit.

At what period, then, in the long process of development does spirit, or love, first manifest itself ? Is love—true spiritual love, that is,—to be met with in the animal kingdom, or does it originate in the life of man ? Let us inquire.

It is commonly thought that because the animal mother feeds her young and protects them from harm, often at the risk of her own life, that she loves her offspring with the same love which prompts a man to lay down his life for his friend. Similarly it is generally held that because the human family keeps intact through long years, and has children born into it

which receive care and training at the hands of their parents, the family must necessarily be founded on love. Again, it is assumed that because men live together in large communities in comparative peace, observe the same laws and respect life and property, love is the basis of society. It is to be feared, however, that these commonly accepted notions cannot, on a close examination of the facts, be substantiated. Society makes love possible, but it is not necessarily based upon it. Even on a physical and selfish plane society was both possible and an advantage. Justice does not spring out of love, although it is never safe without it, but may be a mere law of prudence, and thus the condition, instinctively recognised, of association. Self-love and the desire for fuller physical existence are sufficient to explain the origin both of the family and of society,—society with its thousands of institutions and its amazing organisation! As a matter of fact it is only in these latter days that love, as a conscious principle, is beginning to take the place of selfishness,—at any rate, as regards the wider relationships of life. Thus we are inclined to the view that animals are incapable of spiritual love, and that such love only begins to be manifest in human society at a comparatively late date.

One need only study the customs of very primitive society with respect to marriage and family relationships to discover the physical and selfish nature of the appreciation and motive which underlay them. In the most primitive forms of tribal life marriage is unknown, and the loosest sexual relations obtain. Men and women live together for short periods for the purpose of propagating their species, but discontinue their co-habitation as a matter of course when their child has grown up and ceased to be helpless. In such cases all children belong to the tribe and are handed over to the tribe as soon as the mother's special attention can be dispensed with. When that time comes, specific fatherhood and motherhood comes to an end.

The institution of marriage, like that of private property, has its origin in self-love, and is established by means of physical force for quite physical and selfish reasons. In most cases, the tribe, to whom all the women belong, refuses to allow any woman to become the property of a single man, that being a greater luxury than it can

afford; with the result that if a man desires a wife all to himself he must steal one, capture one from a neighbouring tribe. And that is what he does; and when he has succeeded he retains absolute control over her, possesses her as he might possess an ox or a sheep. It is quite evident, therefore, that under these conditions the relationship between man and wife cannot have its roots in true affection. Indeed, there is no pretence to affection. Even very much later than this, when marriage within the tribe has become a recognised custom, it is the practice for the bride's father to hand over to the bridegroom the whip of chastisement, symbolic of the place and function of a wife. As a matter of fact, as we must know if we think ever so little, it is only in the very highest civilisations that a wife is regarded as a spiritual being, as a free person with full rights of body and mind. Nor is there at this stage any indication that a man chooses a wife for her beauty. The real reason for choosing a wife is neither love nor sex but domestic, the desire to have more independence and more luxury; to have some one to cook one's food and perform one's menial duties. As yet man is almost wholly a physical being, conscious of little save his body and his appetites. Before there can be spiritual love there must be a manifestation and recognition of spirit. But spiritual factors, personality, etc., have not yet come into conscious existence, otherwise there would have been some indication of the fact in the art products of the time. But as yet there is no art. Spiritual manifestation always stirs the deeper emotions and compels artistic expression. Thus when we consider that it is much later than this that man begins to sing the praises of woman, describe her beauty and loveliness, we are pretty safe in saying that as yet woman is little more than a physical being, a domestic convenience, a slave.

This view of the origin of marriage is supported by the fact that throughout the Middle Ages, in Europe, it was lawful, and right for the husband to chastise the wife. According to Gratian, whose "Decretum" was the leading text-book on Canon Law in the Middle Ages, the husband's right to chastise the wife is vindicated, as the wife is declared to be part of her husband's household. "So likewise," runs the instruction given in one place,

“the husband is bound to chastise his wife in moderation.....unless he be a clerk, in which case he may chastise her more severely.”

But even when man first procures for himself a wife, he does not at once found a family ; which further proves that the chief cause of getting a wife is physical and domestic ; for if man married from love, he would naturally desire the children which issued from that love. The family is a much later evolution, however. At what particular period in the evolution of society the family makes its appearance nothing definite can be said, as the causes of its origin are many and varied. Contributing causes are : the unwieldy size of the tribe ; the difficulties of the just distribution of land and spoil ; the increasing complexity of life and the growing need for a greater distribution of labour ; the scarcity of animal food and the need for more land cultivation : the substitution of a settled for a wandering life. But in addition to these there are personal, and perhaps stronger reasons, such as the desire for more and better food, for increased luxury and leisure, for more liberty in the control of one's life. The advantage of a family—to the father, that is, who is its founder, master and supporter,—are many, but the greatest is the enjoyment of more freedom. With the family come new obligations, it is true, but these are compensated for by the loss of numerous obligations to the tribe, but chiefly by the economic advantages of possessing strong sons and beautiful daughters who can be employed in agricultural, domestic and other ways, and perhaps, eventually, sold in marriage. The institution of the family precedes and in all probability is the direct cause of the institution of private property ; for both institutions are alike in this that they tend to increase the liberty and power of the father.

Thus the coming of the family marks an advance in the history of civilisation in more ways than one, as it constitutes the first of those great steps towards individual liberty which man takes from time to time in the course of his development. But if the right to found a family is a sign of increased freedom, it is only so as regards the head of the family, as the wife and children, who are the absolute property of the father, probably possess less liberty than they did before, for whereas they were

previously governed by certain generally accepted customs, now they are subject to the arbitrary will of a man whose chief aim is his own freedom, pleasure and satisfaction. The father possesses the right to sell or slay either his wife or his children at his own will. But as a means of increasing liberty, and thus of allowing character and spirit to develop, the family was absolutely necessary. Although paternal tyranny has marked the history of the family, the family circle has nevertheless proved a suitable arena for the generation and manifestation of love and the finer social feelings.

Now it would generally be admitted, I think, that if pure spiritual love existed anywhere in primitive life, it would exist in the family. But the fact is, it is not until a fairly advanced stage of civilisation has been reached that we get any evidence of the existence of love in the family. And if it did exist, we should certainly know of it through the medium of art. A few general considerations may help us to realise the nature of the relationships which exist in the earlier stages of family life.

Naturally in looking for love in the family we expect to find it first of all in the mother, in her regard for her offspring, as the very fact of giving birth brings a mother closer to nature and to her children than it does the father. It is true that the father works hard to feed and clothe his family ; but does he not feed his cattle also ? and in both cases does he not look forward to a good return for his labour ? At the social level we are now considering, life is rough, lawless, physical, semi-barbaric, and children are only valuable so far as they enable a man to live in physical abundance. As was the case with the Hebrew Patriarchs the idea is to possess rich land, fertile valleys, many sons and daughters to cultivate them, and to be able to enjoy the fruit of them to the end of one's days. The prevailing idea is that life consists of material prosperity and physical enjoyment. Moreover, if we consider the prevailing moral ideas at this stage of development, as for instance, those of the Hebrews (Exodus C. 21), or those of the Anglo-Saxons, we find that every limb and every life has its price ; and that a father thought justice had been done if for the loss of his son or daughter the price was paid. But as it is commonly

held that motherhood implies and is the symbol of love, let us examine the relationship between mother and young in the earlier stages of family life.

It must be acknowledged, however, that our reasoning must be deductive rather than inductive, as there is yet neither art nor history. Still, many reasons may be adduced to show that motherhood and the care of children does not necessarily imply love, and also, that with woman as with man, spiritual love first manifests itself in adult relationships.

What we need to guard against is the habit of postulating things that are not there, of assuming too much. For instance, not many quite realise that there is such a thing as a purely physical love between mother and child. But one can often come across cases even in advanced societies where nothing but a physical attachment binds a woman to her offspring. While the instances are innumerable where a mother looks upon her child as a beautiful animal merely, loves it for its physical or external characteristics only. A mother who loves her offspring spiritually, for the personality which she hopes to see developed, looks upon it with quite different eyes, handles and fondles, not to say trains, it, in a totally different way from the mother who loves her child physically. The test of a mother's love for her child, whether it is physical or spiritual, is her attitude towards it as it reaches maturity, for if it be physical it will weaken, whereas if it be spiritual it will strengthen. Take the case of the animal mother among the highest mammals. For a time after birth the relation between mother and young is of the closest. The mother tends her offspring with the utmost care, and manifests an intense regard for its welfare, often protecting it at great risk to her own life, even refusing to allow a stranger to approach it. But as the baby animal grows there can be noticed a falling off in the mother's attention to it, a growing disinterestedness in its welfare. As time goes on this declining interest is followed by complete indifference, so that when maturity is reached the mother seems almost to sicken at the sight of her young, and at times even to treat it as an enemy. Anyone seeing them now would never guess the relationship that existed between them.

The human mother of the highest

type,—who, by the way, is a rarity,—loves her child spiritually from the first, feels her love strengthen from week to week and month to month as her child develops, gives evidence of the indwelling spirit whose awakening and blossoming she is looking forward to. When years of patient watching and training are rewarded with the emergence of a beautiful and noble spirit, the mother's love reaches its highest power.

Now between these two orders of love, the physical and the spiritual, there are numerous intermediary grades, which partake in varying degrees of both kinds. The most common type of mother's love (I refer to the human mother), is the aesthetic, that where the attraction is physical and external rather than spiritual. What attracts the mother is the beautiful little body, with its soft skin and delicate form, its tiny hands and feet, its pink cheeks and wandering eyes; the baby's helplessness, its frolic and cooings, etc. Such a mother does not love her child as a spiritual being, for she is not absorbed with the thought of its spiritual development, and her love sensibly weakens so soon as her child manifests the least independence of character, shakes off its mother's absolute control. When the child ceases to be a plaything, a doll, a "possession," nay a veritable part of the mother, it begins to lose its attraction. So long as the child remains a pet and is content to be fondled and bedecked with costly clothing, etc., it is loved, but the moment it revolts and seeks to become a person, with a mind and character of its own, the mother loses interest in it and forthwith allows it to carve its own way in the world. A very small amount of reflection will convince us I think, how prevalent this order of love is even at the present time among so-called advanced civilisations. Indeed aesthetic love is peculiar to materialism, and characterises every age which seeks well-being in commercial prosperity, in riches, in luxury and ease. There are thousands of women in modern "high class society" who have no knowledge of any other love than this.

Roughly speaking we may say there are three orders of love: physical, aesthetic, and spiritual. The first is self-love pure and simple; the second is the love of physical beauty, and is also a form of self-love; the third only is pure, founded on a perception and appreciation of personality.

The mother whose love is physical is bound to her offspring chiefly by the elemental tie of blood. The babe is one with herself, flesh of her flesh, bone of her bone. As the mother looks down on her child she sees but herself in some new and mysterious form,—extended, so to speak. Accordingly when the animal mother protects her young and risks her life in so doing, it is a blood instinct, a form of self-love, which prompts it, a feeling of self-protection rather than of "other"-protection. The alienation between mother and offspring, which takes place when the latter has established its independence, is abundant proof of this. Who has not seen an animal mother gaze in wonder at the movements of her young, sicken at sight of them and even whisk them out of her presence when her mind became disillusioned and she realised that her offsprings were independent selves? As regards aesthetic love, this continues after the independence of the infant has been established, but tends to weaken with the growth of character and individuality, the cultivation of distinct tastes and desires, etc. Aesthetic love is largely physical and therefore selfish and persists just so long as do the external charms which give pleasure. Only love of the third order is pure, free and abiding, independent of external changes and conditions.

The tendency of the foregoing considerations is thus considerably to put forward the time when love—spiritual love, that is,—makes its appearance. From what we may witness in our own day among highly civilised peoples we are compelled to conclude that spiritual love does not manifest itself in the home until a comparatively late date. As we have before said if spiritual love had been common in the early history of the family, it would have been expressed in some form of art; but as a matter of fact, art which expresses the felicity of family life, of true companionship and fellowship within the family circle, is of very late origin indeed. Take English art, for instance. The novel is the only form of art that has been used to express the joy and beauty of home life, to show the beauty and possibility of love within the home, between the heads and members of the household. The novel is peculiarly the art-form of social and domestic life; but the novel only took its rise in the eighteenth century. And the reason is

obvious. Prior to that time spiritual love did not, or only in rare instances, exist in the family, the iron rule of the father, as well as the religious idealism which subjugated the love of man to the love of God, making it impossible for such love to manifest itself to any appreciable degree. While if we examine the love poems which appeared before this time we are soon able to discover that they are examples of aesthetic rather than of spiritual love.

If we are to be guided by art, and I believe we ought, I think we shall be compelled to conclude that the human spirit was first perceived on the battle-field, in deeds of heroism. The earliest art of all described animals—the animals which man hunted and ate. But afterwards, and when tribal life has become established, literary art comes into existence and is used to describe battles, the glorious deeds of great heroes. This art is the sign of a transition from a purely physical to a semi-physical life, from an ideal of physical satisfaction to an ideal of heroic endeavour. Man is no longer a mere food hunter and feaster, but a hero, a being possessed of God-like attributes. Thus in the poems of this time the tales of heroic deeds are told. Feasts are made to commemorate the deeds of the heroic and valiant and women dance in their honour, and make crowns to adorn their brows. Thus heroism in man tends to produce charm and gracefulness in woman, so that strength and beauty become the objects of admiration and praise about the same time. Indeed strength and beauty go together in a double sense: they manifest themselves about the same time; but beauty is awarded to strength, the most beautiful woman being given to the most heroic man, as a reward for his heroism. Thus the age of hero-worship is also the age of beauty-worship; and with their emergence poetry gets its first theme. The transition is now made from physical to aesthetic love.

Man is now something more than a physical being whose chief delights are hunting, eating and drinking. To the pleasures of the board minstrelsy is added, so that after the evening meal the people gather round the fire and listen to songs of heroes. In this way the foundations of a national literature are laid. The world is now a great theatre for the play of heroic forces, a prowess-ground for the

deeds of the brave and mighty; for life is warfare, noble and terrible, a battle-field where gods and men engage in deadly conflict with devils and all the powers of evil. Thus the bards tell of deadly conflict with monsters and demons, sing of the triumphs of Strength devoted to the cause of Beauty.

The early literature of every nation abounds in such descriptions. Consider, for instance, the earlier books of the Hebrew Old Testament; the epics of Homer; Anglo-Saxon legends and romances. But if we study this literature carefully we shall find that man is not yet regarded as a spiritual being, but as a physical being endowed with spiritual powers, god-like qualities and essences. Man is not yet looked upon as a soul which possesses a body, but as a body which possesses a soul. Woman, for instance, is described at this stage of development as a beautiful creature, "fair," "comely," "goodly to look upon," etc. The attraction is not the spirit, which expresses itself in noble deeds and beautiful form, but the form itself. Indeed one gets the impression that the poets regarded their ideal women as spiritualised bodies, beings suffused with a divine essence, clothed in a heavenly garment, rather than as persons who were loved for the inward beauty of their spiritual nature. Comeliness, fairness, gracefulness, etc., are loved for their own sake and not because they are the manifestations of a personality, a beautiful and loveable spirit.

This order of love and view of woman characterised the Greeks, not only in the Homeric age, but right down to the Golden Age; and it is to be doubted if the Greeks ever rose superior to such, ever really attained to a truly spiritual view of man. From the external aesthetic point of view no race has ever felt the charm of woman more perfectly than the Greeks; but the occasions are rare when we find woman elevated in their conception to a position higher than that of a servant of man, of a pleasure-giving, delight-creating being. Woman was always for man; never for herself: she was a servant, not a person. The beautiful woman was the gift of the State to the brave and valorous man, the successful soldier, and was given for his physical and aesthetic enjoyment. Pretty much the same idea of woman existed

among the Hebrews right down to and beyond the time of the prophets. And it exists to-day, very extensively, among the advanced nations of the West, in spite of the fact that a broader democratic spirit is taking root. Indeed the social revolt that is everywhere apparent to-day is a sign that we are just awakening to the reality of spirits, to the beauty and possibilities of spiritual love. And the Feminist movement, notwithstanding the exaggerated forms it takes, is it not primarily the demand of woman to be regarded as an individual, a person, a free spiritual being? And the fact that no similar movement ever took place in Classic history, is a proof that the aesthetic love of women was never, except perhaps in individual cases, transcended by the Greeks.

But in regard to man also the transition has to be made from aesthetic to spiritual love. As I have said it is probably in warfare that the spirit of man is first revealed and venerated. The battle-field, and especially the primitive battle-field, is an incomparable test of courage and skill, and makes a glorious heroism possible. The hero-warrior was the man with the bravest heart, the staunchest spirit, the strongest arm, the truest eye, the keenest perception, the swiftest foot; and the manifestation of these qualities led to the worship, and often the deification of the hero. Still, the warrior hero was not looked upon as a spiritual being, but as a physical being possessing divine attributes: he was still essentially a physical being but glorified. And we have only to observe the way men are treated in commercial relationships to-day to realise the extent to which man is still regarded as a physical being, as a body which only theoretically possesses a soul.

Yet the perception of physical beauty is the necessary precursor of the perception of spiritual beauty or personality. The mind having been drawn to the study of form is naturally led to the perception and contemplation of character and spirit, to conceive of a personality which finds its natural expression in noble and beautiful form. It is possible to look upon a woman as we look upon a flower, as a beautiful object merely, the contemplation of which gives delight and pleasure. But to love woman thus is not the same as to love her for her personality, her spirit, her mind. Thus we may say that the aesthetic love of

woman is a sort of half-way stage between mere sexual attraction and true spiritual love. At the aesthetic stage woman is something more than a mere body but something less than a free spiritual being, like the hero that is a physical being glorified. After a while, as in the case of the hero, a sense of the underlying spirit and mind is caught, but centuries have to elapse before woman comes to be regarded and loved as a free spiritual being, a person.

These facts and considerations go to show, I think, (1) that spiritual love must be at best a very late evolution, at any rate on a large scale, and (2) that such love has not played so great a part in the development of society as at first sight might seem. Indeed there is every reason to believe that the majority of the great instructions of civilisation are the outcome of self-love rather than of spiritual love. The search of well-being through love is an aim which betokens an exceedingly high level of attainment, so high that no people, as a people, have yet reached it. Until the

life-value of love, of spiritual relationships with one's fellow-men has been perceived—which can only happen in a highly enlightened age,—some form of self-love must necessarily predominate. At the beginning of civilisation self-love is the chief motive of conduct, but as time advances and development takes place, love ceases to be purely physical, but evolves through the aesthetic to the spiritual. For centuries man is little more than a body, and then he is only adjectival body—body adorned with beauty, endowed with spiritual qualities; afterwards the spirit is discovered whence come all beautiful deeds, all lovely and inspiring manifestations. Thus there is every reason to believe that spirit is first discovered in the adult and not in the child. It is often being said that the present age has discovered the child; and it is true; but it has discovered the child because it first of all discovered man.

To be Continued.

TWENTY-FIVE HUNDRED YEARS OF HUMANE EDUCATION IN INDIA

"Je ne propose rien : je n'oppose rien : j'expose."

IN foreign lands India is associated in the popular imagination with monsoons and malaria, famine and plague, mystics and astrologers, tigers and snakes. But few foreigners know that India is the sanctuary of the animal creation. In the dreary desert of an animal-beating and animal-eating world, India is an oasis of peace and protection for these helpless creatures. In that country, during twenty centuries, humanity has, to a large extent, refrained from rearing civilization on a pedestal of persecuted and murdered brutes. Animals live and grow there without hindrance or molestation from man. One may travel hundreds of miles in the interior of the country without having to report a single case to the Society for

the Prevention of Cruelty to Animals. The Hindu people have evolved a code of ethics between man and his friends, the animals. The rights of animals are recognized by a grateful and appreciative society. They are treated as sentient beings and not as mere machines. Their psychology is studied; their welfare is carefully provided for. Indeed the Hindus may be said to go to extremes in this matter. They are more vigilant in the defence of the liberties and privileges of animals than of human beings. But it is sometimes necessary to be one-sided in moral development in order to assert a truth that may otherwise be neglected. Mankind is at present so callous, capricious and cruel in its attitude towards animals that over-emphasis may

supply a much-needed corrective. If the Hindus err, they err on the safe side.

And this social miracle has been wrought without legislation of any kind. An ounce of education is worth a ton of legislation. Force can never be the ally of humane feeling. India has a perennial spring of humane sentiment, which can fertilize the whole arid world. But she has never put her faith in laws and policemen. She appeals to love, not to fear or self-interest. She inculcates noble ideals of individual and social life, and thus trains millions of children to love animals and care for them as colleagues in the daily toil and travail of life.

The humane education of the people of India began as far back as 400 B. C. ; and it has been continued without interruption during 25 centuries. The cumulative effect of tradition, custom and philosophy has produced a social phenomenon, the like of which does not exist elsewhere in the world. The Hindu is born a lover of animals. The humane sentiment is not a principle to which he is converted after reflection and discussion : it is his birth-right as a member of Hindu society. He grows to manhood in an atmosphere saturated with humane ideals, and cruelty to animals becomes repugnant to his finer feelings.

The early development of humane feeling in India was due to various circumstances. Nature herself was the great apostle of mercy and brotherhood. India enjoys a climate which is warm but not torrid. In warm, humid countries, Nature wears a more benign aspect than in the cold northern latitudes. In cold countries, Nature is more of an enemy, than a friend to man. But no words can describe the charm of outdoor life in a tropical land. The Dawn awakens all living beings to life with a flood of light. The birds twitter and sing at the window to rouse the sluggard with strains of living music. The streams are ever-clean baths, in which one can enjoy an honest bath in broad daylight in the sight of the whole world. The trees are laden with luscious fruit all the year round and colonies of birds nest in their branches. The gardens are fragrant with a thousand blended odors. Flowers are plentiful everywhere. The devout worshipper offers rose and marigold at the shrine of his deity ; guests are garlanded at feasts and meetings. The

maidens deck themselves with jasmine and eglantine, and, in the words of the Hindu poet, appear like walking creepers. The trees give shade to the weary traveller and fuel to the needy house-holder. Even the leaves are stitched into dinner-plates and woven into baskets. The birds are eternal choristers in that land, where every park is resonant with the melody of the nightingale and the koil. Our feathered friends are privileged visitors at the houses : crows and magpies and jays and parrots may be seen sitting in solemn conclave on the roofs and the cornices. The brilliant plumage of the peacock lights up the landscape with living rainbows of wondrous beauty. The deer leap and play in the woods, carefree and frolicsome. The monkeys wander in bands from roof to roof, levying toll of bread and fruit. The ox ploughs the field for man ; the cow supplies him with rivers of milk. The pig is his scavenger, and the dog is his night-watchman. Thus Nature is full of Beauty and Use for man. She gives more than she takes away in her angry moods, when she visits him with floods, hurricanes, or thunderstorms. Her frowns come rarely, while the smile is always on her face. Man can learn to love her as a mother.

But in cold countries, everything is changed. Man must remain sullenly hostile to Nature, for she seems to be a perpetual source of discomfort and danger. Man must protect himself against rain and sleet, fog and snow. He has to dig into the bowels of the earth for fuel. Life is a constant struggle to keep up the temperature of the body, as Nature steals so much energy all the time. The river is icy and forbidding. The trees are bleak and bare. The little birds fall dead, or migrate to warmer lands. Flowers are so rare as to be sold as luxuries. The sky is grey and leaden. The sun is not visible for long periods, and the moon is pale and lustreless. Agriculture is painful, and the recompense is small and uncertain. Frost nips the farmer's hopes in the bud. Summer is short and shy, like a dream of love in youth. For the greater part of the year, Nature is dismal, dreary, niggardly, hideous and lifeless. In such an environment, man cannot realize the Unity of Life without serious mental effort.

In the tropics, Nature cries to every man and woman that Life is One. She

teaches that all things work together for good. Man begins to learn that the plant-world and the animal-world are closely related to him, for they minister to his needs, physical and intellectual. They provide him not only with food, fuel, clothing and shelter, but also with poetry, art and science. He lives in daily touch with beast and bird. No wonder that the worship of trees and birds and animals and stars was adopted early in the history of mankind. A week in India may convert a man to pantheism, or polytheism, or both. Dull is he of soul, who would not adore the Sun and Moon and flowers and birds when he sees them in their native beauty in a tropical country.

The struggle for existence is not very keen in warm countries. Nature pours gifts on man with lavish hands. He just scratches the soil and obtains a plentiful harvest. He sits under a tree and golden fruit drop into his mouth. Immense quantities of cereals are produced each season, and the land literally flows with milk and honey. And when men are happy, they are gentle. The human heart is disposed to peace and fraternity, when all causes of discord are eliminated. Hunger and want are among the greatest hate-breeders in society, where men are engaged in strife with their neighbours, they will not be kind to animals. In Ancient India, society enjoyed a very high level of material well-being. Economic prosperity paved the way for the general diffusion of humane sentiment.

Peace and freedom are also important pre-requisites for the humane education of a people. Appeals and arguments on behalf of animals, addressed to a warlike or an enslaved community, will fall on deaf ears. Humane ideals cannot thrive along with militarism and social or political tyranny. A favorable milieu is necessary for their acceptance. Virtue is one, and all its manifestations are related to one another by subtle links of affinity. During the period which witnessed the rise and progress of great movements of humane education, society was free from external invasion and internal strife, and enjoyed a remarkable degree of freedom. The country was divided into many city-states, which could not hamper the people by coercive or restrictive laws, and universal toleration was the rule.

When men are prosperous, free and

happy, they naturally have leisure and inclination to ponder on the higher ideals of life—the end to which material activity is but a means. At that time a passion for truth, justice and equality seems to have taken possession of the soul of a whole people. The ideals of individual life defined by the sages of that epoch touched the high-watermark of ethics before the nineteenth century. And first and foremost among their precepts stood the brief but eloquent plea for humaneness:—“Ahimsa paramo dharmah” (Non-injury is the highest virtue). These three words are the alpha and omega of Hindu ethics for many a philosopher today. They rank with the immortal maxims and apophthegms of history, like those other well-known phrases, “know thyself,” “Righteousness exalteth a nation,” “Love thy neighbour as thyself,” etc.

Non-injury to all living beings was thus unequivocally declared to be the supreme moral law. And living creation included plants and animals. For the Hindu thinkers have always held that the realm of Life is a republic of equals, and not an oligarchy with men as masters and animals as slaves. They do not think that man is the crown of creation. They imagine that the bee and the ant were made not for man but for themselves. They do not take an anthropocentric view of the universe. They believe in equality and co-operation, and the right of each sentient being to life, liberty and the pursuit of happiness. Wordsworth's beautiful lines express the Hindu philosopher's idea :

“And 'tis my faith that every flower
Enjoys the air it breathes.”

The application of the principle of non-injury to plants and animals may be illustrated by the following passages from the Acharanga-sutta, a treatise of the Jaina School of thought :—

“For the sake of the splendour, honor and glory of this life; . . . for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom . . . As the nature of men is to be born and to grow old, so is the nature of plants to be born and to grow old: as men have reason, so plants have reason: as men fall sick when cut, so plants fall sick when cut: as men will decay, so plants will decay. Knowing them, a wise man should not act sinfully towards plants. . . .

We say thus, speak thus, declare thus, explain thus: All sorts of living beings should not be slain nor treated with violence, nor abused, nor tormented nor driven away. First the persuasion of every one

should be ascertained, and then we will ask them severally, "Ye thinkers! Is pain pleasant to you or unpleasant? If they give the right answer, reply: For all sorts of living beings, pain is unpleasant, disagreeable and greatly feared. . . ."

Some slay animals for sacrificial purposes: some kill them for the sake of their skin; some kill them for the sake of their flesh; some kill them for the sake of their blood; thus for the sake of their bile, the feathers of their tail, their tail, their big or small horns, their teeth, their tusks, their nails, their sinews, their bones, with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded. He who injures animals does not comprehend and renounce the sinful acts: he who does not injure them comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards the animals, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to animals is called a sage."

Here we have Nature's message to the people of India reduced to a definite philosophical principle. India is the only country of the world, which has erected humane-ness to animals into a cardinal doctrine of ethics and religion. While the people have forgotten and lost many priceless truths, for want of which they are suffering to-day, they have held fast to this teaching of their seers during centuries of change and turmoil.

The great religious teacher, Buddha, whose spiritual empire now extends over half a continent, also raised his mighty voice on behalf of the animal world. One of his sermons on the duty of mercy towards animals has been thus paraphrased by Edwin Arnold:

"He spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear and pleasant unto each,
Even to the meanest, yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.
Unto the dumb lips of his flock he lent
Sad, pleading words, showing man, who prays
For mercy to the gods, is merciless,
Being as god to those, albeit all life
Is linked and kin. . . ."

How far
This earth were if all living things be linked
In friendliness."

and the poet thus describes the result of the movement:—

"From those days forth
Sweet peace hath spread between all living kind
Man and the beasts which serve him, and the birds,
On all those banks of Gunga where our I ord
Taught with his saintly pity and soft speech."

The wonderful strength of humane sentiment in India is due to the fact that its first teachers were prophets and sages, and not mere average men and women. A vast

initial momentum was thus secured. So much moral capital has been invested in the movement that it can never go bankrupt. And this lesson should be learned by the European and American pioneers of the humane movement. The best men and women of the age should be enlisted in the service of the cause. Character and wisdom must plead for pity for our weaker fellow-beings. The movement must not degenerate into a department of the State or a hobby of the prosperous classes of society.

India was the first country in the world to establish hospitals for animals. Such institutions dotted the land three centuries before Christ. When men and women take care of sick animals, the altruistic spirit achieves one of its greatest triumphs.

Bird and beast and reptile and worm in India are regarded with tender interest by all. No peacock can be killed through the length and breadth of the land*. This unwritten law preserves the beautiful bird, which would otherwise have been exterminated long ago to gratify the vanity of frivolous women. In nearly every house, children are taught to scatter handfuls of grain and fill the waterpot on the balcony for the birds. And they watch the birds eat and drink with loving solicitude. It is impossible for these children to shoot birds or steal their eggs, when they grow to adolescence. Many Hindus protest against the bondage which man imposes on birds for his gratification. They are often black-mailed by tramps and vagabonds, who trade on their humane feelings in an ingenuous manner. The poor man would catch a few birds and exhibit them in a cage in a public square. Some ardent advocate of the rights of animals would certainly come along and pay him a dime to set them free! Such incidents reveal the depth and genuineness of the humane sentiment in India.

Even snakes sometimes get the benefit of the general humane spirit of the people. Snakes are not very attractive or desirable creatures *from man's* standpoint. But so deeprooted is the feeling of respect for life that very few persons would kill a snake, which may be discovered lurking in a corner of the street or under a stone. They call the snake-charmer who catches it with impunity and takes it to the woods out of

* Except by men like the European soldiery.

town, as the American government deports some so-called undesirable aliens to their native country.

One of the outstanding monuments of humane feeling in India is the great Hindu tradition which excommunicates a person who kills a cow. On this occasion, je ne propose rien, je n'oppose rien; j'expose. The Hindus speak of the cow as the Mother—a beautiful custom which proves that mankind is capable of gratitude to its dumb servitors. Long ago, the Hindu lawgivers bestowed on the cow the title of Aghnya (not to be slain). And to-day every Hindu is held by law and social opinion to be a knight-errant to this most useful of animals. Hindu ceases to belong to his community by committing the sin of cow-slaughter. He must never eat beef or veal, even if he is not a vegetarian. So strong is this feeling of aversion to beef that even a prolonged sojourn in the West cannot, in the majority of cases, eradicate. A Hindu who errs in this respect is regarded as a reprobate and an outcast. Even his family will reject him. He is treated worse than an anarchist, an atheist, or antipatriot in Europe and America. On this question, the "mild" Hindu is a stern fanatic. Rioting and bloodshed have often ensued in consequence of attempts made by the Hindus to defend the rights of the cow against other sections of the population. I am not a bigot; but I must admire the underlying motive. The Hindu's love of reverence for the cow represent the poetry and chivalry of the humane movement in India. Old cows and bullocks are not slaughtered*; they are sent to special institutions maintained for the purpose. Cow-killing is prohibited by law in all Hindu states even under the suzerainty of Great Britain. The coins and flags of several Hindu states bear the emblem of the cow. To a Hindu, the protection of the cow is a most sacred and solemn duty. He may be remiss in discharging his obligation, but he will acknowledge it in theory without any qualification. And he does fulfil it partially by practising lifelong abstinence from beef under all circumstances whatsoever.

The humane spirit sometimes exhibits itself in strange forms in India. Even these aberrations measure the extent to which

* Some degenerate Hindus now-a-days sell them to butchers.

it has gripped the mind of the people. Some persons may be seen scattering flour on the anthills every morning. Others would take a vow to feed the fish in the river with riceballs. A class of preachers would look intently at the ground as they walk, for they wish to guard themselves against the sin of destroying ants and creeping things. The plan of carrying out a general massacre of flies on the bloody field of Tanglefoot would appear horrible to a Hindu housewife, even if considerations of hygiene rendered it absolutely necessary, and justifiable. "Live and let live" seems to be the motto indelibly imprinted on the moral consciousness of the Hindu people. They even apply it in life with an almost appalling consistency.

Hindu history and tradition are rich in examples of humane conduct under trying circumstance. Prince Yudhishtira, a hero and saint of Ancient India, refused to enter Paradise if his faithful dog were not allowed to accompany him. The story is told of a king, who had to make a heroic sacrifice in order to save a pigeon's life. The pigeon was pursued by a hawk and fell into the king's hands. The king was now bound to protect it; but the hawk complained that it was robbed of its food. Thereupon the king fed the hawk with pieces of his own flesh! Such an extravagant legend shows that the Hindu teachers tried their best to put man and animals on a plane of moral equality. History has recorded the action of a Hindu queen of the eighteenth century as a specimen of truth which is stranger than fiction. Ahalya-bai, queen of the Marhattas, ordered that birds should not be driven away from a few fields on her private estate, for they too were her subjects and she was responsible for their protection and sustenance. A recently established sect has instituted a Bird-and-Beast Fast Day to inculcate humane ideals among its adherents.

The literature of India is replete with references to the wit and wisdom of animals and evinces a spirit of sympathy with their life. The Hindus invented the fable, which is a valuable instrument of humane education, as it personifies animals and presents them as rational beings. It accustoms the juvenile mind to think of animals in terms of human relations. The greatest European philosopher of the seventeenth

century, Descartes, taught that animals were mere mechanical automata, which did not feel pain. One of his disciples actually kicked a dog and sent it howling with pain with the sage remark:—"Don't you know that it does not feel pain?" Such facts enable us to estimate the value of the fable as a means of developing a humane psychology in childhood. The reader enters into the joys and sorrows of the actors in the stories, and learns to regard the animal species as persons or sentient self-conscious beings. And this is really the fundamental basis of all humane education. India has given to the world the remarkable collection of fables known as the Pancha-tantra, which has been translated into many ancient and modern languages. It has come down to people in the West as Aesop's Fables. I think that such a book could not have been written in any other country. It presupposes habits of observant interest in animals and their ways, which could not be developed in a community addicted to killing animals and birds on the slightest provocation, and often without any provocation whatsoever.

The Hindu philosophical doctrine of the soul has also helped the progress of the humane movement. The Hindu thinkers hold that animals have souls, which evolve into human souls through spiritual development. Thus Buddha is said to have passed through several animal reincarnations. Such a belief bridged the gulf between man and the animals, just as the Hebrew theory of the soullessness of animals prevented the growth of sympathy with them for a long time.

The religious doctrine of Divine Incarnations also teaches the Hindu child that man differs from animals only in degree and not in kind. According to Hindu mythology, God has appeared on earth in nine Incarnations, in which He assumed the forms of a fish, a boar and a tortoise, and of the sages, Rama, Krishna and Buddha, among others. A scale, the extreme ends of which are occupied by a tortoise and a Buddha, is manifestly a powerful lever to raise the animal world to a level of moral equality with man.

I must now mention the undeniable fact that in India, the humane movement is regarded as co-terminous with vegetarianism. An immense majority of the Hindus would undergo the severest tortures rather than eat flesh, fish or fowl on any

occasion whatsoever. A Hindu, who is eager for spiritual advancement, begins by turning a vegetarian, if he is not one already. Many communities ostracize the man who violates the traditional morality in this respect. They believe that the slaughter of animal for food involves "moral turpitude." In some parts of the country, a meat-eater cannot occupy a prominent position in any social movements as he is supposed to be an "immoral" person. I do not defend such a standard of judgment: I only present it as a fact, to be taken into account in a study of the humane movement in India. This attitude represents culmination and consummation of the humane movement started twenty-five hundred years ago by Buddha, Mahavira, and other moral teachers. I myself hold that meat should not be the staple food of a community which really appreciates humane principles, though the use of meat is often necessary and justifiable for economic, hygienic or other reasons. I deprecate fanaticism on this question, for vegetarianism is a cheap virtue and often hinders the growth of more important social virtues. But I also deplore the indifference of humane reformers to this subject. A Hindu finds no meaning in such a phrase as "the humane slaughter" of animals for the gratification of the appetites of people, who can certainly live and maintain health and strength on a diet of cereals, fruits and nuts. A humane movement, which professes to commiserate over-driven horses, must deal with the question which a "humane" Hindu puts before all others. It must not content itself with insisting on the duty of taking sheep and oxen to the shambles in well-ventilated vehicles! Such a movement becomes the laughing-stock of the world. Certain it is that the Hindu movement has touched the very care of the problem of humane education. To teach the children to be kind to animals and birds, and to feed them with beef and chicken and oysters and all kinds of unmentionable carrion is like pouring water into a sieve. This is one of the conclusions at which the Hindus have arrived after centuries of experience.

In conclusion, I express the hope that the humane spirit may permeate all social relations and usher in the reign of justice, brotherhood and equality between man and man and between man and the

animals. For I believe that in the course of human evolution, the prophecy of the prophet Isaiah will surely be realized. Then the lion shall eat grass and lie down with the lamb, and a little child shall lead them.

X. Y. Z.

AVEVIS AHARONIAN, AN ARMENIA. 'TRIO'

occupies a
pages

LAST year, Monsieur E. Leroux, the well-known Oriental publisher, brought out in his "Petite Bibliotheque Armenienne" a small volume of short stories, entitled *Vers la Liberte* (Towards Liberty), translated into French from the Armenian. It is an unpretentious little volume intended for the special class of persons interested in the misfortunes of the Christians of Armenia. But we have to read only a few pages to discover that the author, Avetis Aharonian, belongs to the small group of men who are conventionally called "patriots" by their countrymen and "rebels" by their oppressors, but who are, in reality, fighters in the case of justice and humanity all the world over. It seems to be the special privilege of subject and oppressed races to produce teachers of great and universal truths. From the days of Buddha, the antagonist of Brahmin despotism, and of Christ, the political martyr of enslaved Judaea, down to our own times, it is races under oppression that have given birth to the most ardent defenders of liberty, the most noble and exalted exponents of the duties of man. It is the same lesson of freedom, and of self-sacrifice for freedom, that is everywhere taught, whether the oppressed be Christian or non-Christian. If the Turks, in common with all other Asiatics, have been the victims of the greed and insolence of Christian Europe, we must bear in mind that the Christian Armenians were, in their turn, victims of the merciless tyranny of Abdul Hamid. And the recent patriotic literature of the Armenians; oppressed, bleeding and massacred, must be added to that of the Italian risorgimento, of Polish, of Finnish, of Czech, of Irish Nationalism, and of Asiatic movements that concern us more nearly.

In this literature high place, and is deservedly by his countrymen. While his writings have been translated into Turkish, Russian, German, Armenian and Georgian, he is unknown in English translation.

I shall give a short account of his life, drawing chiefly upon the excellent biographical notice written by Mr. F. Macler, the Editor of the "Petite Bibliotheque Armenienne."

Aharonian was born at Igdirmava, a little village at the feet of Mt. Ararat, in the administrative district of Eriwar (Russian Armenia) in 1866. About 1875, his parents, along with thousands of other Armenians, had emigrated from the village of Haftevan, district of Salmast (Persian Armenia) to escape from the Persian yoke and take refuge in Russia.

His father, Arakel, was a blacksmith; he was a man of very rigid morals, well-known in the district for his uprightness and his dislike of the smallest falsehood. He was entirely illiterate.

His mother, Zartar, was a woman of strong character, of somewhat melancholy character, and of well-defined principles. She was the only literate woman in the district, and notwithstanding her numerous domestic occupations, she found time to teach reading and writing, not only to her own children but to those of the neighbourhood. It is from his mother that the young Avetis received the elements of his education. Zartar was a widow when she married Arakel; her first husband had been assassinated by the Kurds while he was travelling on business in Turkey. She used to sing to her children melancholy chants and sad cradle-songs. She used to

tell them of the sufferings endured by the Armenians of Persia, the vicissitudes of the emigration in which she had taken part, the rape and abduction of young women and girls, and other more tragic stories.

Igdir is situated on the Russo-Turkish frontier, and constitutes the first haltir place for the Armenians who escaped from Turkey. They used to arrive individually or in groups, victims of the Hamidian massacres; they came and recounted the horrors perpetrated in their country or on the other side of the frontier. And the Armenians used to hear all these stories with attention, and a melancholy was filled with

II.

ten years of age, during the Turkish War, Gukassoff was able to see with his own eyes Armenian emigrants who came to refuge on Russian soil in the district of Erivan. Once more he heard accounts of the scenes of barbarity committed by the Kurds and the Bashi Bazouks. And these sombre images shrouded as with a black veil the sensitive spirit of the boy.

In 1876-77 the young Avetis had occasion to see similar horrors perpetrated in his native land. Kurdish bands descended on the village of Khalfalon, massacred the defenceless inhabitants and fled. This was the signal which forced the Armenians of the district of Sowrmalou to emigrate to the Etchmiadzin region, abandoning their homes and their fortunes. Among them were the parents of Avetis Aharonian. They returned to their homes after the conclusion of peace in 1878, to find everywhere nothing but ruin and desolation.

After a brilliant career at school and college, Aharonian taught in different Armenian schools till 1894, when, in order of the Russian government, the Armenian schools were closed, and he with many of his colleagues found himself without employment.

The literary career of Aharonian began about 1887 when he sent to the Armenian journals of Tiflis articles dealing principally with the ethnography of the Armenian people. In 1894 his mind was entirely occupied with the life of the Armenians of Turkey. Gloomy news came from the other side of the frontier; the Sultan Abdul Hamid was organising the Armenian Vespers. Aharonian, having obtained the informa-

tion from emigrants, addressed letters to the journal "Mschak" under the title of "News from the other side of the frontier", in which he sought to lay at the door of the Armenians of Russia the terrible misdeeds which threatened their brothers in Turkey.

In the years 1895 and 1896 began the systematic massacres. Aharonian witnessed these horrible tragedies. For many years he lived with the emigrants, he heard the story of their sufferings, he shared their sorrows, and he began to write his short stories, in which he depicted, on the one hand, the great misfortunes of the refugees, and, on the other, the acts of indescribable cruelty and brutality committed by the oppressors.

His first short story, "A drop of Milk" (1896), appeared in the *Mschak* and drew public attention to the author. Then story after story was published, all relating to the life of the refugees, and animated by the same wrath and pain and profound sorrow. These stories were: "A piece of bread," "Bacho," "The Whims of Destiny," "In Prison" etc.

In 1898 he went abroad to finish his education (in the Faculty of Letters in the University of Lausanne, in which city he now resides). He occupied his leisure hours in writing novels and stories dealing with the struggle for the emancipation of the Armenians from the Turkish yoke. In all these stories, the author lashes the bloody tyranny of Abdul Hamid, while at the same time he sings the hope of the resurrection of his race. These writings constituted later against Aharonian one of the principal charges formulated by the Russian government.

In 1901 he returned to Tiflis, contributed several stories to the Armenian review *Mourtch*, edited the literary and artistic section of *Mourtch* till 1905 when he gave up the review to take up the editorship of the daily *Aratch* ("Forward").

At the same time Aharonian gave his first drama, "The Valley of Tears" (1906), which met with great success at Tiflis. He represents symbolically the despotism and the struggle for liberty. The Russian translation of this drama was confiscated by the Russian government. Another noteworthy drama was "The Predestined" (1909), written in prison and acted at Bakou and Tiflis; the author deals with the sacrifice inevitable for those who are

predestined to realise the great ideal of justice and humanity.

By reason of his services to the cause of Armenian liberty, the Catholicos *Mkrtitch Khrimian* commissioned him, along with other Armenians, to present to the Hague a petition intended to draw the sympathetic attention of the Great Powers to the sufferings of the Armenians of Turkey. This formed the second charge brought against him by the Russian government, by whose order he was arrested on the 23rd of April, 1909. He passed two years in the prisons of Tiflis, Bakou, Rostow and Novo Tcherkesk; but his friends, having fears for his health, secured his release with the aid of public opinion on the 24th February, 1911.

"All the writings of M. Aharonian are tragic," writes Monsieur Herold, "all his prems are sad. Not one of his characters can smile; even the children are melancholy. The reason is that M. Aharonian makes

us live the sufferings of a whole people, sufferings which he has himself lived. He has known the horrible massacres which their cruel and diseased rulers had ordered; and for having cried out in wrath and sorrow, he was hunted down and subjected to the harshest treatment! The characters to whom M. Aharonian introduces us cannot any more understand joy, and he himself cannot any longer see images of happiness. And yet his is not the sadness of the resigned. His suffering, the suffering of his beloved people, is not just, of that he is sure. He has faith in a future far better than the present. His faith is sturdy and certain. The great voice which pleads will be heard; the perseverance even of the afflicted will help them, and generous men will achieve their freedom. And one can foresee that M. Aharonian will then sing, in noble poems of grave joy, the hour of the great deliverance."

IN PRISON

I

THE PRISON SUPERINTENDENT.

IT was midnight. Within the prison reigned an oppressive silence which was broken only by the monotonous sound of the sentinel's measured footsteps. The small round holes in the doors of the cells stood out black against the half-darkness of the antechamber. The sentinel cast a nervous glance from time to time on these round holes, as if they were the eyes of Death fixed upon him.

There was light only in the prison superintendent's room. Two men sat there face to face at a table and were looking at a sheet of paper spread out before them. It was the superintendent and his assistant. With a pencil they marked off on the paper the names of the prisoners who were to be brought next day before the court.

Click, click.

"There again!" exclaimed the superintendent, throwing down his pencil.

"What is that?" asked his companion.

"A new prisoner who has been tormenting me for some days past with this annoying rattling of his chains."

"Why does he make such a noise?"

"The dirty Giaur* moves continually in his dog's cell, endeavours to walk about, and leaves me no peace. The devil take this service!"—and he struck the table violently with his fist—"So many years have I been here, and I have not yet accustomed myself to this hellish noise."

Clink, clink.....

Again came the disagreeable rattle, this time louder and clearer.

"I really cannot," roared the superintendent. "I cannot bear to listen to this sound. Last night I could not get a wink owing to this cursed clanking of chains."

* An infidel; a term applied by Turks to disbelievers in the Mohammedan religion, especially Christians.

The assistant began to laugh.

"Why do you laugh?"

"Why do I laugh? A roasted hen also would laugh if told that the wolf trembled before a bleating sheep. Where is the need of being angry and restless? Just bring him to silence."

"I am to silence him? that is easily said. But how am I to do it?"

"Order him to sleep."

"And if he doesn't sleep?"

"Why, compel him to sleep. Is there no means? For what object, then, are these here."—The assistant stretched out his hand towards the stout cords weighted with iron balls at the ends, that were hanging from the wall. He had only recently been appointed, and the criminal ardour to commit outrages gleamed within his eyes.

Clink, clink.....came again the shudder-causing clanking of the rusty iron.

This time the superintendent reflected for a moment, then biting his lips he went out of the room in anger. He made his way towards the door of the cell from which the sound came, opened the little slit and shouted out: "You dog, Giaur, why can you not keep still?"

"But I am doing nothing," spoke a voice from within.

"Why do you keep up this ceaseless rattle?"

"The chains you have given me strike against one another."

"Why do you move to cause them to clank?"

"What then am I to do?"

"Sleep! sleep! I say, otherwise....." the superintendent stopped short.

Sleep! that is easy to say, thought the prisoner. But can sleep come to the unhappy fighter in the battle for freedom, who is to be buried alive in a black grave, but who cannot take with him the conviction that the centuries of suffering, of the wounds, the tears, the sighs of his enslaved motherland will be sunk along with him for ever in the same grave?

The breast of the *haidouk** was like a volcano, his brain an ocean of thoughts; the prison was too narrow, the chains heavy. But their clanging was the terror-striking and formidable song of triumph which, since the beginning of the world has

* The name given to Armenian patriots, considered rebels by the Turks.

resounded from under the dark stony vaults where freedom betook herself and where she communicated the song to the Eternal Spirit of the Universe, in order to proclaim to the world the thought that delivers and emancipates.

Such was the prisoner. He did not sleep.

The superintendent moved away, but the prisoner stood thinking for a moment, and then began to stir again.

The cell was much too small for him to turn round in. He made an effort to take just one step, one tiny step along the wall; and the chains began to clank, and the dark silence was disturbed. Clink, clink.....

"Has this good-for-nothing been here long?" the assistant asked the superintendent as the latter entered the room.

"Three days ago he was captured in Thoprag-Gale. He belongs to the wicked lot. He cannot sleep; I believe there is much behind that. But no one knows who he is and from where he hails."

"Is he to mount it?"

"What? the gallows? of course, if sentence is passed. But what a fellow he is!"

They were silent. It was not a subject for conversation. One does not *speak* much about crime. It would seem that one has a horror of one's own words; all the more does one think about it.

The silence was broken by a renewed clanking of chains.

"Wait till daybreak, Giaur," murmured the superintendent, "just wait."

The assistant rose, said good night and went out.

In the prison all was silence again, which however was, for some time more, occasionally broken by the horrible noise of the rattling chains. Clink, clink.....

Day broke. It was the hour when the prisoners received their first meal.

"Now you will sleep for ever, Giaur," murmured the superintendent as he made his way, with a dish full of food to the cell of the restless prisoner. He opened the door, entered, and placed the dirty liquid on the floor.

The prisoner was still asleep, so he went out cautiously. He shut the door behind him, but he did not move away from there; or rather he could not move away. A vague but powerful feeling bound him to the spot. He placed his eye against the tiny keyhole, and gazed fixedly at it without being able to hold himself back.

The appearance of the prisoner was handsome and noble; his broad open forehead was clear and majestic like the thoughts that lay concealed behind it; his forceful face was covered with a large thick beard which lay spread out upon his manly breast heaving powerfully to and fro. The whole figure had something about it which made the superintendent feel subdued. Something like religious fear arose in his heart. He tried to suppress the feeling, which he had never before experienced. No, no, he did not regret it....."He will get up presently, he will draw the food towards him, take a spoon or two,—and the poison will do its work. Then he will sleep no more! Well, may he not sleep!".....So thought the superintendent as he gazed on the young man asleep. But why did he remain there? Why did he not go away? He himself did not know why, nor did he wish to think about it; he even tried to persuade himself that he stopped there to amuse himself with the sight of death, of the groans and the writhing of his victim. He was mistaken.

The prisoner now stirred; he rubbed his eyes, rose and looked around. Wonderful! The superintendent began to tremble, his knees knocked together. So the courage to take a delight in the crime—was a *lie*! But had he not already poisoned many? The prisoner got up, the chains made the same noise again, but the superintendent was not now enraged. He was terrified. Why? for the first time today he was poisoning some one with his own hand. The earlier crimes had only been committed by his order.

The prisoner approached the bowl of food. The superintendent followed every movement. His feet became unsteady, he supported himself against the door so as not to fall. His victim now leisurely took the spoon in his hand, as though he was doing a piece of work to which he was quite accustomed. The superintendent could hardly endure the sight any longer. He wanted to draw himself back, but could not. His throat began to get dry...What indeed had this fine brave man done to him? The majestic appearance, the wonderful flaming eyes, that quite young throbbing life—how did they deserve to be made the victim of so heinous a crime? Why should he wish to put an end to this life—and by the basest of means, poison?

The prisoner guessed the nature and

causes of the struggle that was taking place in the superintendent's mind. He placed the spoon in his food and slowly raised it to his mouth, when the iron door suddenly opened with a loud noise, the superintendent rushed in, seized his hand and cried, "Stop! stop!"

His face was horrible to see. The prisoner looked with astonishment at the man. "Stop!" shouted the superintendent again. He was gasping, he seemed to be choked, to be suffocated. "I cannot! stop! move your chains as much as you wish to, let them clank for ever, but that will not matter!...I cannot! I cannot!"—and he seized the bowl and the spoon from his hand, rushed out and shut the door behind him.

The prisoner understood him. A gentle smile lighted up his face, like the sad glow of sunset. He was pleased Under the stony vault, behind the barred door, in rusty chains—he was the victor.

II

THE FRIEND.

Days and weeks passed. It was in the daytime. Clink, clink.....It was the same noise of clanging chains, but this time it was in the streets of the city of A. Through the gaps in the rows of glittering bayonets appeared every now and then a pale face. It was the same prisoner who was being taken to the court of justice. Clink, clink.....Even in broad daylight the rattling was awe-inspiring. Doors were prudently shut, and the blinds drawn down at the windows. It was the cry of alarm of a whole land that passed groaning through the streets, and men wrapped themselves up in fright.

The trial takes place. There are many people assembled together in the court house, the judge, barristers, clerks and others. The prison superintendent and his assistant are also there.

"I have not done it, I am not guilty, you know that," murmured the prison superintendent to himself.

The judge turns to the accused.

"You are A. of A.?"

"No, I am not from A."

"K. is your friend."

"I don't know him."

"You dispatched revolvers to S."

"No, I did not"

The prison superintendent's assistant, who had till then stared fixedly at the

accused, now approached the judge and whispered something in his ear. Then at a nod from him, he went towards the prisoner and placed himself before him, near, quite near.

There was profound silence in the court. Everyone expected something unusual and even terrible, and all eyes were fixed upon the two men, who stood there face to face and looked at each other like enemies burning with a longstanding thirst for vengeance. They were not two faces, but four eyes, or, more correctly, four flames that would gladly have leapt out of their sockets to burn the opponent to ashes.

The spectators began to experience something like a shudder. Something indeed would happen that was quite unexpected and very terrible!

The adversaries still stared at each other. Their eyes did not blink, their lips which were pressed together did not move, their eyebrows were motionless, no sound was uttered, not a word was spoken. They merely panted and stared, stared and panted—the one in chains, but proud and filled with holy wrath, the other in the uniform of a government official appointed to serve against crime, but nevertheless confused and trembling....It was here that the real judgment was delivered, which branded the conscience as with red-hot iron.

The prisoner suddenly stepped back, the chains clanked, and with such a look of disgust did he turn his face away from his adversary that the latter felt a cold shiver run down his back, and it was with difficulty that he was able to stammer: "I.....I.....know you, you are A....."

"Yes," muttered the accused, "you were my Friend."

Friend!.....that was awful. The word took shape, and assumed monstrous proportions in the eyes of the prison assistant. He saw himself now in the light of the naked truth, he saw it and trembled with fear before his own form. How much blood had he sold for the sake of these glittering buttons! Involuntarily he laid his hand on one of these. It was ice-cold, and he drew back his hand. For how many years he had remained as an adherent of the "cause" in the constant company of this hero now in chains! How many he had betrayed with his serpent's cunning! But now!.....He touched his sword, but again drew his hand back, and

involuntarily looked on the heavy chains of his former friend. Which was the better of the two—the sword of a Turkish government official, or the rusty chains of the martyr in the cause of the freedom of his motherland? This question which he had believed he had long since decided, encountered him again today. Why?..... Who can measure the dark depths of man's heart, where sometimes, side by side with crime, slumber a thousand and one enigmas.

Night again, a melancholy night. Under the black skies, a restless storm raged through the deep dark solitude.

The assistant went to the prison, whither he had been summoned by the superintendent. His gait had not the nimbleness of the earlier days. The darkness was not agreeable, nor was the wind; nothing outside was agreeable. He thought about things which he would much rather not have thought about. How he had tried that morning to hide himself when A. mounted the gallows! He could not succeed. A. seemed to seek him out particularly. He found him and looked at him with the same expression of disgust as he had in the court of justice. It seemed as though he wished before dying to imprint that fearful venomous look for ever on his brow, where the blood stood chilled and motionless. There in the darkness were two gleaming points—eyes.....He stood still, he lost the thread of his thoughts, he recalled the eyes of the "Friend". They were just like these, large, open.....He was afraid. Ought he to go further?.....He reflected a moment, and closed his eyes. When he opened them, the glittering points were still there, but larger and more watchful.....He ran helplessly towards them. The eyes disappeared. It was a cat that ran away. He smiled at his own timidity, but he moved rapidly away from there.

At last he arrived in the prison-courtyard. He cast a glance at the side where the court had been held that morning. He was convinced that the corpse had been buried and that all was over. But.....he stood there motionless.....the corpse gleamed still in the darkness, and each time the wind struck against it with force, the wooden frame of the gallows creaked hard, as though mourning for its beloved, or groaning over some great trouble. And the wind bore this cry to communicate it to the world. The way lay under the

gallows. The assistant ran without looking up, but the nearer he approached the gallows, the more difficult his footsteps grew. "It is the wind that will not let me" thought he. He was forced to go slowly, without being able to turn his eyes away from the gallows. The shudder that he had already felt before, ran once more through his body. At last he arrived trembling in the superintendent's room. It was better there; there at least was a living being. The superintendent did not observe him; he was in deep thought, and the two remained silent.

"Now at any rate you have peace," said the assistant, to break the oppressive silence. "One does not even hear a single sound now."

"O yes! can you not hear? Listen!" From without, mingled with the howling of the storm, came the sound of the creaking wood of the gallows, sorrowful and plaintive, like a great slumber song sung over the heroes eternally at rest.

"Why did you not allow him to be buried?"

"It is for that that I have summoned you here. Tomorrow you must have him buried, you were once his friend."

The assistant was silent. It was an allusion that dealt a mortal thrust. Oncemore...

"I have not poisoned him," murmured the superintendent, and wished to continue, but suddenly stopped.

"He is not going to cry, I hope!" thought the assistant, and felt alarmed. The superintendent drooped his head; a shadow covered his eyes. The assistant rose slowly from his seat, took the lamp, and, trembling all over, brought it near the superintendent's face. The latter raised his head angrily, seized the lamp from the assistant's head, threw it on the floor and smashed it to pieces, exclaiming, "Traitor! you were his friend!"

It was now all darkness in the room. In every corner gleamed a dozen glittering eyes, which ever grew larger and larger.

It was frightful, he must go out. The assistant could not find the door. He turned round and round. At last, exhausted and perspiring, he found it with difficulty, and cautiously put his head out.

Outside it was not less awful. Darkness and storm:—and the gallows continued its mournful creaking, its plaintive blood-curdling lament; and the corpse swung to and fro in the wind. Where was he to

go? He resolved to run away from there, but he had hardly moved a few steps when he raised his eyes. —Before him in the darkness glittered two bleeding, swollen eyes. His knees knocked together..... Trembling all over, he made his way back to the prison superintendent's room

"Traitor!" murmured the latter again. The whole world spoke through this one mouth. The assistant turned back, and this time ran violently. But the wind did not let him go forward, and he remained standing just under the gallows. The sweat ran down his body, he shivered, and his teeth chattered. He looked up. This time the corpse seemed not to be angry. The eyes looked on him, and blinked slightly, as if in sympathy, and the lips quivered lightly, "Friend! Friend! Friend!". . . . Instead of this word, he would much rather have heard the loud rattle of a death-bringing thunderbolt above his head. . . . Whither was he to flee to save himself? His feet refused to serve him. He leaned against the gallows-post, and long, very long, gazed in terror at the corpse that dangled to and fro, and he listened to the mournful creaking of the gallows.

He recalled everything. . . . The swinging corpse overhead was his friend. Where was he himself, and how low had he sunk! He wanted to cry, but found no tears to relieve him, while his breast threatened to burst, and burnt as fire within him. And he pressed himself nearer and nearer against the tottering wooden post, he rubbed his breast on it, to stifle the flames within..... In vain!

He writhed long in the darkness and solitude like a wounded snake. Suddenly he withdrew his hand from the pillar and held his head. Then with feverish movements he took up the ladder, placed it against the gallows, climbed up and loosened the cord. The corpse fell down, and he quickly put the noose round his own neck, and swung in the air. . . . With the voice of the wind were mingled a couple of choked sounds. . . . and all was over.

The two corpses looked at each other, with staring eyes, the one from above, the other from below,—and in the darkness could be heard the sobs of the prison superintendent.

And the spirit of freedom passed over these two corpses, smiling to the one, and casting a dark glance at the other.

AVETIS AHARONEAN.

SOME TRADITIONS FROM MUSLIM

[INTRODUCTORY NOTE.]

"Of all the divine books, the Quran is the only one of which the text, words and phrases have been communicated to a prophet by an audible voice. It is otherwise with the Pentateuch, the Gospel and the other divine books: the prophets received them under the form of ideas."*

WHEN giving out passages of the Quran, Muhammad repeated the words of God. In his other sayings the words were his own, but whenever he spoke concerning religion or morality, he was divinely guided and preserved from error. The Traditions or sayings of the Prophet are therefore inspired as the Injil is inspired, although with a lower degree of inspiration than that of the Quran. There are six recognized collections of the traditions. Of these, the most important are those of Bukhari and Muslim, both of whom lived in the third century of the Hijra. So far as I know, Muslim has not been translated into any European language, but an edition has been published by Maulvi Mohi-ud-din of Lahore, with an Urdu translation and valuable notes.]

ANCESTRY OF THE PROPHET.

From Wathila Ibn al Asqai. I heard the Prophet of God say: God chose the Kinanah from the children of Ismail and the Quraish from the Kinanah and the Bani Hashim from the Quraish and chose me from the Bani Hashim.

From Jabir ibn Samurah. The Prophet of God said: I know a stone by Mecca that used to salam me before I was sent. I know it now.

EXCELLENCE OF OUR PROPHET ABOVE ALL CREATED THINGS.

From Abu Hurairah. The Prophet said: I am the leader (Saiyid) of the children of Adam on the day of judgment and first whose grave shall open and I am the first who shall intercede and be accepted.

MIRACLES OF THE PROPHET.

From Anas ibn Malik. The Prophet asked for water and a vessel was brought

and the people began to perform their ablutions and I estimated that there were between sixty and eighty, and I saw the water pouring forth from between his fingers.

Variation 1. adds that it was the time of the 'Asr prayer.

Variation 2. adds that the incident occurred at a place called Zoia between the market place and the mosque in Medina and makes the number of people three hundred.

[The Urdu translator says "perhaps this refers to another time." There is a similar duplication of the miracle of the loaves and fishes with different numbers in Matthew and Mark.]

Var. 3. adds that there was not enough water in the vessel to cover the finger of the prophet.

From Jabir.

Um Malik used to give the Prophet butter in a leather bag and her children came to her and asked for food and there was nothing with them. So she went to the leather bag in which she used to send butter to the Prophet and she found in it butter and there did not cease remaining to her food for her children until she squeezed it. She came to the Prophet and he said: Did you squeeze it? She said: Yes. He said: If you had left it, it would have continued.

[This is similar to the miracle Elisha performed on a pot of oil in II Kings IV.]

Variation 1. A man came to the Prophet asking for food and he gave him for food half a masag of barley and the man did not cease eating from it and his wife and their guests until he measured it and he came to the Prophet and he (the Prophet) said: If you had not measured it, you would have eaten from it, and it would have continued for you.

From Muadh-ibn-Jabal. We went with the Prophet the year of the war of Tabuk.*

* The year A.H. 9. The expedition took place in the month Rajab which according to Margoliouth corresponds to Oct.-Nov. A.D. 630. Tabuk is half-way between Medina and Damascus.

* Ibn Khaldun, quoted by Sell "Faith of Islam" p. 7.

and he had united the prayers, and he prayed the Zuhr 'and the 'Asr together and the Maghrib and the 'Isha together. One day he was late in the prayer, then he came out and prayed Zuhr and 'Asr together, then he went in, then he came out after that and prayed Maghrib and 'Isha together, then he said: You will come tomorrow, if God pleases, to the spring of Tabuk, and you will not come to it until day dawns, and whoever reaches it of you, let him not touch its water at all until I come. And we reached it and two men had come before us and the spring was like a piece of leather with water oozing. And the Prophet asked them: Have you touched its water at all? They said: Yes. And the Prophet was angry with them, and said to them what God pleased that he should say. Then they scooped up with their hands from the spring water little by little until they collected it in a vessel, and the Prophet washed his hands and face in it and poured it back. And the spring began to flow with water until they had given the people to drink. Then he (the Prophet) said: O Mu'adh if thy life lasts, thou wilt see the water here filling gardens.

From Abu Hamid: We went with the Prophet to the expedition of Tabuk and we came to the valley of Qura to a garden belonging to a woman. And the Prophet said: Estimate it (i.e. the quantity of fruit) and we estimated it and the Prophet estimated it, ten masaqs, and he said: keep it (the estimate) until we return to thee, if God pleases. And we went on to Tabuk and the Prophet said: There will blow on you this night a violent wind and no one of you will stand in it, and he of you who has a camel let him tie it up firmly. And there blew a violent wind, and a man stood in it, and the wind carried him away until it threw him in the mountain Tai. And there came a messenger of Ibn 'Alma to the Prophet with a letter and presented him with a white mule and the Prophet wrote to him and presented him with a shawl. Then we returned until we reached the valley Qura and the Prophet asked the woman about her garden—How much was the amount of its fruit?—and she said ten masaqs. And the Prophet said: I am hastening and whoever of you wishes let him haste with me and whoever wished let him stay. And we went on till we were near Medina and he said: This is Tabah and this is Uhnd and it is a moun-

tain that loves us and we love it. Then he said: Verily the best of the houses (families) of the Ans-ar (helpers) is the house of the Bani Naggar, then the house of the Bani Abu Al Ashhal, then the house of the Bani Al Harith, then the house of the Bani Saidah. And there met us Sad Ibn 'Ubadah and Abu Usaid said: Do you not see that the Prophet has valued the houses of the Ans-ar and has put us last? And Sad asked the Prophet and he said: Is it nothing in your account that you are among the good?

Var. 1. From Amr Ibn Yahya with the incident of Sad omitted.

HIS TRUST IN GOD.

From Jabir Ibn Abdullah. We were on an expedition with the Prophet towards Najd and we perceived the Prophet in a valley with many thorns and the Prophet dismounted under a tree, and hung his sword to one of its boughs, and we dispersed in the valley seeking shade from the trees. And the Prophet said: Truly a man came to me and I was sleeping and he took the sword and I woke up and I did not notice him until the sword was bare in his hand and he said to me: Who will defend thee from me? and I said: God. Then he said a second time: Who will defend thee from me? and I said: God. And he put the sword in its scabbard and he is sitting there. And the Prophet did nothing to oppose him.

HOW THE PROPHET WAS SENT WITH GUIDANCE AND KNOWLEDGE.

From Abu Musa. The Prophet said: The likeness of how God sent me with guidance and knowledge is as the likeness of rain which fell on earth, and a part of it was good and received the water and produced grass and herbs in abundance. And a part of it was hard, and retained the water and God gave profit to people from it, and they drank and gave to drink and pastured. And another part neither retained the water nor produced grass. And this is the likeness of him who was learned in the religion of God, and God profited him with what God sent me with, and he taught and he learnt; and the likeness of him who does not raise his head for that and does not receive the guidance of God with which I was sent.

[This somewhat resembles the Parable

of the Sower. There are three kinds of lands (1) Fertile land (2) Land which though not fertile yet retains the water (so that wells can be sunk in it) (3) Land which allows the water to flow away uselessly.]

HIS COMPASSION TOWARDS HIS PEOPLE.

From Abu Musa. The Prophet said: Verily my likeness and the likeness of what God, to whom be praise and glory, sent me with is as the likeness of a man who came to his people and said: O my people I saw an army with my eyes and I am a naked warner, so save yourselves. And a part of his people believed him and went away in time, and a part of them disbelieved and remained in their homes till the morning and in the morning the army came upon them and destroyed them and eradicated them, and that is the likeness of him who obeys me and follows what I am sent with and the likeness of him who disobeys me and denies the truth with which I have come.

[The Urdu translator gives the following note: "Among the Arabs the custom was that whoever saw an enemies' army coming to plunder, stripped himself naked and hanging his clothes on a stick called out to his tribe to flee. The object of being naked was that people should understand there was some great misfortune.]

From Abu Hurairah. The Prophet said: My likeness and the likeness of my people (ummat) is as the likeness of a man who has lit a fire, and the insects and moths are falling into it, and I seize you by your waist and you throw yourselves into it.

Var. 1. I seize you by the waist to save you from the fire and say "Come from the fire; Come from the fire" and you do not attend to me, and rush into the fire.

Var. 2. I seize you and you slip from my hands.

THE MENTION OF HIS BEING THE SEAL OF THE PROPHETS.

From Abu Hurairah. The Prophet said: My likeness and the likeness of the prophets is as the likeness of a man who built a house and made it beautiful and perfect and the people began to walk round and to say 'We have never seen a house more beautiful than this, but there is a stone wanting' and I am that stone.'

Var. 1. The stone is the corner stone, and there are a few verbal differences.

Var. 2. As before with the addition 'I am the seal of the prophets!'

Var. 3. Only verbal differences.

From Abu Musa. The Prophet said: When God wishes mercy on a people He takes their prophet before them, and He makes him to precede and prepare for them beforehand; and when he wishes the destruction of a people, he punishes it while its prophet is alive, and destroys it while he is looking on, and He delights his eye with its destruction since it disbelieved him and disobeyed his command.

ANGELS FOUGHT ON THE SIDE OF THE PROPHET.

From Sa'd. I saw two men on the right hand and left hand of the Prophet on the day of U-hnd, on them white clothes. I never saw them before or afterwards; that is to say, Jibr'ail and Mika'il. They were fighting for him the most vigorous fight.

[At U-hnd the Prophet was defeated owing to the skill of the general of the Quraish, Khalid ibn Walid. These angels are not mentioned in the Quran, but we know from the Quran that three thousand angels fought for the believers at Badr. Suratu Al-i-'Imran.]

THE BRAVERY OF THE PROPHET.

From Anas Ibn Malik. The Prophet was the handsomest of men, and the most generous and the bravest. The people of Medina were frightened one night and were dispersed before a sound. And there met them the Prophet returning and he had gone before them to the sound and he was on a horse belonging to Abu Talhah, naked (i.e. without saddle or bridle), on his neck a sword and he (the Prophet) was saying; Do not be afraid. He said: We found him (the horse) a river (so swift) (or Truly he is a river) and before, that horse was slow. [This was a miracle; owing to the Prophet's riding him the horse became swift.]

Var. 1. The horse's name was Mandub.

THE GENEROSITY OF THE PROPHET.

From Ibn 'Abbas. The Prophet was the most generous of men and above all in the month Ramajan. Every year Jibra'il used to meet him in Ramajan and repeat to him the Quran and when Jibra'il met him, the Prophet was more generous in giving than the wind.

KIND DISPOSITION OF THE PROPHET.

From Anas Ibn Malik. I was in the service of the Prophet for ten years. By

God, he never said to me, Up, and never said about anything: Why did you do so? Or, Why did you not do so?

Var. 1. Abu Talhah introduced Anas into the service of the Prophet when he came to Medina. The rest as before.

From Anas Ibn Malik. He sent me one day on some errand and I said: By God, I will not go; and in my heart I meant to go where the Prophet sent me. And I went out until I passed boys playing in the market place and the Prophet took hold of me by the neck from behind and I looked at him and he was laughing and said: O Unais [affectionate diminutive of Anas] have you gone where I bade you? and I said: Yes I am going, O Prophet. I served him for nine years and I never knew him say (the rest as above) [Anas was a boy at the time.]

LIBERALITY OF THE PROPHET.

From Anas Ibn Malik. No one ever asked the Prophet for anything but he gave it. A man came to him and he gave him a flock between two hills, and the man returned to his people and said: O my people become Musulmans, for Muhammad gives such a gift that there is no fear of poverty.

Anas adds: If a man becomes a Muslim for the sake of the world, he is not a Muslim until he loves Islam more than the world and what is on it.

From Ibn Shihab. After the capture of Meccah, the Prophet went and took all the Muslims who were with him, and fought at Junain and God aided His religion and the Muslims. And the Prophet gave Sapvan Ibn Umaiya a hundred camels, and then another hundred and then another hundred. Said Ibn Musaiyab related that Sapvan said: By God, the Prophet has given me what he gave, and he is above all men to me, and he did not cease giving until he was the dearest of men to me.

From Jabir Ibn Abdullah. The Prophet said: When the spoil from Bahrain has come, I will give thee so much, and so much, and so much, and he shewed me with his two hands. And the Prophet died before the arrival of the spoil from Bahrain, and it came to Abu Bakr after him. And Abu Bakr ordered a proclamation and proclaimed: Whoever has any promise or debt due from the Prophet let him come forward. And I stood up and said: The

Prophet said when the spoil from Bahrain has come I will give thee so much and so much and so much. And Abu Bakr As Siddiq filled his hand once and said to me. Count it. And it was five hundred. And he said: Take two more parts equal to it.

HIS KINDNESS TO CHILDREN.

From Anas Ibn Malik. The Prophet said: There was born to me to-night a boy, and I named him by the name of my father Ibrahim. Then he left with Um Saif, the wife of a blacksmith called Abu Saif. He went there one day and I followed him, and when we came to Abu Saif he was blowing his bellows and the house was filled with smoke and I hastened before the Prophet and said: O Abu Saif, stop; the Prophet has come; and he stopped. And the Prophet called the child and pressed him to himself, and said what God pleased that he should say. Anas said: I saw him (Ibrahim) when he breathed his last before the Prophet and the eyes of the Prophet were shedding tears and he said: The eye sheds tears and the heart grieves and we do not say except what is acceptable to our Lord. O my God, how I mourn for thee, Ibrahim.

[This Ibrahim was the son of Maria the Copt. He only lived eleven months. Loud lamentations and beating the breast are forbidden to the Muslim, but it is not required of human nature to restrain silent grief and the shedding of tears.]

Var 1. Anas adds: "I never saw any one kinder to children than the Prophet." The village where Ibrahim was sent was called 'Awali.

From Ayesha. The Prophet asked some Arabs: Do you kiss your children! They said: By Gad, we do not kiss them. The Prophet said: What can I do, if God has taken away kindness from your hearts?

From Abu Hurairah. Aqrah Ibn Halis saw the Prophet kissing Hasan and he said: I have had ten children and I never kissed one of them. The Prophet said: He who does not shew kindness, to him kindness will not be shewn.

HIS MODESTY.

From Abu Said al Khudri. He was more modest than a girl behind the purdah, and when anything displeased him, we knew it from his face.

[That is to say, he said nothing].

From Masruq. We went to Abdullah Ibn Amru when Mu'aviya entered Kufa,

and he was speaking of the Prophet and he said: The Prophet never used unseemly words. The Prophet said: The best of you are those who are of gentle disposition.

From Simal Ibn Harb. I said to Jabir Ibn Samurah: Were you ever in the society of the Prophet? He said: Yes many times, he used not to stand up from his morning prayers until sunrise, and when the sun rose he stood up, and people used to talk with him, and speak of things of the time of ignorance and laugh, and he used to smile.

HIS KINDNESS TO WOMEN.

From Anas Ibn Malik. On a journey, a negro servant called Abkhasha was singing, and the Prophet said: Go quietly, and drive the camels as if they were loaded with glass vessels.

[Lest quick motion should distress the women who were riding the camels].

- Var 1. The women were the Prophet's wives.
- Var 2. Umru Salamah was among them.

[The next three traditions are from Anas Ibn Malik and relate how the companions would keep the water in which the Prophet washed his hands, how when the barber cut his hair, they would catch the hairs before they fall to the ground, how affable he was to a poor mad woman, stopping on the road to listen to her complaints.]

NOT TO SEEK REVENGE EXCEPT FOR GOD.

From Ayesha. Of two courses the Prophet always chose the easier except when there was sin in it, and if there was sin he kept people from it. He never sought revenge for himself, but only when anyone offended against God.

Var 1. He never struck anything with his hand, neither wife nor servant, except when he was fighting in the path of God.

[I pass over some traditions about the perspirations of the Prophet and the sweet smell of his body.]

THE HAIR OF THE PROPHET.

From Ibn Abbas. The people of the book used to let their hair hang down (in front) and the *mushrik* (who give God partners) used to part it, and the Prophet used to prefer conformity with the people of the book, in matters concerning which he had received no order, and he let his

forelock hang down, then afterwards he parted it.

From Al Bara. He was of middle height, there was a great distance between his shoulders; he wore a red gown. I never saw anyone handsomer than the Prophet.

Var 1. His hair reached to his shoulders; he was neither tall nor short.

Var 2. He was the best of men in countenance, and the best in courtesy.

From Fatadah. I said to Anas Ibn Malik how were the hairs of the Prophet? He said: They were neither curly nor quite straight but between the two, they hung down to midway between his ears and his shoulders.

From Anas Ibn Malik. The traditions as above with trifling differences.

From Jabir Ibn Samarah. His mouth was large, his eyes long, he had little flesh on his heels.

From Abu At Tufail. His face was reddish white (salt). Abu At Tufail died in the year A. H. 100, he was the last of the companions who died.

Var 1. He was of middle height.

OLD AGE OF THE PROPHET.

From Ibn Sirin. Anas was asked whether the Prophet dyed his hair. He said: There was not seen in him old age. Abu Bakr and 'Umar dyed their hair with henna and indigo.

Var 1. There were a few white hairs in his beard.

Var 2. As above.

Var 3. I could have counted the white hairs in his head.

Var 4. It is *Makruh** to pluck out white hairs from the head and beard. There were some white hairs in the beard below the lower lip and in the hair on the temples.

From Abu Jubaifah. He was a little white and Zuhair put some of his fingers in the hairs below the lip. I was then fastening feathers to an arrow.

Var 1. Hasan the son of 'Ali resembled him. *The Seal of Prophecy*.

From Jabir Ibn Samurah. The hair of his head and beard was white in front and when he put oil on it this did not shew and when his hair were scattered it shewed, and the hairs of his beard were thick. And a man said: His face was like a

* *Makruh*, "actions the unlawfulness of which is not absolutely certain, but which are generally considered wrong."—Sell 'Faith of Islam.'

sword ; and he (Jabir) said : No, it was like the sun and the moon and was round, and I saw the seal of prophecy between his shoulders, like a pigeon's eggs resembling his body.

From Sa'ib Ibn Yajid: My aunt brought me to the Prophet and said : O Prophet, the son of my sister is ill. And he anointed my head and prayed for me for a blessing. Then I stood behind his back and saw the seal.

From Abdullah Ibn Sarjis: I saw the Prophet and I ate with him bread and meat. 'Asim said : I said to him (Abdullah) Did the Prophet ask forgiveness for you ? He said : Yes and for thee. Then he repeated this verse : Ask pardon for thy sin and for the believing men and the believing women. Then Abdullah said : I went behind him and I saw the seal of prophecy between his shoulders near the left shoulder and there was a mole on it.

THE AGE OF THE PROPHET.

From Anas Ibn Malik. He was neither tall nor short, neither fair nor dark in complexion, his hair was neither straight nor curly. God sent him as prophet when he was forty years of age, he stayed in Makka ten years and in Madina ten years and God took him away when he was sixty years of age. On his head and in his beard there were not twenty white hairs.

[Other writers give different numbers.]

Var. 1. From Anas Ibn Malik. He was sixty-three when he died. Abu Bakr and 'Umar also died at this age.

Var. 2. From 'Aisha. As in Var. 1.

Var. 3. From 'Amru. I said to 'Urwah: How long did the Prophet teach at Makka? He said: Ten years. I said: Ibn 'Abbas says, thirteen years.

Var. 4. Adds; 'Urwah replied: God forgive him, (i.e. Ibn Abbas), he was misled by the poet.

Var. 5. From Ibn Abbas as related above.

Var. 6. From Abu Ishaq. 'Utbah and Mu'aviyah confirm Var. 1.

Var. 7. From 'Amar Maula of the Bani Hashim. I asked Ibn Abbas how old the prophet was on the day he died. He said: I did not think that a man like you of his tribe could be ignorant of that. I said: I asked people and they disagreed about it and I wished to learn what you say. He said: Can you reckon? I said: yes. He said: Take forty when he was sent as Prophet, add to it fifteen at Makkah, sometimes in peace, sometimes in danger, and ten after the Hijra at Madina. [This makes the Prophet sixty-five years at his death, and disagrees with the statement of Ibn Abbas previously given.]

Var. 8. From Ibn Abbas. The Prophet stayed fifteen years at Makkah; seven years listening to the voice and seeing the light but not seeing anything

(i.e. any definite form) and for eight years being inspired (wahi); and he stayed ten at Medinah.

THE NAMES OF THE PROPHET.

From Jubair Ibn Mut'un: The Prophet said: I am Muhammad and I am Ahmad and I am Al Mahi by whom infidelity is blotted out and I am Al Hashir who gathers the people after him, and I am Al 'Aqib after whom there is no Prophet.

Var. 1. From Abu Musa; adds : I am the prophet of repentance and the prophet of mercy.

THE PROPHET'S FEAR OF GOD.

From 'Aisha. The Prophet did a certain thing and permitted it (made it lawful), and they disliked it and kept aloof from it, and this became known to him, and he stood up to preach the *Khutbah* and said: What of those men who heard concerning me of a thing which I permitted and they disliked it and held aloof from it? By God, I know more of God than they, and fear him more than they.

Var. 1. From 'Aisha; adds: he was angry so that his anger appeared in his face.

IT IS A DUTY (WAJIB) TO FOLLOW THE PROPHET.

From Abdullah Ibn Az Zubair. A man of the Ansar (helpers) quarreled with Zubair before the Prophet about the water-channel of the *harra* by which they water the date-palms. And the Ansari said: Let the water flow and he refused. And they quarreled before the Prophet and the Prophet said to Zubair: Water O Zubair, then send the water to thy neighbour. And the Ansari became angry and said: O Prophet, he is the son of thy aunt. And the face of the Prophet changed colour; then, he said: Water, O Zubair, then confine the water, until it reaches to the walls. And Zubair said: By God, I think this verse was sent down concerning that, "I swear by thy Lord they will not believe."

[The Ansar were the people of Madina who adhered to the Prophet. At first the Prophet proposed a compromise, But when the Ansari was insolent and refused to be conciliated, he gave to Zubair his full customary rights. *Harra*, according to the Urdu translator is black, stony ground. The verse from the Quran occurs in Suratun Nissa and is in Rodwell's translation: "And they will not—I swear by thy Lord—they will not

believe, until they have set thee up as judge between them on points where they differ."]

USELESS QUESTIONING IS FORBIDDEN.

From Abu Hurairah. The Prophet said : What I have forbidden you, keep aloof from, and what I have commanded you do as far as you can. And what destroyed those who were before you, was only their too much questioning and their disagreement concerning their prophets.

From S'ad. The Prophet said : He is most to blame among Musalmans who asks about a thing that is not forbidden to Musulmans and it is forbidden because of his question.

From Anas Ibn Malik. There came to the Prophet news of a certain thing concerning the companions. And he preached the *khutba* and said : Heaven and the Fire were revealed to me and I did not see as to-day good and evil. And if you knew what I know, you would laugh little and weep much. And no day was more severe for the companions and they covered their faces and groaned. And Umer stood up and said : We have accepted God for our Lord, and Islam for our religion and Muhammad for our Prophet.

From Anas Ibn Malik. A man said, O Prophet who was my father? He said : Thy father was so-and-so ; and the verse came down : O ye who believe do not ask concerning things which if they are revealed to you will hurt you.

From Anas Ibn Malik : The Prophet came out when the sun began to decline and prayed for them the zuhr prayer. And when he finished he stood on the pulpit and told of the Hour, and told that before it there will be great events. Then he said : Whoever desires to ask me concerning anything, let him ask me, and by God, you shall not ask me concerning anything, but I will tell you while I am in this place. And the people began to weep much when they heard that. And the Prophet said many times : Ask me. And there stood up 'Abdullah Ibn Hudhafa and said : Who is my father, O Prophet? He said : Thy father is Hudhafa. And when the Prophet said many times "ask me," 'Umar said : We have accepted Allah for our Lord and Islam for our religion and Muhammad for our prophet. And the Prophet was silent while 'Umar said that. Then he said : By Him in whose hand is the soul of Muhammad,

Heaven and the Fire were brought before me and I did not see as to-day good and evil. The mother of Abdullah Ibn Hudhafa said : I have never heard of a worse son than you. Do you think your mother has sinned like some of the women of the time of ignorance? You have put me to shame before the eyes of men. Abdullah Ibn Hudhafa said : By God, if he had assigned me a black slave, I would have accepted him.

[I omit three more traditions, two from Anas Ibn Malik and one from Abu Musa, to the same effect with only trifling variations.]

IT IS A DUTY TO FOLLOW WHAT HE ENJOINED IN MATTERS OF THE LAW (SHARA') BUT NOT WHAT HE SAID BY WAY OF OPINION IN MATTERS OF THE WORLD.

From Talhah. I passed with the Prophet by some people who were standing by some date-palms. He said : What are these people doing? They said : We are uniting the male date palms with the female. He said : I do not think that is of any use. And they were informed of that and left off doing it. And the Prophet was informed of that and said : If it is of any good to them, let them do it. It was only an idea which I had. Do not let them take hold of my ideas but when I tell them anything from God, then let them observe it, for I do not say what is false concerning God.

Var 1. From Rafi'. The Prophet said : "When I speak concerning a matter of religion then observe it ; but when I speak concerning a matter of opinion I am only a man." The rest as before.

Var 2. From Anas Ibn Malik. "You know more than I do about your own worldly affairs."

THE BLESSING OF SEEING THE PROPHET.

From Hammam : The Prophet said : By Him in whose hand is the soul of Muhammad, there will come a day, when you will not see me, and then to have seen me will be more precious than family or property.

THE EXCELLENCIES OF 'ISA ON WHOM BE PEACE.

From Abu Hurairah. The Prophet said : I am nearest to the son of Maryam. The prophets are one family and there is not between him and me a prophet.

Var 1. Only slight differences.

From Abu Hurairah: The Prophet said: There is no child whom Shaitan did not touch and it cried out except the son of Maryam and his mother. Then Abu Hurairah said: Read if you please "and I take refuge with thee for her and for her offspring from Shaitan the stoned."

[From Al-i-Imran. Rodwell's translation.]

There are three variations with slight differences.

From Abu Hurairah. The Prophet said: 'Isa Ibn Maryam, on whom be peace, saw a man stealing and 'Isa said to him "Thou hast stolen." He said: No, by Him than whom there is no other God. 'Isa said: I believe God and disbelieve myself.

[i. e. I have made a mistake. Such an oath must be believed].

THE EXCELLENCIES OF IBRAHIM, THE FRIEND (KHALIL) OF GOD.

From Anas Ibn Malik: There came a man to the Prophet and said: O best of created beings. The Prophet said: That was Ibrahim, on whom be peace.

[The Urdu translator remarks that the Prophet said this out of humility or because Ibrahim was one of his ancestors but our prophet was the most excellent of created beings. Many say that this Hadith comes from a time before it was known to the Prophet that he was the leader of all the children of Adam. Khaqani points out, it may be added, that from the Quran it is evident that Muhammad was the greatest of prophets. While God has spoken of all other prophets by their name, he has called Muhammad the Prophet.]

From Abu Hurairah. The Prophet said: Ibrahim circumcised himself, when he was eighty years old with an adge.

From Abu Hurairah: The Prophet said: Ibrahim never told a lie except in three instances; twice for the sake of God when he said "I am ill" and when he said "the greatest of them did it" and once on account of Sarah. For he went to the country of a powerful king and with him Sarah. She was the most beautiful of women. And he said to her: This powerful king if he knows that thou art my wife will kill me on account of thee. And if he asks thee tell him that thou art my sister, for thou art my sister in Islam and I do not know in the earth, any

Muslim besides myself and thee. And when they came to his country, one of the people of the powerful king saw her. He went to him and said: There has come to thy country a woman who ought not to belong to any one but thee. And he sent for her and they brought her. And Ibrahim stood up and prayed. And when she entered to him (the king) he was not able to stretch out his hand to her, for a severe paralysis seized his hand. And he said to her: Pray God that he may release my hand and I will not hurt thee. And she did so, and he began again, and he was paralysed with a worse paralysis than before and she prayed for him again and so a third time. And he sent for that man who had brought her and said: You have brought me a Shaitan not a human being; turn her out of my country. And he gave her Hajara and she went away. And when he saw her Ibrahim turned. And he said: How is it? And she said: Good, Allah kept the hand of that wicked man and gave me a servant. And Harairah said: And this Hajara is your mother, O children of the water of the sky (a name given to the Arabs).

[The second of these instances of deceit is mentioned in the Quran Suratu'l Anbiya. "He broke them all in pieces, except the chief of them, that to it they might return. They said: Who hath done this to our gods! Verily he is of the unjust. They said: We heard a youth make mention of them; they call him Ibrahim. They said: Then bring him before the people's eyes that they may witness. They said: Hast thou done this to our gods, O Ibrahim? He said: Nay, their chief hath done it; but ask ye them, if they can speak." The story of Sarah is twice told in the Bible.

"And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sure in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarah his wife, Behold now, I know that thou art a fair woman to look upon: and it shall come to pass, when the Egyptians shall see thee, that they shall say: This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, Thou art my sister: that it may be well with me for my sake, and that my soul may live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. And the princes of Pharaoh saw her and praised her to Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake; and he

had sheep, and oxen, and he-asses and menservants, and maidservants, and she-asses and camels."

So far the arrangement was satisfactory to every one concerned, but Abram's god Yahweh did not approve.

"And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said: What is it that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister? so that I took her to be my wife: now therefore behold thy wife, take her and go thy way." Genesis XII, 10-19.

There is a variation of the same story in Genesis XX, 2-18. It is also told of Isaac and Rebecca (Izhaq and Ribqah) with some differences.]

EXCELLENCIES OF MUSA.

From Abu Hurairah. A story how when Musa was bathing alone naked, the stone on which he had laid his clothes ran away with them. The details of the story cannot be reproduced here. It is given in two variations.

From Abu Hurairah. The angel of death was sent to Musa and he came to him; he (Musa) struck him, and destroyed his eye. And he returned to his Lord and said: Thou hast sent me to a servant who does not wish for death. And God restored his eye to him and said: Return to him and say to him, he may put his hand on the back of a bull and he may have for every hair his hand covers a year. He said: O Lord, and after that to die? He said: Then death. He said: Now. And he asked God that he would put him near the holy land, within a stone's throw. The Prophet said: If I were there, I could shew you his tomb by the side of the road, near the red sandhill.

Var. 1. Only slight differences.

From Abu Hurairah. A Jew was selling some property and was offered a price for it. He objected to it and was not content with it. He said: No by Him, who has chosen Musa above mankind. And a man of the Ansar heard him, and slapped him on the face, and said, thou sayest, by Him who has chosen Musa above mankind, and the Prophet of God is among us. And the Jew went to the Prophet and said: O Abu'l Qa'sim (the name of Muhammad from his son Qa'sim) I am under protection and agreement, and a certain man slapped

my face. And the Prophet said: Why didst thou slap his face. He said: By God who chose Musa above mankind, and thou art among us. And the Prophet was angry to such a degree that anger was shewn in his face. Then he said: Do not distinguish between the prophets of God, for when it shall be blown in the trumpet, and whoever is in heaven and whoever is in the earth shall swoon, except whom it pleases God (i.e. that he shall not swoon) then it will be blown a second time, and I shall be the first who is raised, or among the first, and, lo! Musa by the throne, and I shall not perceive whether the swooning of Mount Sarai is to be reckoned, or whether he is raised before me. And I do not say that any one is more excellent than Yanas, the son of Matta

[The Urdu translator says that although the anger of God fell on Yanas (Jonah) yet he was a prophet and no human being can be greater than a prophet. The degree of a prophet is above that of a wali.]

Three variations with unimportant differences.

From Abu Said. The Prophet said: Do not exalt me among the prophets.

From Anas Ibn Malik. The Prophet said: I passed by Musa the night I was taken on the journey, by the red sandhill and he was standing, praying in his tomb.

From Abu Hurairah and Ibn Abbas. No servant of God should say he is better than Yanas.

THE EXCELLENCIES OF YUSUF.

From Abu Hurairah. The Prophet was asked: Who was the most honourable of men? He said: The most pious of them. They said: It is not about that we are asking you. He said: Yusuf, the prophet of God, the son of the prophet of God, the son of the friend of God. They said: It is not about that we are asking you. He said: You are asking me about the Arabs. The best of them in (the times of) ignorance are the best of them in Islam, when they understand (religion).

THE EXCELLENCY OF ZAKARIA.

From Abu Hurairah. The Prophet said, Zakaria was a carpenter.

HOMERSHAM COX.

IVORY CARVING IN BENGAL

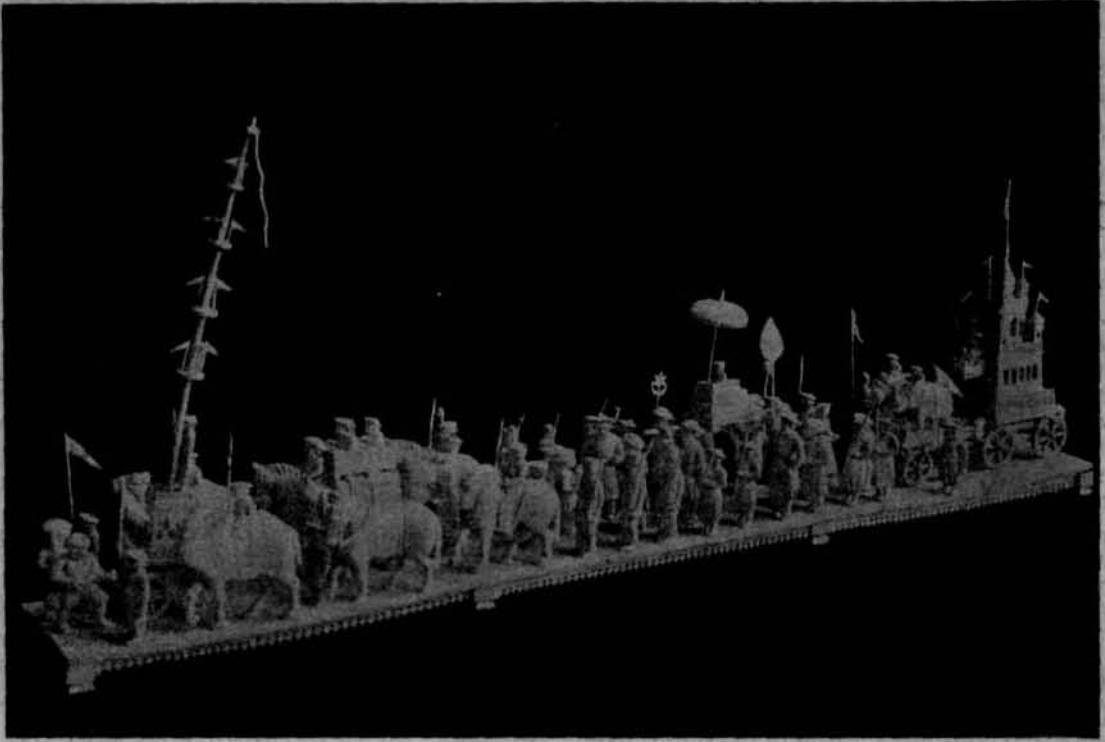
FROM very remote antiquity India has been a home of the elephant and naturally the old Aryan settlers of India had learnt to use this noble animal and its products for the comfort and convenience of man. In the Rig Veda as well as in some of the earliest books on Hindu mythology we find mention of the elephant, and readers of the Ramayana and Mahabharata will know how men used to go to battle in those days mounted on elephants. In the Ramayana we also read that in the crowd which accompanied Bharata in quest of Rama in the forest were *ivory-carvers* among representatives of other trades. In the Haribansa, and in Batsayana's Kamasutra as well as in Kalidasa's Raghubansa we find mention of ornaments and articles made of ivory. From all this it is abundantly clear that the art of ivory carving was known in India from a very early date. Reference is also found in the works of foreign writers on India regarding the existence of this art in ancient India, which supports the above conclusion.

Of the existence of the art in Bengal prior to the Muhammadan rule, there appears to be no direct proof. The Bengali poetical works of the 16th and 17th centuries such as those of Vidyapati, Chandidas, Mukundaram and Bharat Chandra are full of references to the many uses of the elephant and in many places the Gajamotihar, the necklace of pearls obtained from the elephant's skull, (which is a traditional creation of the Indian poet's fancy), is mentioned. But no reference to articles actually carved out of the elephant's tusks can be found in contemporary literature. Considering, however, that the hills and jungles of the north-eastern and south-western districts of Bengal have always abounded in herds of wild elephants and that the art of carving in wood, conch-shell, stone and other materials was known in various parts of the province in olden times, it may safely be concluded that the art of ivory carving was also known to the people of

this province in early times. The well-known dislike of the orthodox Hindus for articles manufactured from bones, however, prevented the general use of ivory articles specially in religious rites and ceremonies. That is why in Hindu times, the art of ivory carving could find but limited encouragement in Bengal amongst the rich and the lovers of fine arts.

The only districts in which ivory-carving is practised at present are Murshidabad and Rungpur, the former being the better known of the two for the excellence of its products. Rungpur has never been very famous for the art and at present it appears to exist only in name. There are only six families of ivory carvers or khondikars as they are locally called, in village Panga in the Kurigram Subdivision of Rungpur. They say their forefathers were brought from Bihar and were settled there by the Raja of Panga. Formerly they enjoyed jagirs or rent-free holdings granted by the Raja but these have since been assessed. The industry is now in a moribund condition and the workmen have lost much of the skill their fathers possessed. They have all betaken themselves to agriculture, which is now their chief occupation, and work on ivory only in leisure moments when they get orders from the zamindars or officials or when the local fairs (at Sindurmati and Masankura) take place. The Panga Khondikars are Mussalmans by religion and belong to the same class as the ordinary cultivators with whom they freely intermarry. From the Report of the Calcutta International Exhibition 1883 it appears that there were ivory carving at that time in other parts of the Rungpur District, such as Kakina, Murabari, but they have disappeared since.

The principal centre of ivory-carving has always been the district of Murshidabad and there are a number of interesting traditions regarding the introduction of the art in the district. It is said that once the Nawab of Murshidabad asked for a ear-prick or ear-scratcher and a grass one was brought to him. The Nawab said



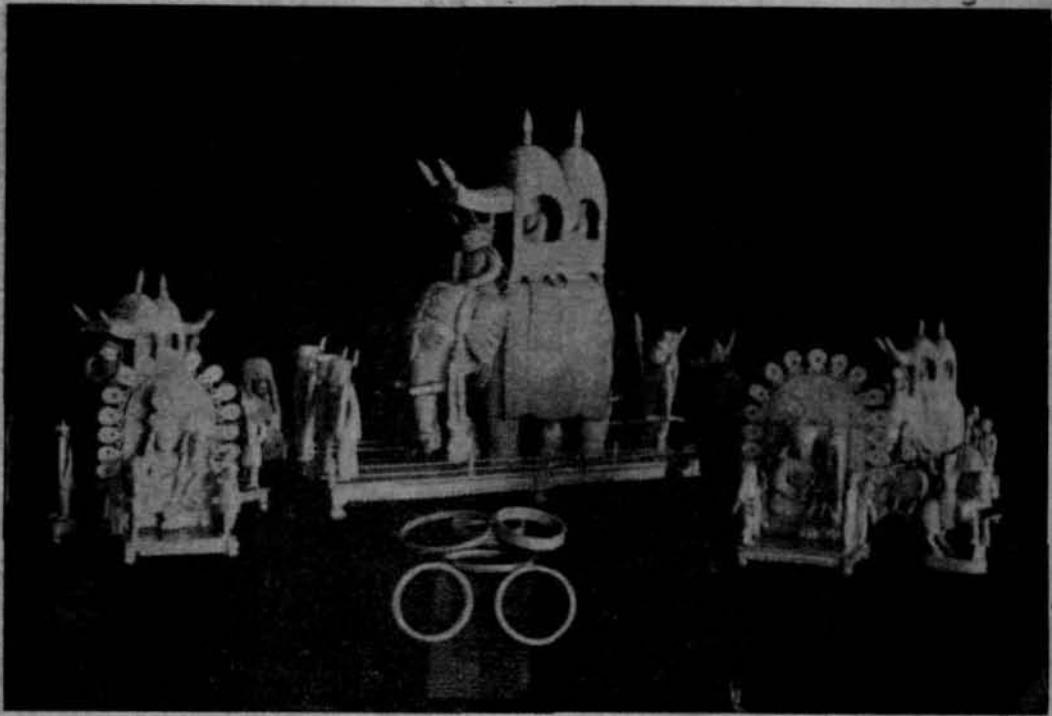
State Barge in Ivory from Murshidabad. Height 9 Inches, Length 11¼ Inches.

it was certainly not worthy of the Nawab Nazim of Bengal and he wanted one of ivory. An ivory carver was at once brought to Murshidabad for preparing an ivory ear-scratcher for the Nawab. Girish Chandra Bhaskar, who may be said to be the head of the present ivory carvers of Berhampur, relates how the father of Tulsī Khatumbar obtained the secrets of the art from the unsuspecting Muhammadan artist who was brought from Delhi at the bidding of the Nawab under the circumstances related above.

Tulsī is reputed to be the best master of the art Murshidabad has ever produced and is regarded as the father of the art there. All the ivory carvers of Murshidabad to this day bend their heads and raise their joined palms in veneration whenever his name is mentioned. He was a devout Baisnav and had a great passion for pilgrimages, but so fond was the Nawab of the artist and his art that Tulsī was kept under a strict watch. One day however, while bathing in the Bhagirathi he managed to elude the watch and swimming across the stream fled to Rajmahal. He

had no money with him but contrived to construct a wooden horse with tools borrowed from the local carpenters which fetched him Rs. 5. With this money he went to Gaya. Here he manufactured some idols and with the money obtained by their sale, he went to Benares, where he purchased some ivory which he took with him to Brindaban. At Brindaban he got a few tools made by a blacksmith, with the aid of which he was able to turn out some articles the proceeds of which enabled him to visit the temple of Radha Govindji, the tutelary deity of the Maharaja of Jaipur. There Tulsī presented the Maharaja with what has ever since been regarded by his followers as the best specimen of his art. He also reproduced under orders of the Maharaja, his favourite he-goat in ivory, the sight of which is said to have sent the Maharaja into raptures, who then and there made a present to the artist of all the valuables on his own person together with Rs. 2,000 in cash. Tulsī was induced by his illustrious host to stay in Jaipur for some time.

After 17 years' wanderings in various



Ivory images, etc.

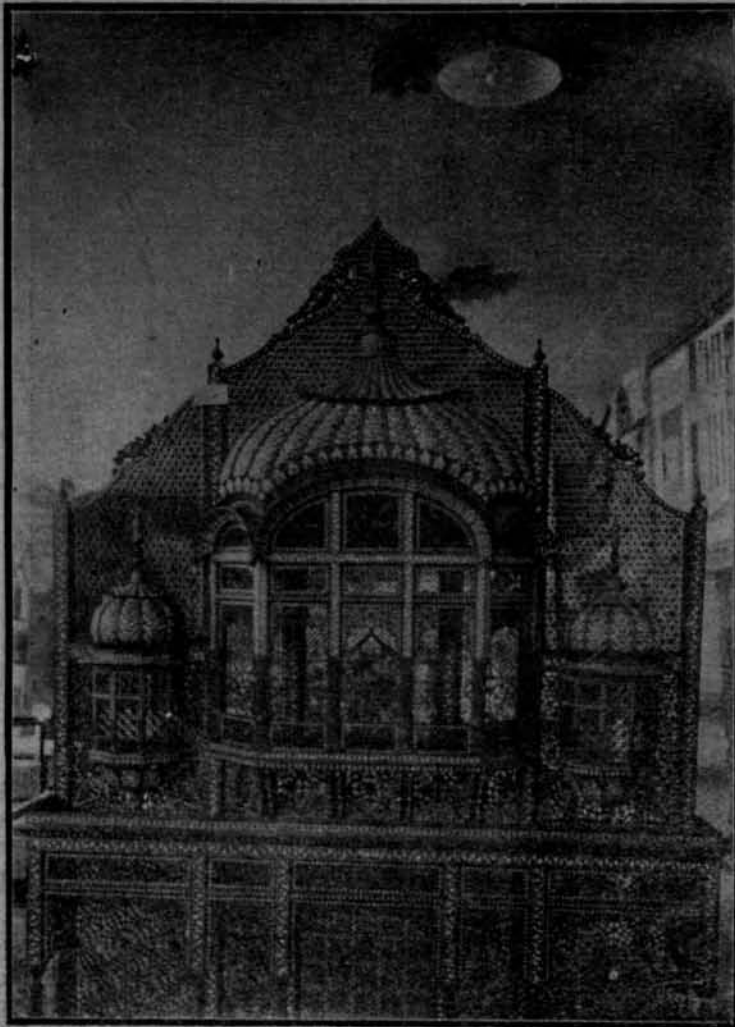
places of pilgrimage, Tulsi returned to Murshidabad and was forthwith summoned to the presence of the Nawab then on the *musnud*, who had already heard of his wonderful genius. The Nawab ordered him to reproduce from memory a likeness in ivory of his Majesty's father who had died during the years of Tulsi's pilgrimage. It is said that the statue he made was so exact and life-like that the Nawab ordered the whole of his salary for the 17 years of his absence to be paid, besides granting him a good dwelling-house in Mahajantuli near the City of Murshidabad.

Tulsi Khatumbar had two favourite pupils, Manick Bhaskar and Ram Kishore Bhaskar. The latter was the uncle of Lal Behari Bhaskar of Enaitulla-Bag near Baluchar, who died many years ago. His son, Nilmoni, now does carving work to order at the Nizamut. From the above story it will appear that the art of ivory carving is not many generations old in Murshidabad. According to some the original home of the art in Bengal was Sylhet, a district of North-eastern Bengal now included in the province of Assam. Srihatta or Sylhet has long been famous

for its ivory mats, fans and other articles. When in Muhammadan times the seat of Government was transferred to Dacca and then to Murshidabad some of the manufacturers found it profitable to remove themselves to the capital of the province.

The ivory-carvers of Murshidabad are all carpenters by caste and belong to the Baisnav sect. They are locally known as Bhaskars. Before the introduction of ivory carving the Bhaskars of Murshidabad had as their caste occupation the making of clay and stone images, wood carving and wall painting. Like other castes, or perhaps even more than they, the ivory carvers of Murshidabad are very exclusive and would not on any account impart their knowledge to another of a different caste. This exclusiveness though deplorable as a bar to the spread of the art yet serves to maintain the solidarity of the guild and a fellow Bhaskar need never sink into poverty if he has the mind to acquire the art and earn his living by it. The Bhaskars do not intermarry with other carpenter castes and consider themselves superior to them.

The economic position of the Bhaskars is not bad. They are better off than the



Sample of Wood carving inlaid with Ivory.

lower middle class, their income varying from 6 to 8 hundred rupees a year. They are however a thriftless class and generally live a hand-to-mouth sort of existence. The workmen too are equally improvident with their masters. Their wages vary from Rs. 12 to Rs. 15 a month according to their proficiency and skill. They generally earn an extra amount by working on their own account at home.

There were some years ago three shops in Harcatta Lane, Calcutta, where some little work in ivory was done. All the three carvers were carpenters by caste and used to carve such plain things of every day use as buttons, chains, combs, mouth-

pieces of hukkas, walking sticks, etc. They had no pretensions to perforation or ornamental work nor did they attempt statues and images. They have now left their former locality and are found scattered in various parts of the city. Among the present Calcutta carvers are to be found Mussalman artists also. They have no assistants in their shops and they manage both the manufacture and the sale themselves.

From the official report of the Calcutta International Exhibition it appears that even so recently as 1833 the art of ivory carving was practised in other districts of Bengal such as Hill Tippera, Chittagong, Dacca, but the art has since died out in those places.

The ivory-carvers of Murshidabad get their raw materials sometimes from Calcutta and sometimes from Rai Megh Raj Bahadur of Azimganj who acts as a middleman for the supply of ivory and also buys manufactured articles from the masters of workshops and individual workers and sends

them for sale to Calcutta. The Rungpur Khondikars do not buy ivory on their own account and do not know whence to procure it. They work on odd ends and bits of ivory which they receive as gifts from the zemindars of Assam who engage them occasionally.

Ivory generally sells in three qualities—the solid end of the tusk, called Nakshidant, sells at Rs. 8-8 to Rs. 10 per seer; the middle portion known as Khondidant, at Rs. 15 to Rs. 16 per seer; and the thick hollow end called Galhardant sells at Rs. 7 to Rs. 8 per seer. Bombay ivory which the Murshidabad carvers consider hard sells at Rs. 2 to Rs. 3 per seer

for the different qualities mentioned above.

The tools used by the Murshidabad carvers are generally those used by ordinary carpenters and wood carvers, only some are smaller and finer than theirs. They are as follows:—

1. Files of various sizes, 2. Saws, 3. Small chisels, 4. Screw drivers, 5. Awls of various sizes, 6. Pliers, 7. Compasses, 8. A vice, 9. Mallets (wooden), 10. A T-Square, 11. A lathe.

These tools are of a very rude description.

first with fish scales and then with chalk. When they have to carve a new pattern and they find that none of the existing tools are suitable or fine enough for the work, the Murshidabad Bhaskar will at once improvise a suitable new tool.

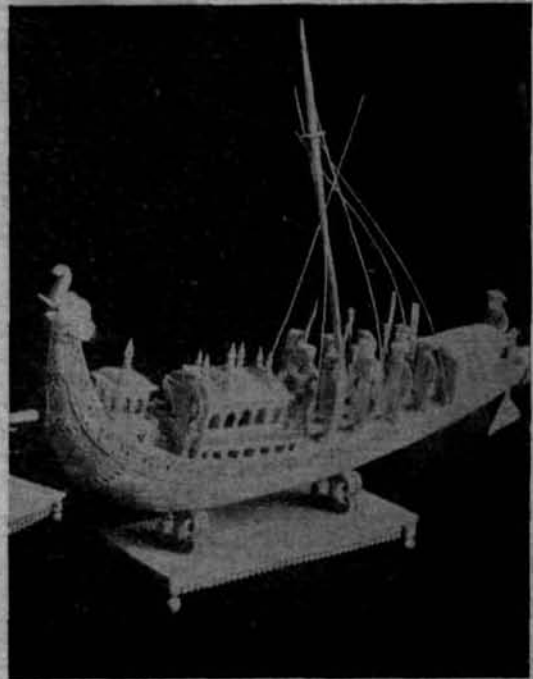
The best among the carvers of Murshidabad can turn out any practicable model from a pattern but they do not seem to be able to reproduce faces or features with any approach to accuracy. The stiffness in the representation of flowers and leaves is also a well-known defect in their art. It



Hunting Scene in Ivory, from Murshidabad.
Height 9¼ Inches

The Murshidabad carver does not put the ivory through any preliminary process of softening. The first thing he does is to cut a block of ivory of sufficient dimensions for the article required. Then a sketch of what is going to be carved, is drawn in pencil on the block, the sketch being either the design of the workman himself or a copy of one given to him. A clever workman can do his carving without any preliminary sketch and sometimes the design is sketched on paper.

When the model is brought exactly to the designed shape it is soaked in water for sometime and the surface is polished



State barge in Ivory, from Murshidabad
Height 9 Inches, length 11¼ Inches.

may, however, be asserted that the ivory-carving of Murshidabad is not so stereotyped in its nature as the same art elsewhere in India. The ivory articles made in Murshidabad and Delhi are in some cases really beautiful and artistic, though not quite so finished as similar articles made in Europe.

The following appreciation of the art as practised in this country is taken from Prof. T. F. Royle's "Lectures on the Arts and Manufactures of India, 1852"—

"A variety of specimens of carving in ivory has been sent from different parts of India and are much to be admired



Ivory Durga, Height 10", Price Rs. 100

whether for the size or minuteness, for the elaborateness of detail or for the truth of representation. Among these the ivory carvers of Berhampur are conspicuous. They have sent a little model of themselves at work, and using, as is the custom in India, only a few tools. The set of chessmen carved from the drawings of Layard's "Nineveh" were excellent representation of what they could only have seen in the above work, showing that they are capable of doing new things when required, while their representation of the elephant and other animals are so true to nature that they may be considered the works of real artists and should be mentioned rather under the head of fine arts than of mere manual dexterity."

This is very high praise and shows the high water mark the art had attained in the middle of the last century. At the present time Murshidabad carvers have been obliged to sacrifice quality to quantity for lack of encouragement. In the days of the East India Company when the Europeans had established silk and cotton factories in Kasimbazar the ivory-carvers carried on a brisk trade. But with the decline in administrative and

military importance of the town the art began to wane and had it not been for the railway communication which has made trade with Bombay and Calcutta possible the art would have died out long ago. Another factor in the decline of the art is the want of Government patronage. Formerly the Government used to place large orders with the carvers in connection with the various exhibitions in England and in the Continent, but now they have adopted the more economical course of obtaining specimens on loan from noblemen and zemindars.

Thirty years ago there were over 50 families of ivory-carvers at Mothra besides others in places like Daulatbazar and Ranshagorgram in the district of Murshidabad. They have since disappeared altogether from those places, many having succumbed to malaria and the rest having migrated to Baluchar, Berhampur and other places.



Elephant with Howdah in Ivory, from Murshidabad. Height 10¼ Inches.

Among the more important of the carvers living in Berhampur in 1901 were the following :—

Girish Chandra Bhaskar	} Address:— Khagra, Berhampur.
Nemai Chandra Bhaskar	
Gopal Chandra Bhaskar	
Durlav Chandra Bhaskar	
Hari Krishna Bhaskar	
Narain Chandra Bhaskar	} Address:— Enaitulla Bag, Via Jiagunge P. O.
Gopal Chandra Bhaskar	
Nilmoni Bhaskar	
Murari Mohon Bhaskar	
Gokul Chandra Bhaskar	
Umesh Chandra Bhaskar	
Mahesh Chandra Bhaskar	
Sriram Chandra Bhaskar	

The two first named are the best artists in Berhampur.

Two things are now necessary for the resuscitation of the art. More extensive patronage on the part of the people and improvement both in the methods and ideals of the art. In fact the first is dependent on the fulfilment of the second. The ivory carver has at present certain stock models which are reproduced time after time with dull monotony. He must come out of the fixed grooves and give freer scope to imagination and artistic feelings. He must learn to draw inspiration from the great book of Nature. The Murshidabad carver is an adept in the art of carving any figure or design even from so unsatisfactory a model as a photograph. It would not then be too much to hope that he could easily effect an improvement in his taste and design if suitable European or Japanese specimens were made available to him. Then again he must learn the use of modern implements which have the double advantage of at once improving the quality and finish as well as cheapening the products. This in its turn will widen the market and give the desired impetus to the art.

The following is a list of the ivory-articles usually made in Murshidabad with their prices.

Letters of the alphabet	1 to 1½ as. per letter.
Durga (the Goddess)	Rs. 50 to Rs. 300
Kali (the Goddess)	" 40 " 120
Jagaddhatree standing on the Lion and Elephant with two attendant Goddesses	" 50 " 125
Jagannath's car procession	" 50 " 150
Palanquin, single or with bearers and attendants	" 15 " 100
Chessmen	" 25 " 300
Work Box	" 25 " 300
Elephant, single or caparisoned or fighting with tigers	" 5 " 150
Horse, plain or with riders	" 2 " 30
Bullock cart	" 8 " 50
Maurpankhi or peacock state barge	" 10 " 100
Camel, single or with driver	" 4 " 40
Cow, single or with calf	" 3 " 20
Dog	" 2 " 8
Pig	" 2 " 10
Buffalo	" 3 " 20
Crocodile	" 5 " 20
Deer	" 2 " 15
Plough with ploughman	" 3 " 20
Locket and chain	" 4 " 10
Earrings	" 4 " 10
Figures of Zenana ladies etc.	" 2 " 5
Paper cutter	" 1 " 30
Bangles, bracelets with or without gold or silver mounting	Rs. 20 and upwards
Card case	" 6 to 15
Knitting needles	As. 8 for a set of four
Crochet needles	Rs. 1
Napkin rings	Rs. 2 8 each
Photo frames	Rs. 15 to Rs. 60
Baskets	" 30 " 100
Walking sticks	" 25 " 75
Chamur	
Combs	

It is understood, of course, that the price varies according to the size of the pieces and also according to the quality of the work.

This article has been compiled from "A monograph on Ivory carving in Bengal" by G. C. Datta, B. A., Assistant to the Director of Land Records and Agriculture, Bengal (1901). The illustrations are also from the same work.

BISVESWAR CHATTERJI.

EYESORE

BY RABINDRANATH TAGORE.

XX

FACE to face with Mahendra, all Asha's troubled fancies cleared away like a fleeting mist. She could hardly look him in the eye for shame at what she had written.

"How could you charge me with such awful things?" said Mahendra reproachfully, as he brought out the three letters from his pocket.

Asha was greatly distressed. "For heaven's sake, tear them up," she implored,

and tried to take them away from his hand.

But Mahendra would not let her, and replaced them in his pocket saying: "I went at the call of duty, and you couldn't understand—you doubted me!"

"Forgive me this time, it'll never happen again," said Asha, tearfully.

"Never?" insisted Mahendra.

"Never!" repeated Asha.

And then Mahendra drew her to him and kissed her.

"Let me have the letters," said Asha. "I'll tear them up."

"Let them be," said Mahendra.

"'Tis my just punishment that he should keep the letters," thought Asha.

The episode of the letters set up a sort of barrier between Asha and her friend. She did not hasten to share with Binodini her rapture at her husband's return—but rather seemed to avoid her. This did not escape Binodini, who, on the pretext of some work or other, kept altogether at a distance.

"This is very strange," mused Mahendra. "I should have thought that Binodini would now bring herself a little more forward, but it happens to be quite the reverse. What then could be the meaning of those letters?" Mahendra's mind had been quite firmly made up—he would make no attempt to unravel the mysteries of woman's ways. If Binodini tried to come near, he would remain distant, so he had decided. He now thought differently. "This is not right," he said to himself. "It's like admitting that something really is the matter. Why should we seem to distrust each other? This strained situation must be relieved by talking and laughing with Binodini in the old natural way."

Said Mahendra to Asha one morning: "It seems *I* have become your friend's eyesore! We never get to see her now-a-days."

"Goodness knows what's the matter with her," replied Asha unconcernedly.

On the other hand Rajlakshmi was in tears. "There's no keeping Bipin's widow with us any more," she said that afternoon.

Mahendra tried not to show how startled he was, as he asked: "Why, mother?"

"Who knows, my son, but she insists on going back. You people don't know how to treat her properly. Why should a well-bred girl want to stay on in a strange

house if she's not made to feel at home!"

Binodini was in her room hemming a bed-sheet. Mahendra, as he went in there, called out: "Friend Eyesore!"

Binodini collected herself, and, sitting upright, replied: "What is it, Mahendra Babu?"

"O Lord!" he ejaculated. "Since when has Mahendra become Babu?"

"Then what am I to call you?" asked Binodini, with eyes fixed on her sewing.

"The same as you do your friend—your Eyesore."

Binodini seemed to be unready with her usual repartee and silently went on sewing.

"Too apt an epithet to serve as a pet-name I suppose?" suggested Mahendra.

Binodini paused a little to cut off a bit of thread with her teeth, and then said: "You know best, I don't." Without waiting for a reply she gravely continued: "How is it you have suddenly left your college quarters?"

"How long d'you expect me to go on dissecting dead bodies?" returned Mahendra.

Binodini had to bite off another bit of thread, and with it still in her mouth she said: "So you want live bodies now!"

Mahendra had come with the set purpose of entertaining Binodini with conversation and badinage in his most natural manner. But such a profound seriousness seemed to be settling down on him that nothing light by way of reply would come. Finding Binodini to-day bent upon maintaining a cold distance, Mahendra's whole being seemed to want to get closer, to shake down the obstructing barriers by main force. Without taking up Binodini's last challenge, he edged nearer and asked: "Why are you leaving us, what have we done?"

Binodini shifted her position, sitting a little further back, as she raised her face from her work, and, fixing her glorious eyes on Mahendra, said: "Each of us has our own duties. Was it for anybody's fault that you went off to your college rooms? Haven't I also my place to fill?"

Mahendra could not think of a fitting reply. After a pause he hesitatingly asked: "What can be the duties which compel you to go?"

Binodini's whole attention was directed to threading her needle. "My conscience tells me of my duties," she replied. "What explanation of them can I give to you?"

Mahendra stared at a distant cocoanut-tree top through the window, lost in heavy thought. Binodini silently sewed on. One could have heard the falling of a needle. All of a sudden Mahendra broke the silence, so startling Binodini that she pricked herself.

"Will no entreaty of ours persuade you to remain?" he said.

"Why all these entreaties?" asked Binodini, sucking a drop of blood from her pricked finger. "What does it matter to you whether I go or stay?" Her voice dropped as she said this, and she bent lower and lower over her sewing. The short winter's day had already grown too dark for him to be sure whether or not there were tear-drops on the edge of her eyelashes.

In a moment Mahendra had taken Binodini's hand in his, and was saying in a husky voice: "And if it does matter, will you stay?"

Binodini snatched away her hand, and moved further off. Mahendra suddenly came to himself. His last remark echoed and re-echoed in his ears like a terrible jest. He bit his offending tongue, and did not utter another word.

In the silence which ensued Asha entered the room. Binodini with a smile, as if at some previous remark of Mahendra's, said: "If you people will insist on making so much of me, I must repay you by respecting your wishes. So I'll remain till you turn me out!"

Asha, overjoyed at this triumph of her husband's advocacy, held her friend fast in a close embrace. "You've given your word" she cried. "Now pledge it three times*—I'll stay, I'll stay, I'll stay!"

Binodini repeated it three times after her.

"Oh, my Eyesore!" gushed Asha. "Since you would yield at last why did you make us beg so hard? It serves you right to have to surrender to my husband at last!"

"Well friend Mahendra," asked Binodini, smiling, "have I lost, or have I made you confess yourself beaten, which is it?"

Mahendra was dumbfounded. It had seemed to him that the whole room was reeking with his crime, that just opprobrium had enveloped him body and soul. To now turn with a smile to Asha, to cover his shameful lips with light frivo-

lity, was a performance of which he was utterly incapable. "It is I who have lost," he said gravely as he left the room.

Shortly after Mahendra returned and said to Binodini, "I ask your pardon."

"What is it you've done, friend?" asked Binodini.

"We have no right to keep you here by force."

"Where was the force?" laughed Binodini. "You were quite affectionate about it, is there no difference?—What say you, my Eyesore, is love and force the same thing?"

Asha was at once on her side. "Of course not," she assented.

"It's my good fortune, friend Mahin," continued Binodini, "that you should want me to remain, that my absence should cause you pain.—How many such friends can we count in this world, my Eyesore? If I am lucky enough to find any who feel for me, is it likely that I should want to leave them?"

Asha, finding her husband looking shamefaced and at a loss for a reply, flew to his rescue with ready sympathy: "Oh my Eyesore! who can ever bandy words with you? My husband has already confessed defeat, now pray stop!"

Mahendra hurriedly left the room. Vihari had just finished a chat with Rajlakshmi and was coming to look for Mahendra. Meeting him just outside the door Mahendra broke out with: "Vihari, old fellow, there's not a greater scoundrel in the world than I am!" So excited was he that his words could be heard inside the room.

Immediately came the call: "Friend Vihari!"

"I am coming in a minute, sister Binod," replied Vihari.

"Oh do come in now for a second," urged Binodini.

Vihari threw a glance at Asha as he entered. He was somewhat mystified to find, so far as he could judge through her veil, that there was no sign of sorrow or depression on her face.

Asha wanted to get up and go, but Binodini held her down. "Are you and my Eyesore sworn enemies, friend Vihari," she said, "that she should want to leave the moment you come?"

Asha blushed and pinched Binodini.

"That's because I was not made to be attractive," suggested Vihari with a smile.

* A mild way of taking an oath.

Binodini—"See, my Eyesore, how tactful our friend Vihari is. He lays the blame on his maker to avoid questioning your taste. It's your misfortune if you can't appreciate such devotion."

Vihari—"If it earns me your pity, sister Binod, I am more than repaid."

Binodini—"Can even the sea make up to the *chatak** for the absence of rain?"

Asha would no longer be restrained. She freed herself from Binodini and left the room.

Vihari was also turning to go when Binodini said: "Can you tell me what's the matter with Mahendra Babu?"

Vihari sat back startled. "Why, is there anything the matter? I know nothing."

Binodini—"I can't say that I do either, but I don't like it anyway, my friend."

Vihari anxiously stared at Binodini hoping to hear something further. Binodini, however, said nothing more and silently went on with her hemming. After waiting a while Vihari asked, "Have you noticed anything particular about Dada?"

"I don't know, friend, but somehow I don't like it," repeated Binodini in an ordinary tone of voice. "I do feel so anxious for my poor Eyesore." With a sigh she put away her work, and made as if she would leave the room.

"Oh *do* stay a little," said Vihari taking a chair himself.

Binodini opened the window wider, turned up the lamp, and gathering up her work, sat down again on the furthest edge of the bed. Then she said: "Friend Vihari, I'm not here for ever, but when I'm gone, do look after my Eyesore, see that she's not made unhappy." And she turned away her face, lest her feelings should get the better of her.

"Sister Binod!" exclaimed Vihari in alarm. "You really mustn't go. You have none of your own to go to, you must take on yourself the care of this poor true-hearted girl. If you desert her I see no hope."

Binodini—"You know the ways of the world, my friend. How can I stay here for ever? What will people say?"

Vihari—"Oh let people say what they will, their gossip doesn't matter. Your soul is far above the petty things of this world, you alone can protect this helpless innocent

from its cruel touch. Sister, forgive me, at first I knew you not; and like a low-minded wretch I allowed myself to harbour unworthy suspicions against you. I even went so far as to believe that you envied poor Asha her happiness;—'tis a sin even to talk about all that I imagined. Now that I know you to have the soul of an angel I couldn't help making this confession and asking your forgiveness."

Binodini's whole being was thrilled. Playing a part as she knew she was, she had not the heart, even to herself, to refuse Vihari's offering of praise as not her due. She had never received the like from anyone before. For the moment she felt as if she was really the pure high-souled creature of his imagination; an undefined pity for Asha brought the tears to her eyes. She did not seek to hide these tears from Vihari, they assisted her to keep up her self-delusion.

Vihari, himself overcome at the sight of her emotion, abruptly left the room and went to Mahendra. He could not even guess why his friend had proclaimed himself a scoundrel. He did not find Mahendra in his room, and heard he had gone out for a stroll. This was very unusual for Mahendra, who had a horror of strange people and strange places, and never left the house except with a definite object. Vihari slowly wended his way homewards lost in thought.

Binodini brought Asha into her own room and, enfolding her in her arms, said with brimming eyes:—"Eyesore, my love, I am such an unfortunate, such an ill-omened creature!"

Asha was greatly touched, and embracing her in turn she lovingly rebuked her saying: "Why, my dear, do you say such things?"

Binodini cried on her breast like a child, as she replied: "Wherever I go some evil is sure to happen—let me go, my dear, let me return to the wilderness whence I came."

Asha put her hand under Binodini's chin and lifted up her tearful face. "Don't talk like that, there's a darling," she pleadingly urged. "I shan't be able to live without you. What has happened to-day to make you think of leaving me?"

Vihari, baffled at not finding Mahendra, was burning to contrive another talk with Binodini about Mahendra and Asha, to find out what had really come between

* The bird which is poetically supposed to live on rain-drops or dew.

them. So before he had proceeded far from their house he retraced his steps on the pretext of leaving a message with Binodini to ask Mahendra to dine with him next day. As he reached her door, and announced himself with his "Sister Binod!" the sight of the two weeping girls locked in one another's embrace suddenly arrested him.

It struck Asha that Vihari must have been saying something nasty to her Eyesore, which had made her want to go away. "He's not a nice-minded man, this Vihari Babu," thought she. "How odious of him!" She indignantly came away from the room. Vihari, with his veneration for Binodini heightened by several degrees, likewise departed.

That night Mahendra said to Asha, "Chuni, I am taking the early passenger train to-morrow morning for Benares."

Asha's heart gave a sudden thump as she asked—"Why?"

"It's such a long time since I've seen Kaki."

Asha felt terribly ashamed. It was she who ought to have thought of this before. Absorbed in her own joys and sorrows she had clean forgotten her loving Aunt, while Mahendra had kept a place in his heart for the poor pilgrim in her exile. How hard-hearted Asha appeared to herself to be!

"She went away," continued Mahendra, "leaving to me the one thing she loved in this world. I feel as if I cannot remain any longer without seeing her—" Mahendra's voice became choked with emotion and with an unspoken prayer he placed his right hand in benediction on Asha's forehead.

Asha could not understand this sudden overflow of tenderness, though it touched her to tears. It reminded her of Binodini's uncalled-for outpouring of solicitude this very evening. Could there be any connection between the two, she wondered. She somehow felt it to be a presage of something new in her life—was it for good or for evil?

Suddenly she was afraid and drew Mahendra to herself in a close embrace. Mahendra could feel the tremor in her, and said: "Fear not, Chuni, our good Kaki's blessing is on you, you need have no fear. She left home and everything she had in this world, for your sake; no harm can come to you!"

Baba braced herself up and took courage,

accepting her husband's benediction as a talisman; and repeatedly taking in imagination the dust of her aunt's feet she prayed: "O mother, may your Blessing keep my husband from all harm."

The next morning Mahendra left without saying good-bye to Binodini.

"How virtuous we are!" said Binodini to herself, contemptuously. "He does the wrong and he flies into a temper with me! Let's see how long this virtue will last!"

X XI

When Mahendra on his return home, made over to Asha a token of her aunt's love—a little box to keep her vermillion powder* in, she was again moved to tears. The infinite patience of that good woman under the trials of her own shortcomings and her mother-in-law's temper came home to her as it had never done before. She timidly said to her husband: "I do so want to see Kaki once more and beg her forgiveness. Would that be quite impossible?"

Mahendra entered into Asha's feelings, and at once gave his consent to her spending a little time with her aunt at Benares; but expressed some hesitation at the idea of again absenting himself from college to accompany her thither.

"My guardian's people will be going to Benares in a few days," said Asha. "Would it matter if I went with them?"

Mahendra went to Rajlakshmi and said: "Mother, the wife wants to go to Benares to see her Aunt."

Rajlakshmi was sarcastic. "If the young mistress wants to go, I suppose she must—so you had better make up your mind to take her there." She did not at all like the idea of Mahendra again establishing relations with his aunt,—that his wife should be going to her was still more intolerable.

"I have my college," Mahendra replied, "so I can't take her. She'll go with her guardian."

"Splendid!" said Rajlakshmi. "Her guardian is a great man, too great to think of crossing the threshold of the like of us. How grand to be able to go with him!"

The more Rajlakshmi waxed sarcastic,

* Hindu married women as a part of their daily toilette put a little touch of vermilion on their foreheads, in Bengal, at the parting of the hair, as a sign of their daily prayer for their husband's welfare. Such a present is thus a symbolic way of conveying a blessing to the wedded couple.

the more determined grew Mahendra, and he left her without another word, but with a fixed resolve to send Asha to Benares.

When Vihari came on his usual visit to Rajlakshmi she said: "O Vihari, have you heard the news? Our young mistress is pleased to go to Benares!"

"How's that, mother?" cried Vihari. "Is Dada going to absent himself from college again?"

"No, no, why should Mahin go, that's too old-fashioned. Mahin remains, and his wife goes with her guardian. We're all getting to be *sahabs** now-a-days.

Vihari was troubled in mind, but not because of the modern tendency towards foreign ways. "What *can* be the matter?" thought he. "When Mahendra goes to Benares, Asha stays behind. When Mahendra returns, Asha is to go. Something serious must have happened between them. How long can this be allowed to go on? Can't I do something as a friend—must I remain always looking on?"

Greatly put out at his mother's attitude Mahendra had gone into the room next to Binodini's and was moodily sitting there. Binodini had not come to see Mahendra since his return, and Asha was in her friend's room trying to persuade the latter to come and cheer her husband up.

This was where Vihari found Mahendra when he came away from Rajlakshmi. "Is it settled that sister Asha is going to Benares?" he asked.

"Why shouldn't it be,—what's to prevent her?" was the reply.

"Who's talking of preventing her?" retorted Vihari. "But why this sudden fancy?"

"A desire to see one's aunt, a yearning for an absent relative, these are fancies to which the human mind is sometimes subject."

"Are you taking her there?"

Mahendra at once jumped to the conclusion that Vihari had come to lecture him about Asha's going with her guardian. Afraid of not being able to control his rising temper, he restricted his reply to a brief "No."

Vihari understood Mahendra's moods, and could gauge the extent of his irritation. He also knew that Mahendra's obstinacy once roused, there was no getting round

him. So he did not pursue the idea of Mahendra's accompanying Asha. "Poor girl," he reflected. "If she is going away with some pain at heart, perhaps the good Binodini's company may comfort her." So he casually suggested: "Wouldn't it be better if sister Binod went along too?"

Mahendra's fury burst forth. "Speak out Vihari!" he shouted. "Speak out the thing that's in your mind. It's no use beating about the bush with me! I know you suspect me to be in love with Binodini! 'Tis false, I say. I do not love her! You needn't play the watch-dog to protect me. Rather look to yourself! Had your friendship been pure you'd have long ago confessed to me your real state of mind, and taken good care to keep away from your friend's inner apartments. I tell you to your face that it's *you* who are in love with Asha!"

Vihari forgot himself for a moment, like one whose tenderest spot is suddenly and violently trodden on, and leaping up from his seat, his face gone white, he rushed at Mahendra. Then, stopping short as he recovered himself, he said, bringing out his words with a supreme effort: "I go. May God forgive you:" and reeled out of the room.

Binodini rushed out from her room with the cry "Friend Vihari!" and followed him down the passage.

Vihari, leaning against the wall, tried to smile as he asked: "What is it, Sister Binod?"

"I *will* go to Benares with my Eyesore," said Binodini.

"No, no, sister," protested Vihari. "That cannot be. Do nothing, I beg you, because of what I said. I am nobody here. I don't want to interfere in anything belonging to this household,—that only makes matters worse. You are an angel of mercy, do what you yourself think best. I am going."

Vihari bent low in salutation as he left.

"Listen to me, friend Vihari," Binodini called after him. "I am no angel. Nobody will be the better for your forsaking them. Don't blame me for what may happen afterwards."

XXII

Vihari went away. Mahendra remained rooted to his chair. Binodini with a fierce piercing glance at him through the open door went back to her room, where Asha was cowering in utter shame. After

* In upper Indian languages *sahab* is used as a term of respect. In Bengali it simply designates a foreigner, ordinarily an Englishman.

the disclosure made by Mahendra that Vihari was in love with her, Asha felt she could look nobody in the face. But Binodini had no pity to spare for Asha. Had the latter raised her face then, she would have been scared! It seemed as if Binodini was about to run amok against the world.—So it was a lie, indeed! No one loved Binodini! Everybody was in love with this silly shamefaced wax-doll!

Mahendra was lost in thought. "I said it was false—that I did not love Binodini," he pondered. "That was a harsh thing to say. Of course I am not in love with her, but to say I do not love her is to put it very cruelly indeed. What woman would not feel hurt to hear such a thing! When can I get an opportunity of telling her my mind more tactfully, more delicately. It would be very wrong to leave poor Binodini with such a cruel impression."

Mahendra took out the three letters from his box and read them over again. That Binodini was in love with him he could not doubt. But why, then, had she so wildly rushed out after the retreating Vihari? That must have been intended as a protest. "Since," thought he, "I said in so many words that I did not love her, she had to take the earliest opportunity of appearing to take back what she had written to me. Perhaps her rude disillusionment about my feelings might really turn her heart towards Vihari in the end."

Mahendra found himself getting so anxious that he felt both surprised and afraid. What, he asked himself, if Binodini had overheard him? What harm if that *did* result in turning away her heart elsewhere? As the boat in a storm keeps itself steady by straining at its anchor, so Mahendra in this time of stress tried to hold on all the faster to Asha.

That night with Asha's head on his breast he asked her: "Chuni, tell me truly how much you love me?"

"What a question!—thought Asha. Had then the shameful mingling of her name with Vihari's cast any doubts on her love? She felt ready to die with shame as she pleaded: "For pity's sake don't ask me such questions. Tell me rather," she entreated, "without keeping anything back, have you ever found my love wanting?"

Mahendra, to extract all the sweetness

from her love pressed her further: "Why then did you want to go to Benares?"

"I don't want to," said Asha. "I don't want to go anywhere at all!"

"But you *did*, you know!"

"You know why," Asha exclaimed, much hurt.

"You'd have had such a pleasant time with Kaki, away from me."

"Never!" cried Asha. "'Twas not for my happiness that I wanted to go."

"I really do think, Chuni," muttered Mahendra, half to himself, "that you'd have been much happier married to somebody else!"

Asha shrank away from him, and hiding her face in the pillow lay stiff as a log. Her sobs would no longer be restrained. And Mahendra, whilst making ineffectual attempts to console her, felt himself in a whirl with a curious mixture of pride, pleasure, and qualms of conscience at the sensitive single-heartedness of this devoted woman.

Why had not Vihari repudiated the charge so openly brought by Mahendra?—was Binodini's thought. She would have been better pleased, she felt, if he had even untruly denied it. Well, it served him right, he deserved this blow at Mahendra's hands. Why should a man of Vihari's stamp stoop to love Asha at all? It was as well that this shock had taken him away from her—at this Binodini felt a certain relief.

But then Vihari's ashy-pale face, as of one who had received his death-wound, would every now and again obtrude itself on Binodini in the midst of her work. The ministering angel in her wept at the sight. She strained that picture of suffering to her heart as a mother an ailing child—she could not have any rest, she knew, till she could see the smile restored to those lips, the colour to those cheeks.

After thus absent-mindedly getting through her usual duties for some days, Binodini could bear it no longer. She wrote a letter:

Friend Vihari,—Ever since I saw your face that day, I have been longing to find you recovered, to see you yourself again. When shall I once more behold your smile, when again hear your words of ready sympathy? Will you write a line to let me know how you are now?—Your sister Binod.

She sent a servant of the house with the letter to Vihari's lodgings.

XXIII

That Mahendra would be capable of bringing himself so crudely, so cruelly, to talk about Vihari's being in love with Asha, Vihari could never have imagined even in his dreams. In fact he had never even allowed *himself* to entertain that possibility. At first he was simply thunderstruck. Then he was beside himself with shame and anger. "Impossible," said he to himself. "Impertinent, utterly baseless."

But the thing which had once been uttered refused to be any longer suppressed. The particle of truth in it began to grow. The memory of that fragrant evening, when the setting sun had cast its glow upon the tender face of the maiden Asha, at the moment when his gaze had been directed thereon, as on something which his melting heart had felt to be its very own, constantly kept coming back to him. And something would clutch at his heart, and a pang shoot up to his throat, while he lay flat on his little terrace through the long night, or was pacing the pavement in front of his lodgings. All that had been hidden in Vihari's mind began to express itself; what had been unknown even to him, had sprung into life at Mahendra's words; the emotion which had been passive now refused to be dominated.

Then he felt that his was the fault. "What call have I to be angry?" thought he. "I should rather beg Mahendra's pardon before I part from him for ever. I left him that day as if he were the guilty one, I the judge—I must now make amends by admitting that I was to blame."

Vihari took it for granted that Asha had gone off to Benares. So in the evening he hesitatingly made his way to Mahendra's door. Coming across old Sadhu, one of the family dependants, he accosted him with: "Hullo, Uncle Sadhu, I haven't been able to turn up for some days. How's the family?"

Sadhu intimated that all was well with the family.

"When did Sister Asha go to Benares?" asked Vihari.

"She hasn't gone, she's not going," replied Sadhu.

Vihari's first impulse was to hasten towards the inner apartments,—his eagerness the greater because it was no longer possible for him to rush up the stairs in

his old familiar way, with an affectionate inquiry here and a bantering remark there, at home with everybody as one of the family. He was filled with an immense longing just once more to greet Rajlakshmi as mother, to address the veiled Asha as sister.

"Why are you waiting out there, my son?" said old Sadhu. "Won't you come inside!"

Vihari took a few sudden steps into the doorway, and then as suddenly retreated, saying: "I'm afraid I must be off, I've got an engagement," with which he hurried away. That same night Vihari left Calcutta by the West-bound train.

The man who had taken Binodini's letter, finding Vihari away, brought it back. Mahendra was then in the strip of garden in front of the house. "Whose letter is that?" he asked. The messenger told him. Mahendra took it away.

At first his idea was to hand the letter to Binodini, witness her guilty flush of shame, and then leave her without a word. He had no doubt as to Binodini having reason to be ashamed of its contents. He remembered having intercepted another such message to Vihari. He felt an overpowering temptation to know what was in this letter. He was Binodini's guardian, he argued, and responsible for her behaviour while she was staying with them. How could he allow such a suspicious circumstance to remain uninvestigated. It certainly would not do to allow Binodini to go wrong without doing something.

He opened the little note and read it. It was in the spoken language,* and clearly came from her heart. After reading the letter over and over again Mahendra could not decide where Binodini's heart really was. "I said I did not love her," he repeated to himself. "So she is trying to find consolation elsewhere. Her wounded pride must have led her to give up all hopes of me."

This last idea made it difficult for him to contain himself. He could not bear the thought that his momentary silly outburst should have lost him the Binodini who had come forward to offer herself. "If Binodini cherishes a love for me in her

* Bengali as written and spoken are almost two different languages. The difference is tending to become less, but is still considerable.

heart, it will be well for her," he thought, it will keep her steady. I can trust myself—my heart is Asha's—Binodini need fear nothing from me. But if she allows her fancy to wander off elsewhere it may be the ruin of her." The only way, Mahendra concluded, was for him, without committing himself, to get back Binodini's heart.

Going into the inner apartments, Mahendra found Binodini expectantly lingering in the passage. In a moment his jealousy flared up. "It's no use your waiting here," he sneered. "He's not coming. Here's your letter come back!" and he flung her the note.

"Open?" queried Binodini.

But Mahendra had gone. Binodini came to the conclusion that Vihari had opened and read the letter and returned it without replying. The hot blood throbbled through her veins. She sent for the man who had taken the letter, but he was away on some errand. Like drops of oil from a heated lamp, the rage in her heart overflowed in burning tears down her cheeks. She tore and re-tore the note into a thousand bits in her fury—why, oh why was there no way of wiping away those ink-stains from the past, from the present!

Like the angry bee which puts its sting into anyone crossing its path, Binodini felt she wanted to burn up the whole household in her wrath. Why was there always some obstacle in her way? Was she ever destined to fail? If happiness was not for her, she would justify her evil star by overpowering and bringing down to the dust all who had stood in the way of her desires, of her success.

XXIV

With the first breath of spring Asha had spread a mat on the open roof-terrace and was sitting there in the evening twilight immersed in the serial story of a monthly magazine. The hero, returning home for the holidays after a long and strenuous year, had fallen into the hands of robbers. Asha was in a quiver of suspense! The unfortunate heroine had just awakened from a bad dream and was in tears. Asha could not restrain her own! Asha had a very liberal appreciation of magazine stories. Whichever one she was reading appeared to her so charming! She would gush over them to Binodini: "Oh Eyesore, my love, do read this story. It's so

delightful. I've nearly cried my eyes out." But Binodini's critical remarks would prove rather a damper for her.

To-day Asha had determined to get Mahendra to read this one. As with moist eyes she closed the pages of the magazine, Mahendra came up. His expression somewhat alarmed her, as, with a forced cheerfulness, he said: "Who is the fortunate creature on whom you are thinking so intently all alone up here?"

Asha forgot all about the hero and heroine as she anxiously inquired: "Aren't you feeling well?"

"I'm all right," said Mahendra.

"Then something must be on your mind," insisted Asha. "Do tell me."

Mahendra helped himself to a *pan** from Asha's box and said: "I was thinking what a long while it is since Kaki has had a sight of you. How overjoyed she would be if you suddenly paid her a surprise visit!"

Asha gazed expectantly at Mahendra without replying. She could not make out why this idea had now occurred to him again.

Finding Asha silent, Mahendra returned to the subject. "Don't you feel you'd like to go?" he asked her.

This was a difficult question. She *did* want to see her aunt, but she did not want to leave Mahendra. "I'll go with you when your next vacation comes on," she said at last.

Mahendra.—"I'm afraid I won't be able to get away even during the vacation. I'll have to be getting ready for my examination."

Asha.—"Then let it be for the present."

Mahendra.—"Why let it be? You wanted to go, why not do so?"

Asha.—"No, I'd rather not."

Mahendra.—"You were so eager the other day, what's the matter now?"

Asha sat still with downcast eyes.

Mahendra had been wrought up into a state of fidgets with his constant contriving to be left alone to get an opportunity for making it up with Binodini. Asha's silence exasperated him. "Are you nursing any suspicion against me in your mind, that you dare n't let me out of your sight?" he snappishly burst out. Asha's mild and accomodating nature suddenly seemed to him unbearable. "If she wants to go to her

* Spices wrapped up in betel leaf.

aunt," he thought irritably, "why can't she say so. Why can't she say 'you must send me there' instead of this 'yes' and 'no' and then getting struck dumb!"

Mahendra's sudden outburst astonished and frightened Asha. She could not for the life of her think of any reply. Why Mahendra was getting to be so effusive in his caresses, so cruel in his ebullitions of temper, was a growing mystery to her. And the more difficult of comprehension did Mahendra become, the more did her trembling heart cling fast to him and try to envelope him with its love.—She mistrust him and want to keep watch on him! She knew not whether this was only a cruel mockery or a stern indictment; was it to be laughed away, or must she swear it baseless?

Finding the distracted Asha still silent, Mahendra, unable to control himself, rudely left her. The last trace of the sunset glow faded away from the evening sky, the fleeting balminess of the early spring gave way to a chilly breeze, and yet Asha lay prone on her mat on the terrace.

When late in the night Asha dragged herself to their room, she found Mahendra had gone to bed without a word to her. He must be utterly disgusted with her callousness in not being eager to see her loving aunt, thought she. As she got into bed she clasped his feet and lay there with her head against them in mute appeal. Mahendra's heart melted with a tender pity as he tried to draw her to his side. But Asha would not budge. "If I have done any wrong, forgive me," she supplicated.

"You have done no wrong, Chuni," said Mahendra remorsefully. "It's I who am a brute and have hurt you undeservedly."

Asha rained tears on his feet, and Mahendra sitting up lifted her to his side. When her fit of crying was over she said: "It's not that I don't long to see Kaki, but I can't bear the idea of leaving you. Pray don't think me heartless."

Mahendra tenderly brushed the tears off Asha's cheek. "Why should I think ill of you, Chuni?" said he. "How can I possibly be annoyed because you can't bear to leave me? You needn't go anywhere at all."

"No, I'll go to Benares."

Mahendra.—"Why?"

Asha.—"Since you have even for a moment imagined that I can mistrust you, I must go once, if only for a few days."

Mahendra.—"I have sinned, and you undergo the purification?"

Asha.—"I don't know about that. I must have sinned somehow, or why should these horrid ideas cross your mind? Why should I appear to have done things I never even dream of?"

Mahendra.—"That's because I'm bad beyond your dreams."

"Oh don't,—you shan't say such things!" cried the distressed Asha. "But I really must once go to Benares."

"All right, go if you will," laughed Mahendra. "But what if I go to the bad out of your sight!"

"You needn't try to frighten me," declared Asha. "As if I'm worrying myself over such an absurd idea!"

Mahendra.—"But you ought to worry. If you spoil such a husband through sheer carelessness, yours will be all the blame."

Asha.—"I won't try to fasten the blame on you, so you needn't be anxious."

Mahendra.—"Then you'll own it's your fault?"

Asha.—"A hundred times!"

"All right, then I'll call on your guardian to-morrow and fix up everything." With which Mahendra turned over to sleep. But after a while he again turned towards her saying: "Chuni, hadn't you better not go after all?"

"Please don't say no. If I don't go at all your blame will stick to me. Let me go just for a few days!" implored Asha.

"Very well," said Mahendra as he turned over again.

The day before she was to leave for Benares, Asha put her arms round Binodini and said, "Will you promise me one thing, my Eyesore, faithfully?"

"What is it, dear?" asked Binodini, pinching her cheek. "Wouldn't I do anything to please you?"

"Goodness knows," said Asha pensively, "what has come over you of late. You seem to be trying to avoid my husband."

Binodini.—"Can't you imagine why I do so, dear? Didn't you hear with your own ears what passed between Vihari Babu and your husband the other day? After that should I appear before him? What would you have done in my place?"

Asha of course felt that Binodini was right. How shameful were the things said that day she knew from her own experience. Still she went on: "Such a lot of nasty things do get said. What's your hope for us worth if you let them weigh you down? Forget them, my love."

"Very well, dear, I'll forget them," said Binodini.

"I'm going off to Benares to-morrow" continued Asha. "You must look after my husband, dear, and see that he wants for nothing. I won't have you running away from him any more!"

Binodini was silent. Asha took her by the hand as she repeated her entreaty:

"As you love me, do promise me this!"

"I will," said Binodini.

Translated by

SURENDRANATH TAGORE.

SUKRANITI*

The Panini Office of Allahabad is doing a remarkable service in the direction of familiarising the world with the secret and forgotten knowledge of old India. The self-abnegation of Rai Bahadur Sris Chandra Basu, and his brother Surgeon-Major B. D. Basu (retired), their ardent desire of creating a true perspective of Indian life and their enthusiastic devotion to this noble cause have been the source of this noble organisation.

Among the many worthy translations published by this office, Prof. Sarkar's Sukraniti is indeed a fine work. This Niti is not a system of morals only, but also the exposition of the Hindu Political Philosophy. Brahma, of whom we know nothing, was the first propounder of this philosophy. Among other professors Rishi Sakra, the spiritual guide of the Asuras—the forefathers of the Parsis of modern day—undertook the synoptical editions of that vast treatise of Brahma for the guidance of his disciples and for making the whole state productive of good and comforts to the people.

The present volume contains only the first four chapters of the whole Niti. The first one has dealt with the duties of the princes, adding that "The kingdom is an organism of seven limbs, viz., the Sovereign, the Minister, the Friend, the Treasure, the State, the Fort and the Army. Of these seven constituent elements of the kingdom, the King or Sovereign is the head, the Minister is the eye, the Friend is the ear, the Treasure is the mouth, the Army is the mind, the Fort is the arms and the State is the legs." Thus we see that Hindus also believed that state is a living organism and has a personality with both spirit and body. That it is a moral and spiritual organism has also been admitted by them in latter chapters, specially where the Rishi has dwelt upon general rules of morality and upon the king's duty with regard to laws and administration of justice.

Again, "The king is the cause of the prosperity of the world.....If the king is not a perfect guide, his subjects will get into trouble, as a boat without the helmsman sinks in a sea." For "without the governor, the subjects do not keep to their own spheres. Nor does the sovereign flourish in the world without subjects"—which goes to prove that the Hindus knew

that the state is a natural and necessary institution and man is by nature a political animal and cannot prosper unless a relation between sovereign and subjects is established in the society.

According to the Niti "Punishment of the wicked, charity, protection of the subjects, performance of Rajasuya and other sacrifices, equitable realisation of revenues, conversion of princes into tributary chiefs,



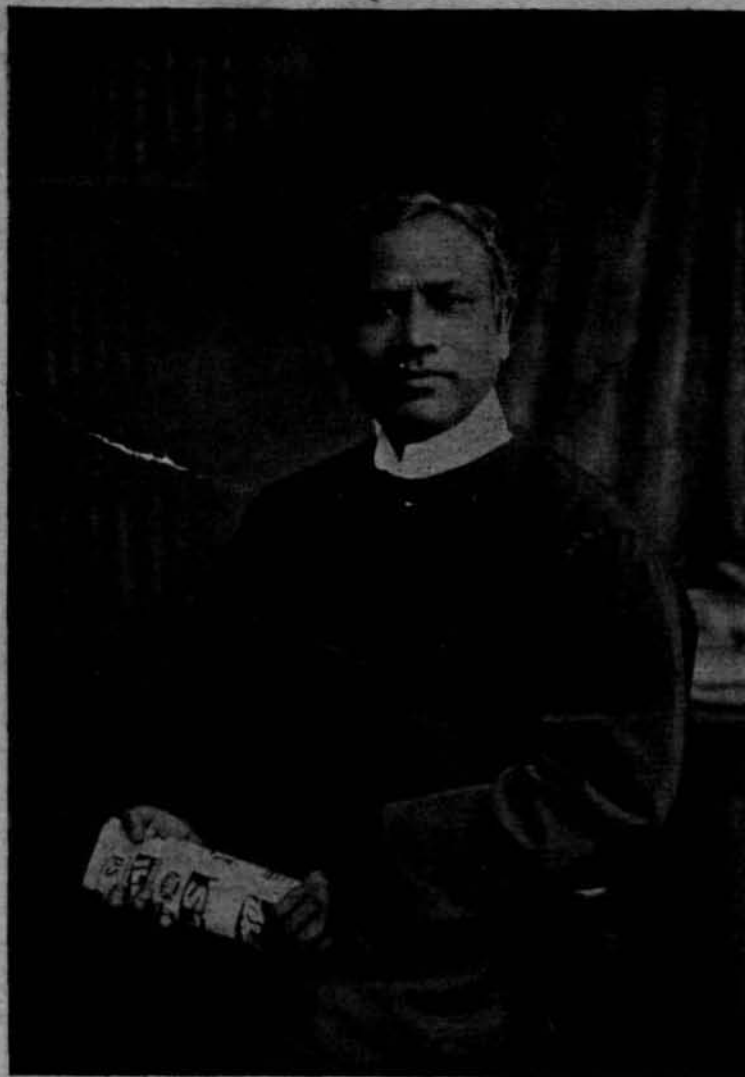
SURGEON-MAJOR B. D. BASU.

quelling of the enemies and extraction of the wealth from land—these are the eight functions of the king," and they include all the constituent and ministrant functions of the state as described by the statesmen of the western world.

It may be curious to learn here that in the early days of the Hindus the spies were appointed not only against the subjects, but also against the officials and the king himself and on behalf of the subjects. "This intelligence department" was "regarded as the instrument for bringing public opinion to bear on the king's public activities."

The Hindu king was not allowed to live an idle life. He had to take part in practical politics and do many

* Translated by Prof. Benoy Kumar Sarkar M.A. and published by the Panini Office, Allahabad.



Rai Bahadur Srish Chandra Vasu.

things personally. He could not rest satisfied, solely depending upon his worthy and able assistants. He had to inspect personally every part of the kingdom every year and to learn through first hand information which subjects had been pleased and which oppressed by the staff of officers. He had to make it a point to be just to his subjects and to consider their complaints with due care and attention and to deliberate upon suggestions brought forward by the people. He had not only to keep a strict eye upon the officials, but also upon dependent and neighbouring kings. "He should dismiss the officer who is accused by one hundred men. He should *privately* punish the minister when he is found to have gone astray more than once and dismiss him who by nature commits offences." That is, the voice of the people was paid much regard to, and was practically a sufficient check to the arbitrary or foolish actions

of the state officials. But the king was required, for the benefit of the state, to be intelligent enough not to lower the high officers in the estimation of the common people by dealing with their offences publicly but by preserving their reputation intact.

"Of the rulers who do not act according to *Niti* the king should take away both the kingdom as well as all property. Courts should always be established in the territories of conquered rulers. He should give pensions to the conquered rulers according to their character." That is, if dependent rulers were found incompetent or neighbouring kings committing wrongs, the Hindu king held it to be his duty to confiscate their possessions or territories and grant them a pension and organise at the same time a new system of administration there for the good of the people concerned. This sort of state-craft is not a new thing in modern days and in no way peculiar to the early Hindu kings only.

The second chapter has explained the functions of the crown-prince and other state officials and their respective qualifications. The crown-prince was required to be the offspring of the legally married wife. But in case there was a failure of a son, the king might select as crown-prince his uncle younger than himself, or younger brother, or son of his elder brother, his own daughter's son or sister's son or an adopted son. The crown-prince was carefully trained up to be the useful member of the state. His duty it was to learn "the inward feelings of the subjects through artifices," and to regularly report to the king the work he did every day. He was to

participate in many public movements and so had to learn the yearnings, actions and character of the subjects to keep them thoroughly satisfied.

Of the other members of the State, the priest, the viceroy, the premier, the commander, the councillor, the judge, the scholar, the Sumantraka, the Amatya and the spies were most important. "The Priest is superior to all others—the main-stay of the king and the kingdom. The Viceroy comes next, next the Premier, then the Sachiva, then the Minister; next the Justice, then the Scholar; next comes Sumantra, then the Amatya, lastly the Spy; these officers are successively meritorious in order." The ministers formed the body of councillors and exercised much independent powers. The king could not do anything without their counsel and had always to consult with them on future actions and policies of the State. "If the king fears their control, they are good ministers."

Again, "without the advice of the Prakritis, the State is sure to be destroyed." The word 'Prakritis' means, we think, the subjects. If we are right, then the line proves that the people could send their direct representatives to help the officers in the direction of the administration of the State. But our learned translator pleases to mean by it 'executive officers' whatever be the real meaning, it is sufficient to prove that the Hindu State was never autocratic or despotic by its nature.

The third chapter abounds in various informations about the social and economical position and the moral attitude of the people of the Kishi's age. It has all along been a cardinal point to the Hindus to be morally conscious in all things they do. Despite the conflicting vicissitudes through which India has to pass since the days of Rishi Sukra or even earlier, India has not lost this consciousness even now, and it is almost an intuition to her, so to speak. She knows, nay feels—"There can be no happiness without morality". She was in those days never a mother of such children as were anxious of 'Moksa' only. They, no doubt, had this to be the ultimate ends of their lives, and repeated births, but they always tried to acquire the other three objects—Dharma, Artha and Kama, which are indispensably necessary for the persons living in a society. Enjoy they must the worldly pleasures, but practise at the same time virtues both in thought and deed. It was this sort of feeling which actuated both political and social lives of the people of the India of those days. They could not think of any political or any other institution which was not in close connection with moral and religious duties. Humane they were by nature. Even in treating with enemies they could not but be too conscious to cause him a mortal injury. Hence the mildness of their martial laws.

Often it is alleged that feeling of patriotism is of foreign importation. But this chapter belies this strange allegation. The Rishi says, "One should not abuse the king, the country, the race, the family and the religion and should not even mentally break the custom of the folk though that were possible." A conservative people like ourselves is by our very nature patriotic. Unless we have a peculiar attachment to what we have, we can be neither conservatives nor patriots. It may be true and was really so to a great extent that we entertained no bitterness against any other people who were equal to us in merit and ability. Again, without the feeling of patriotism we could not live even now almost without any serious change in our nature.

We read in this chapter of some nice principles that guided the actions of the State of those times. That the policy of repression is sheer folly and the mother of all future trouble and discontent was known to our statesmen. They knew how to rule and how to make the subjects contented. Never did they forget that want of observance of rules leads to moral degradation and that too much trustfulness or suspiciousness brings ruin as its necessary effect. To trust one, but at the same time to keep watchful eye over him—this was the policy adopted at that time.

India's social laws have always been peculiar. "Woe to the man who does not take care to maintain his kith and kin. All his virtues go for nothing. In fact, though living he is dead. What is the value of his life who does not maintain relatives, who does not subdue enemies, and who does not protect things acquired? The chaste wife, step-mother, mother, daughter, father, wife, widowed sister who has no offspring, aunt, brother's wife, sister of father or mother, grandfather, preceptor who has no son,

father-in-law, uncle, grandson who is young or orphan, brother, sister's son,—these must be maintained carefully to the best of one's ability even under adverse circumstances." Again, for the maintenance of relatives the master always tries to earn and keep (wealth). Others (who do not do so) are as it were thieves."

Along with these laws, we also learn that this system of joint family was not permanent from generation to generation. For the Rishi says—"The father desirous of the welfare of the family should divide his wealth when his sons are married and grown up. But grown up and married brother also should divide among themselves. For otherwise even brothers by the same mother get into ruin and destruction."

The people of those days earned their livelihood in eight different ways. These were—(1) Learned professions—Art of teaching, etc., (2) Service, (3) Heroism (soldier's art), (4) Agriculture, (5) Usury, (6) Commerce, shop-keeping, (7) Industries and arts, and (8) Begging.

There is a line in this chapter which goes to say—"One should not make young wife, wealth and books dependent on others." The learned translator thus comments upon it—"The mention of books in this connexion is highly interesting as indicating the custom of lending out books from one's library."

In the first section of the fourth chapter the ancient professor has marked the characteristics of friends. He says that "Learning, valour, skill, prowess and patience—these five are said to be natural friends;—wise men follow these." Then he adds—"one can be friend with such men as are of the same age, character, learning, caste, vices and occupations." Next he says that "the statesman-like king should adopt all his policies in such a way that friends, neutrals or the foes can never go beyond himself.... One should never rule his own subjects by the policies of separation or punishment but by those of peace and gifts. The State is likely to be ruined through punishment and partition of one's own subjects. Subjects are to be so governed that they can be neither too powerless nor too powerful," i.e. they must have a share in the administration of the State.

The system of punishment was very nice in those by-gone days. "Punishment is that which leads to the giving up of bad practices, and is restrained by penalties by which animals are kept within check." So "the king should punish his own subjects by being mild internally but cruel externally, and should be severe in punishment towards those who are by nature evil-doers." But if any good man was found committing a first offence, he was treated in such a way as would in most cases save him from indulging in any further offence. He was merely asked "Is this your evil action? Is it proper for you?" His second offence was also treated in the same way. Had this excellent purifying method been in force in our iron days, ninety-nine cases of so-called seditious complications would certainly have subsided and the people could have enjoyed more peaceful and prosperous life!

In the second section of this chapter the means of maintenance of State has been considered. A truism it is that no State can subsist without money. This money must be collected for the ultimate good of the subjects. Excessive taxation has always been a cause of discontent. A good king is he, who tries his utmost not to increase the tax but anyhow manages to meet the necessary expenses with the fixed income or an income enhanced in a way, which is beneficial both to the State and the subjects, i.e. by bringing

new plots under cultivation and encouraging new industries, etc. But curious enough the king of those days had the sanction of custom to extract money from persons addicted to immoral ways of life or to take away all the wealth of the undeserving. He was required to keep a permanent deposit of twenty years' revenue always ready to successfully cope with a sudden danger or a bad season. So "in normal times the king should not increase his treasure by augmenting the punishments, land revenues and duties, and by taking dues from holy places and properties consecrated to divine purposes." But "when the king is preparing to maintain an army to destroy the enemy he should receive from the people special grants of fines, duties, etc. The King should receive the wealth of the rich men in times of danger by supplying them wherewith to live. But when he is free from danger he should return the amount to them together with interest." Thus we see that unless under exceptional circumstances enhanced collections were not allowable and in times of difficulties loans could be taken from rich persons and were required to be paid off as soon as the danger was over; nay a due interest was always paid to the capitalists in return for the use of their funds. Here it may be added that be the wealth of any officer moderate or considerable, it was left untouched even in times of great severity. It may not be uninteresting to compare with it the modern-day policy of the States, which makes no distinction between a state-official and a common people, both of whom are now required to pay income-tax and other impositions.

It has always been the practice of India to store a portion of grains for future use and not to sell it for any price however high. Though the extension of railways and various other circumstances have a great tendency to discourage this storage of grain at the present days, such was never the case in our olden times. Such quantity of grains was then stored up as "sufficed to meet the wants of three years in proper seasons by the king for his own good as well as for that of the commonwealth, or for more than three years in case of well-established families provided the grain be long lasting." "Those grains were considered worth storage," "that are well developed, bright, best of species, dry, new, or have good colour, smell and taste, the famous ones, durable and the dear ones—not others." The exact quantity of the grain consumed was required to be carefully and regularly replaced every year by new instalments. Again, it was not the grains only, but medical plants, minerals, grasses, woods, implements, arms, weapons, gunpowder, vessels and cloths, etc.—the things essentially useful and instrumental for purposes of man and efficacious in their nature were accumulated and kept with proper care.

Duty on the commodities is always a great source of State income. It was collected from market places, streets or mines. A thirty-second part of the price was generally the rate of duty, which was not in every case collected from the sellers. Were the price such as to pay him the bare cost of production only or even less, it was the buyer who had to pay the duty, for in this case he was the gainer.

Agriculture was considered successful only when it yielded "a profit twice the expenditure (including government demand) after duly considering the variations in actual produce, e.g., great, middling or small, thing less than that is unsatisfactory."

Irrigation always attracted the greatest attention of the sovereigns of those days. It was also the case of the Mauryas, the Guptas, the Pathans and

the Mughuls. The present government of the country is not blind to this direction; but their attempts have hitherto been regarded as inadequate and have required to be supplemented by popular activities. However like ourselves the people of those days also had to pay a tax for enjoying this advantage. But the rate of such tax in the days of the Rishi varied from one-fourth to one-half in different places irrigated under different circumstances or difficulties.

There were other means of income. The Rishi says—"The king should realise one thirty-second portion of the increase of the interest of the usurer. He should receive rents from houses and abodes as from cultivated lands. He should also have land tax from shop-keepers. For the preservation and repair of the streets, he should have dues from those who use the streets. The king should thus enjoy fruits everywhere but should protect all like a servant."

In this connection we also come to learn that Home industries were sufficiently patronised by the governments of those days. "If people undertake new industries or cultivate new lands or dig tanks, canals, wells, etc., for their good, the king should not demand anything of them until they realise profit twice the expenditure." Besides this passive encouragement, he had always to adopt some "such active steps as may advance the arts and sciences of the country" and he always kept "in his kingdom the tools and implements of the metal works after inspecting them; and maintain artists and artisans according to need, and employ additional workers in agriculture or menial service."

In the next section the great Rishi has enumerated the Indian arts and sciences and has given a vivid description of economical and literary condition and actual social life of the people of the India of those times. Here it may be interesting to read the nice comments of the worthy translator on this part of the Niti. He says—"After going through this, one can hardly believe that the Hindus were a race of abstract metaphysicians who were negligent of the actual needs of the society, cultivated the art of preparing for the next life only. One would rather think that they knew how to enjoy life and supply its necessities, comforts and decencies. Economically speaking, they were as self-sufficient as any people could possibly be, and made their material and secular life as comfortable and happy as possible. And intellectually speaking, they were competent enough to investigate not only the highest truths of the universe—the eternal problems of existence, but also to study and discuss all those branches of learning which had for their aim the practical furtherance of social ends—the amelioration of human life.

"The more one studies the social, economic, political and other secular facts of the civilisation of the Hindus the more one is impressed with the fact that their institutions—industrial, educational and administrative—were adequate for all the ends of human existence; and if they differ from anything of the kind in modern times or in other countries it is because of the adaptation to the circumstances and conditions of time and place which is the fundamental cause of all varieties and divergences in the universe. And those who advocate the doctrine of *relativity of institutions* cannot think of the Hindus as an economically inefficient or politically incompetent race or as one who has no industrial or political aptitudes. The fact rather is, in all these aspects of secular civilisation, they represent a distinct type which is not necessarily low, mediæval or primitive

simply because it does not resemble the types that are predominant today."

Here we are convinced with sufficient reason that the Hindu state was never a bad type of priestridden Theocratic form of Government: and that science and art, far from being hampered in their progress, were greatly patronised, and the criminal laws were not inhumanly severe or deteriorating in their ends. We also find the Hindu priests were always liberal in their views; and they made laws suiting all sorts of people of the society—they were never the prototypes of the fallen mediæval Popes or the degenerated Jesuits of after days.

The following section is a very interesting one. It describes the position of the Hindu females in the society, their duties and their rights. They had "no separate right to the use of the means for the realisation of the three-fold end, e.g., virtue, wealth and desires." They were regarded as assistants to the males in various functions of life, and had to learn the necessary arts to that effect. Moreover, they "should practise music, gentle manners, etc., according as the husband is master of these and perform the winning arts, etc., with regard to him."

After thus giving a vivid picture of the Hindu females, the Rishi has passed on to various other topics relating to caste system, agriculture and horticulture and natural and artificial environments of villages. Then he adds, "wells, canals, tanks and ponds should be made accessible, by staircases, etc., should have width twice or thrice the depth and foot-paths round them. There should be many of these so that there may be plenty of water in the kingdom. Bridges should be constructed over rivers. There should also be boats and water-conveyances for crossing the rivers."

He has next described in detail how the various sorts of temples should be built. It should be their measurement, how to construct images of gods, what should be the proportions of their respective parts, what should be the colour of different gods and facing which directions they should be seated in temples.

The fifth section deals principally with laws and administration of justice. Instead of giving here a detailed account of them, we shall rather give such hints as would be sufficient to help our indulgent readers to realise that to the Hindus courts of justice were really a sacred place where the officials took the greatest possible pains, to be mindful to their duties, and to decide cases as impartially as possible.

Such men were appointed justices as were conversant with actions, character and attributes of people, impartial to both enemies and friends, knew the duties of men, were truthful and never lay idle but were masters over anger, passions and greed, spoke gentle words and knew good many Sastras. The Rishi says "good many sastras" because, "the man who has studied only one sastra" grow narrow in his views and so "cannot investigate a case properly." Such properly qualified men are always rare in the society, so the king had to call them from all castes. Naturally able as those justices were, the king always kept a watchful eye upon them and would "by exemplary punishment deprive those judges and officers of the jurisdiction who without carefully considering the cases sentences through fear, greed or passions."

The king was the highest judge in the State. He had to look attentively "after law suits by freeing himself from anger and greed according to the dictates of Dharma Sastras—in the company of the Chief Justice, Amatyas, Brahmanas and Priest. He should hear the cases of two parties or hear

their statements. Neither the wise king nor the councillors are ever to try in secret."

Such arrangements there were as to have the foresters to be tried with the help of foresters, merchants by merchants, soldiers by soldiers; and in the village, affairs were to be administered by persons who lived with both parties (i.e., neighbours). "Those families, corporations or associations which are known intimately to the king should investigate other cases excepting robbery and theft. The *Srenis* (corporations) will try cases not tried by the *Kulas* (families); the *Ganas* (communities) will try the cases left by the *Srenis*, and the officers will try the cases not decided by the *Ganas*. The councillors are superior to the *Kulas*, and the *Adhyaksa* or Chief Officer in charge of justice is superior to the councillors. And the king is higher than all—the dictator of what should be done and what not."

Thus we see the king was the most responsible member of the state. He was thought to be "the maker of the age as the promulgator of duties and sins. The faults are to be ascribed neither to the age nor to the subjects but to the king. (Because,) men practise that by which the king is satisfied—why should they not follow his teachings through greed or fear? (So) where the king is virtuous people are also virtuous, where the king is a sinner subjects are also vicious." This goes to prove that the dictum prevalent in the western world that "the king can do no wrong" was never accepted in India as true. Here on the other hand he was responsible for all good and evil done by the State.

Then to our point. Lawyers there were to help the judges in deciding the cases properly. Their fees varied with different cases. They were required to know the laws thoroughly well and were punished if they were found ignorant of them. But the king had no choice in selecting the pleaders, it was the interested parties who chose their own lawyers.

The king was to "summon by warrant or by officers the man against whom people complain as having committed or threatened some wrong. After the *purvapaksa* or plaint has been determined, corrected according to what is acceptable and what is not, and well discussed, the *uttarapaksa* or the defendant's version is to be written. The plaintiff is to be questioned first, then the defendant. The Chief Justice is to receive answers to the queries through the officers. The reply to the plaint is to be written in the presence of the plaintiff so as to cover the whole case and give the essential points in no vague words, and in a manner intelligible without comments. That reply is inadmissible which is doubtful, too little, or too much and partial, i.e., covers only an aspect of the case. One should not say anything unless asked, otherwise one is punishable. The defendant who does not reply to the plaint presented, is to be controlled by the application of *sama* and other means. By cross-questioning should be disclosed those facts which may have been suppressed by both parties in the statements through wickedness or ignorance."

The evidences taken were two-fold—human and divine. "The human evidence is three-fold—documentary, possessory and oral. When the human *sadhanas* (evidences) have failed.....divine ones like ordeals of the pot, etc.," were used.

Evidences were taken and recorded in the presence of both parties. Those who bore false evidence or suppressed evidence received "double the punishment (of the producer)." To expedite the justice and to decide justly "no delay was made in taking evidence (for) if there be delay there will arise great which may lead to the miscarriage of justice."

There are still many things in this Niti which we shall read with greater joy when the 2nd volume will come to light. But here we must add that if a detailed analysis of the whole treatise be added in the appendix and Sanscrit technical words and expressions be culled and published with their English equivalents in the end of the translation, the utility of the book will be greatly increased and it will be more helpful to those who want to study the subject in the original. Even if the intelligent professor fails to abide by this suggestion for some reason or other, we must admit that he has done a great deed in undertaking its translation in a language intelligible to most scholars of this unfortunate country and those of other lands. This translation along with Pandit Syam Sastri's

translation of Rishi Kautilya's Arthashastra in the Indian Antiquary has proved that the Hindus had their own political philosophy which had a characteristics of its own. We have learnt through them that a Hindu state with all its faults was an excellent organisation and could vie with many civilised states of modern day. So it may not be idle to hope that in the near future the Hindu Political Philosophy will attract the wondrous attention of the occidental scholars and will presently help in the development and modification of the new Western Political Philosophy.

BASANTA KUMAR BANERJEE,
SARASWATI, B.A.

SURVIVAL OF HINDU CIVILIZATION

By PRAMATHANATH BOSE B. Sc. (London)

II

AS I am writing this, I have before me a report of a recent discussion at a meeting, held on October 4, 1913, of the Senate of the Bombay University which will illustrate how our judgment is liable to be perverted by the pro-Western bias. The discussion arose out of the following letter from the Secretary to the Government of Bombay, Education Department, to the Registrar of the University :—

"I am directed to state that at the conference of Orientalists held at Simla in July, 1911, there was a general consensus of opinion that it was necessary while making provision for Oriental study and research on modern critical line, to maintain side by side with it the ancient and indigenous systems of instruction, since the world of studentship would, it was thought, suffer irreparable loss if the old type of pandit and maulavi were to die out, and that what was needed to promote this indigenous system was encouragement rather than reform. With this object in view it has been suggested that a Sanskrit school might be established at Poona for the training of pandits. The school should be furnished with a good library to which the collection of manuscripts at the Deccan College might be transferred. The students at the proposed school would be partly pandits engaged in the acquisition of Oriental learning on the traditional lines, and partly graduates interested either in Oriental research or in extending their knowledge of the more recondite branches of Oriental studies. The staff would consist partly of the repositories of the ancient traditional learning and partly of modern Oriental scholars. Provision should be made for the imparting of an elemen-

tary knowledge of the English language to the pandit students, and of the German and French languages, a knowledge of which is necessary for the study of modern methods of criticism; the graduate branch of Oriental studies of the University, and that its alumni might be granted University titles and degrees for Sanskrit learning similar to those now granted by the Madras Un

In connection with this letter Sir Ramkrishna Gopal Bha. arkar proposed,

"That Government be informed that the University is prepared to establish a branch of Oriental studies with suitable titles of distinction if arrangements are made for the teaching of this branch of knowledge generally on the lines indicated in the Government letter."

This proposal met with a storm of opposition which was led by Principal R. P. Paranjpye. So far as I can gather, his reasons for opposing it are—

First. The traditional mode of learning developed the faculty of "cramming."

Secondly. It was adverse to "liberal-education."

"The old traditional learning" said Mr. Paranjpye,

"would not stand the test of modern ideas. They should leave the pandits to take care of themselves. If Government desired to give them encouragement let them do so, but the University should have nothing to do with them. He did not want traditional learning at the expense of liberal culture."

Mr. K. Natrajan in seconding the amendment proposed by Mr. Paranjpye said that "he was surprised that at that time of the day they

should talk of the preservation of the pandits. Considering the harmful mode of their learning it was not advisable for the University to recognise them by institutional degrees. The University should not extend its recognition to anyone who had not acquired an insight into what he called the modern outlook of life. The pandits' outlook of life was so narrow, and the traditional school of learning was so harmful and opposed to modern learning, that by encouraging it they would not be encouraging what was termed liberal education."

Poor pandits! The fact that such men as Sankaracharya, Bhaskaracharya, Ramanuja, Chaitanya, Isvara Chandra Vidyasagara, and Dayananda Sarasvati have come from their ranks in comparatively recent times—not to speak of the great philosophers and scientists who flourished during the day of our civilization—should have afforded food for reflection to men who have any pretension to "liberal" education. That there are serious defects in the indigenous system of higher education would be readily admitted by all who know anything about it. But it is not so harmful nor does it compare so very unfavourably with the system of English education in vogue among us, as to be undeserving of the small measure of encouragement vouchsafed by Government. There is I think, more of "cramming" among us than among the pandits. They exercise their memory to be thorough, we do so merely to pass examinations. Thoroughness and profundity are writ large on the brow of the pandits, as superficiality and shallowness on ours. Then, in regard to the matter "crammed," I am not sure that we can reasonably boast of superior discriminative capacity, when we remember that a good portion of our time has been consumed in committing to memory such things as the feats (with dates) of glorified assassins, murderers, freebooters, and swindlers.

A tree is to be judged by its fruit; and I have grave doubts if the fruit of the exotic recently planted is so markedly superior to that of the indigenous plant that we can despise it and leave it to perish. The pandit is the embodiment of a high cultural ideal which actuates but few of us. He is but little influenced by commercial consideration. He not only imparts education without any fee but also feeds his pupils; and though *Brahmacharya* has undergone considerable relaxation of late the physical and mental discipline they are still subjected

to is far more wholesome than what is enforced in our English schools.

Physically, intellectually, and morally the average pandit does not compare at all unfavourably with the average product of English education. I doubt if the pandits as a body are more narrowminded and illiberal than such stickler for "liberal culture" as Messrs. Paranjpye and Nata- rajan. Lest I should be charged with bias in favour of the pandits, I shall cite the testimony of some Western scholars. "The Brahmans who compiled," says H. H. Wilson, "a code of Hindu law, by command of Warren Hastings preface their performance by offering the equal merit of every form of religious worship."

Contraries of belief, and diversities of religion, they say, are in fact part of the scheme of Providence; for as a painter gives beauty to a picture by a variety of colours, or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own faith, and every sect its own religion, that man might glorify him in diverse modes, all having the same end, and being equally acceptable in his sight. To the same effect it is stated by Dr. Mill in his preface to the *Khrista Sangita*, or Sacred History of Christ, in Sanskrit verse, that he had witnessed the eager reception of the work by devotees from every part of India, even in the temple of Kali, near Calcutta, and that it was read and chanted by them with a full knowledge of its anti-idolatrous tendency."

It would be difficult to find such catholicity and philosophic toleration even now in many parts of the civilized West.

Max Muller thus writes:—

"During the last twenty years, however, I have had some excellent opportunities of watching a number of native scholars under circumstances where 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 a far more manly and generous spirit than we are accustomed to even in Europe and America. They have shown strength, but no rudeness; nay I know that nothing has surprised them so much as the coarse invective to which certain Sanskrit scholars have condescended, rudeness of speech being, according to their view of human nature, a safe sign not only of bad breeding, but of want of knowledge. When they were wrong, they have readily admitted their mistakes; when they were right, they have never sneered at their European adversaries. They have been, with few exceptions, no quibbling, no specious pleading, no untruthfulness on their part, and certainly none of that low cunning of the scholar who writes down and publishes what he knows perfectly to be false, and snaps his fingers at it

* *Essays and Lectures on the Religion of Hindus* Vol. II. p. 82.

who still value truth and self-respect more highly than victory or applause at any price. Here, too, we might possibly gain by the import cargo. Let me add that I have been repeatedly told by English merchants that commercial integrity stands higher in India than in any other country, and that a dishonoured bill is hardly known there.*

Mr. Adam gives the following interesting description of the Pandits (quoted in F. W. Thomas' "History and Prospects of British Education in India," p. 8):

"I saw men not only unpretending, but plain and simple in their manners, and though seldom, if ever, offensively coarse, yet reminding me of the very humblest classes of English and Scottish peasantry; living constantly half-naked and realising in this respect the descriptions of savagelife; inhabiting huts which, if we connect moral consequences with physical causes, might be supposed to have the effect of stunting the growth of their minds, or in which only the most contracted minds might be supposed to have room to dwell—and yet several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence; not only practically skilled in the niceties of its usage, but also in the principles of its structure; familiar with all the varieties and applications of their national laws and literature and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy. They are, in general, shrewd, discriminating and mild in their demeanour. The modesty of their character does not consist in abjectness to a supposed or official superior, but is equally shown to each other. I have observed some of the worthiest speak with unaffected humility of their own pretensions to learning, with admiration of the learning of a stranger and countryman who was present, with high respect of the learning of a townsman who happened to be absent, and with just praise of the learning of another townsman after he had retired, although in his presence they were silent respecting his attainments."

The pandits have at least preserved the precious heritage bequeathed by our ancestors. But for them much of it would have been irrecoverably lost. Instead of being grateful to them, to load them with contumely, argues a degree of flippancy and narrowmindedness which one would be loath to associate with "liberal culture." Our outlook on life is certainly broader than that of the pandits.† But how

* "India: what can it teach us." Lecture II.

† In the course of the recent agitation against the extortion of so-called dowries, I have personally heard the most learned and orthodox pandits of Bengal expressing the opinion that girls should remain unmarried even for life, if worthy husbands not be found for them, and quoting the Shastras in support of this opinion; and the views of these pandits have appeared in the papers. On the other hand loud-tongued advocacy of child-marriage has come from graduates and other "English-educated" men, some of them not unknown to fame.—*Editor, Modern Review.*

many of us have either the time or the inclination to inquire whether it is not shallower than of yore? We have learnt to take a brighter view of mundane life than the pandits, but is not much of the brightness the mere shine of flimsy tinsel?

As another example of pro-Western prepossession, I may cite the exaggerated importance which is attached to politics by a considerable section of the Neo-Hindus. As Flinders Petric rightly observes:

"Government is of great concern but of little import. Constitutional history is a barren figment compared with the permanent value of Art, Literature, Science, or Religion. What man does is the essential in each civilization, how he advances in capacities, and what he bequeaths to future ages."*

Government help is invoked even in matters in which a government, especially an alien government, can do but little permanent good. In the words of Herbert Spencer,

"conceiving the State-agency as though it were something more than a mere cluster of men (a few clever, many ordinary, and some decidedly stupid), we ascribe to it marvellous powers of doing multitudinous things which men otherwise clustered are unable to do. We petition it to procure for us in some way which we do not doubt it can find, benefits of all orders; and pray it with unflinching faith to secure us from every fresh evil. Time after time our hopes are balked. The good is not obtained, or something bad comes with it; the evil is not cured, or some other evil as great or greater is produced. Our journals, daily and weekly, general and local, perpetually find failures to dilate upon; now blaming, and now ridiculing, first this department and then that. And yet, though the rectification of blunders, administrative and legislative, is a main part of public business—though the time of the Legislature is chiefly occupied in amending and again amending, until after the many mischiefs implied by these needs for amendments, then often comes at last repeal; yet from day to day, increasing numbers of wishes are expressed for legal repressions and state-management.....After endless comments on the confusion and apathy and delay of government offices, other government offices are advocated. After ceaseless ridicule of red-tape, the petition is for more red-tape. Daily we castigate the political idol with a hundred pens, and daily pray to it with a thousand tongues."†

In the instances of bias which I have cited there is a tacit assumption that it is harmful. But it may be reasonably urged, what grounds have I for such assumption? That we have to adapt ourselves to our new environment is admitted on all hands. Such adaptation renders the adoption of Western views and Western

* "Revolutions of Civilization," p. 123.

† "The Study of Sociology"—pp. 160—161, 170.

methods to some extent inevitable. But to what extent? How are we to judge when we are going too far on the Western path? or having gone some distance, how far backward must we retrace our steps on the Indian path? How are we to ascertain when our judgment is being vitiated by the pro-Western or the pro-Indian bias? How are the aberrations of our judgment to be rectified?

We must have a standard; and to my mind, we cannot have a better one than in the principle of equilibrium referred to in the beginning of my previous article. As I have pointed out there, the equilibrium is necessarily a moving one. But, for the preservation of the integrity of our civilization, the motion should as necessarily be within such limits as would not cause any large deviation from the equilibrated situation. We must always have that situation in view; anything which takes us so far away from it as to make us lose sight of it altogether may be taken to be detrimental; anything which does not do that may be expected to be either beneficial or at least innocuous. Applying this principle to the doctrine of the infallibility of the Samhita portion of the Vedas and of its being the source of all religion and all science entertained by an influential section of the Neo-Hindu community, we find that it carries us back to a stage of civilization which notwithstanding occasional gleams of high thought and noble sentiment in that valuable work had been left far behind in a subsequent stage when there was effected an equipoised condition of the various forces of civilization, material, intellectual, ethical and spiritual. The thinkers of the brightest period of Indo-Aryan intellectual progress had to a great extent got over that belief—a belief which, in the words of the late Prof. Huxley,

"has all the world over done endless mischief. With impartial malignity it has proved a curse, alike to those who have made it and to those who have accepted it.....The dead hand of a book sets and stiffens amidst texts and formulas until it becomes a mere petrification, fit only for that function of stumbling block which it so admirably performs."*

Our reformers and thinkers have sought for light and inspiration not in the Vedas but in the Upanishads and the systems of philosophy, especially the Vedanta. The

propagation of the doctrine of the infallibility of the Samhita portion of the Vedas and of its being the source of all religion and all science carries us too far back on the Indian path to a known stage of inferior progress far antecedent to that of equilibrium, and is, therefore, adverse to the life of our civilization.

The Western outlook on life, a strong predelection for which is entertained by the great majority of the Neo-Hindus, is still dominantly material, inasmuch as it seeks to accomplish the well-being of man chiefly by material developments, by the gratification of his senses, and by adding to his physical comforts and conveniences, the outer life being more thought of than the inner. Such Western prepossessions as are the results of this grossly material standpoint may be taken to be generally prejudicial to the preservation of the individuality of our civilization, in that they take us back to a decidedly inferior stage which we had long ago passed through. Among the more notable of such prepossessions, may be mentioned, the recent introduction of wealth as the standard of social rank and respectability, the exchange of the old ideal of plain and simple living for one of luxurious and complicated living and the prevalence of egoism over altruism, of selfishness over selflessness which is becoming such a marked feature of the Neo-Hindu Society. The condemnation of the Pandits which we have cited above as a case of pro-Western bias is really the outcome of their materialistic view of life; however disguised it may be under such high-sounding but hollow shibboleths as "liberal culture" and "broad outlook of life," and is, therefore, unjustifiable. Most of us cannot reconcile the idea of culture in any shape with semi-nude men, living in hovels, squatting on mats, and eating the plainest of food.

But material development up to a certain point is an indispensable factor of civilization inasmuch as it is the antecedent to intellectual and ethical culture. The Western contact has violently disturbed the equilibrium of our civilization by encompassing the virtual extinction of our indigenous industries and thereby depressing our material condition to an extent which if permitted to last much longer would be sure to prove detrimental to higher culture. Our industrial regeneration

*"Life of T. H. Huxley" by P. C. Mitchell, P. 227.

is, therefore, the *sine qua non* of the restoration of the equilibrium of our civilization. This regeneration must be effected, at least partly, on modern methods which are based upon the wonderful advancement of the Natural Sciences which has been effected in the West within

the last century. Such predeliction, therefore, as is now being increasingly evinced by our educated countrymen for those sciences is all to the good provided we keep in view the ethical and spiritual ideals which have kept our community from perishing on the shoals of materialism.

ORAON LIFE

II

MORE ABOUT THE BOYS' DORMITORY.

MANGRA Oraon, the hero of our last article, on being further questioned about his experiences of life in the Dhumkuria or Bachelors' Dormitory gave the following account.

1. THE BUILDING.

The Dhumkuria building, as I have told you, is a modest house generally with four mudwalls, one door-way and no windows. It is either thatched over with wild grass or is roofed over with tiles. The house consists of a spacious rectangular room or 'hall,' where the boys all sleep on a bed of palm-leaf mat, with occasionally bundles of straw for pillows. In winter nights, logs of wood are kept burning at one end of the 'hall' to keep it warm. Although the interior of the house is usually kept fairly clean and tidy, its surroundings are in a most filthy and insanitary condition. Adjoining the 'hall' and in some villages inside it there is a stinking drain which is seldom cleaned and into which the Dhumkuria boys micturate.

In other villages an earthen pot (*gagri*) is kept in the 'hall' for the purpose, and the younger boys have to throw away its liquid contents every morning. This human urine is in some villages mixed with the fodder of cattle, in the belief that it imparts strength and vigour to the cattle.

2. CONSTITUTION AND MANAGEMENT.

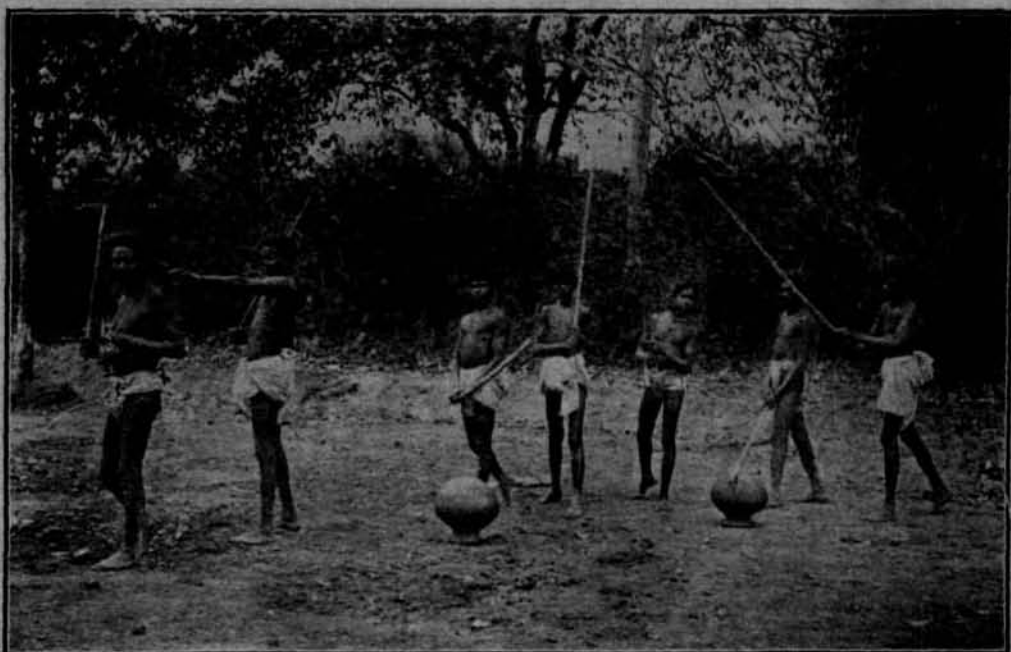
AGE OF THE DHANGARS.

An Oraon boy is admitted into membership of the Dhumkuria fraternity

at about twelve years of age. It is said that in the olden days, the age of admission used to be higher, but that since the marriageable age of Oraon boys and girls



The Oraon mode of salutation.



Oraons driving cattle-disease-spirit from a village. [In point of fact, while doing this they strip themselves quite naked; for decency's sake, however, they were made to put on clothes when this photograph was taken].

have been reduced, probably in imitation of the custom among local Hindu castes, the age of admission into the Dhumkuria has been proportionately reduced.

CLASSES OF DHANGARS.

The Dhumkuria boys are divided into three classes or grades, called respectively—(1) *Puna jokhar*, or novices who are dhangars, of the first or lowest grade; (2) *Majh-turia jokhar*, or members of the intermediate class who are dhangars of the second grade; and (3) *Koha jokhar*, or the oldest Dhangars who belong to the third or highest grade. The duration of membership of each of the first two classes is three years, whereas the third or highest classes of *Dhangars* are supposed to continue as members only until their marriage; but as Oraon boys are now generally married quite young, they now retain their membership, to all intents and purposes, until they have one or two children by their wives. Thus the ages of the Dhumkuria boys range from about twelve years to twenty years and over.

3. AMUSEMENTS.

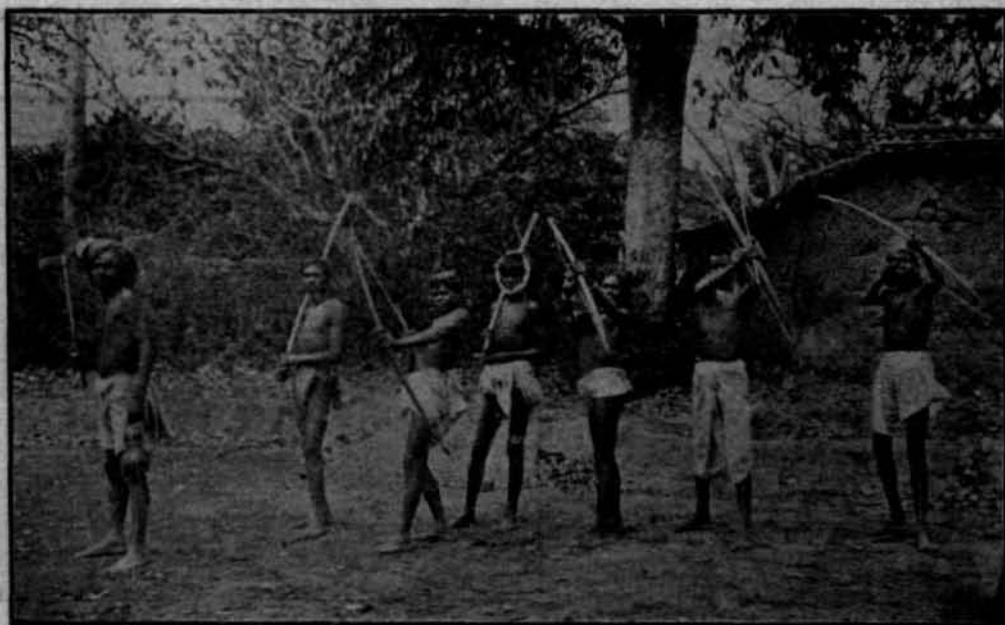
Fishing, hunting, bird-catching, dancing and music, are among the chief amusements of the Dhumkuria boys. As for



Oraon boy planting splinters of bamboo gummed with bird-lime to catch birds.



An Oraon Musical party. [The instruments are (beginning from the left),—the *sainko*, the *tuhila*, the *mandal*, the *thechka*, and the *murl*].



An Oraon hunting-party [With some of the bows, stones are shot instead of arrows].

most other amusements they are too obscene to be mentioned, and a veil had better be drawn over them. So I proceed to give a brief account of each of these innocent amusements of our Oraon boys.

FISHING.

As fish is not abundant in our country and consequently does not form a principal article of food with us, fishing is more an amusement than an occupation with our boys. We have more than half a dozen varieties of fish-traps, fishing-baskets, and fishing-nets. These are made either of bamboo or of cotton thread. Some are in the form of traps and others of nets. Fishing-traps made of wild grass are also used. In our younger days, we boys of the Dhumkuria would occasionally, after breakfast, go out in batches of five or six with our fish-traps and fishing-nets to some tank or stream or water-logged field, and enjoy the live-long day in catching fish, swimming and diving in the water, and in splashing each other with mud and water.

BIRD-CATCHING.

Bird-catching is, like fishing, more an amusement than an occupation with our boys. The favourite method of catching birds is with the bird-lime, or bamboo-splinters smeared with gum obtained from the pipar (*Ficus religiosa*) or the (*Ficus Bengalensis*) trees and kept in a bamboo- (*lahsa thongi*). A number of these splinters are planted all around of ground, and in the middle a such as a small mouse, is tied by a small piece of bamboo. As down to catch the bait, they are caught by the gummed bamboo- sticking fast to their wings.

MUSIC.

amusements, dancing, singing, g on musical instruments are ppreciated by our young men. cipal musical instruments the or large drum, and the earthen smaller drum and the bamboo ute are familiar to out- we have some ancient uments, now gradually falling of which the outside world little. Thus, our *thechka* is a per out of which it appears lappers (*kartal*) have been l, our *soenkho* is a musical hich, I believe, you civilized

people will look upon with wondering interest. It is a large musical ring made of iron with a number of smaller iron rings filled into the larger ring. It is swayed to and fro with the hands, and gives what we consider sweet music and what you people would perhaps call a



An Oraon in war-dress (This dress is now worn at marriages in which relics of the old custom of 'marriage by capture' are still met with).

tinkling noise. A pair of these *soenkho* are played at a time, one with each

PAIKI-DANCE.

Of all our dances, the *paiki* is the most interesting to outsiders. The dance may be seen only in marriages. Two or more



An Oraon fishing-party.

up in imitation of our ancient warriors, with swords and shields in their hands and cloth helmets on their head. They lead the procession and when the party arrives at the borders of the bride's village, the bride's villagers also come in a similar procession, and a mock-fight ensues between these mock-warriors or *paikis* of the two parties. Now-a-days this custom too falling into disuse. But it is said that ancient times, a maiden had actually to be captured in this way from her father's village—a custom which you learned people of the tribe as marriage by capture.

4. SOCIAL AND RELIGIOUS TRAINING.

SALUTATION.

In the Dhumkuria, a certain amount of instruction in social and religious duties, these duties are understood by my uneducated fellow-tribesmen, is also imparted. One interesting feature of this side of Dhumkuria life is the training given to the young as to their behaviour to their elders, to their equals, and their inferiors. Our salutation to our equals consists in each of the persons saluting each other stooping and placing the palm of the left hand under the palm of the right hand, and in this position touching the forehead with the palm of the left hand.

In saluting our elders, we follow the same method, except that the inferior in age or relationship stoops much lower down, whereas the elder remains standing almost erect.

CHANDI-PUJA.

On the religious and magico-religious side, the Dhumkuria institution of a seminary for training young men in various vances calculated to secure success in hunting, and to rid the country of wild beasts to men and cattle. Chandi the goddess of hunting and of war, is particularly worshipped by Oraon bachelors. A Dhumkuria bachelor is elected as the priest of the deity and at stated intervals goes at midnight to the Chandi shrine out in an open upland stark and desolate to propitiate Chandi with libations of water poured over the stone which represents the deity.

DISEASE-DRIVING.

To drive away the spirit of disease from the cattle, the Dhumkuria on a date appointed beforehand, all start forth in a body at midnight, and strip off all their clothes, and armed with bows or sticks. The village cowherd carries the wooden cowbell which is supposed to represent the disease-spirit.

whole army of naked youngmen in chase. Every family lays out in front of their houses one or two earthen-pots, and the army of nude young men as they run in a pretended pursuit of the cowherd go on smashing these earthen-pots with their sticks and crying 'hamba, hamba' in imitation of the howling of cattle. All the time every one else in the village must keep absolutely quiet, and must not stir out of

their houses. As soon as the Abir or cowherd passes the limits of his own village, he drops down his cow-bell and retires. His pursuers too on their arrival at the spot leave there their clubs and along with the clubs leave a chicken with marks of vermilion painted over its forehead. This fowl is the bribe given to the disease-spirit so that the disease-spirit may not return to their village.

Ranchi.

SARATCHANDRA ROY.

MR. GANDHI AT PHOENIX

IT is no accidental circumstance, but an event in keeping with the natural genius of India, that each of the great Indian leaders of our own generation has felt, in turn, the imperative call to embody his own national and religious ideals in a school, or Ashram. The old instinct of Aryavarta still survives. It reappears spontaneously and naturally in these, her latest children. Each new school that is founded breathes the spirit of its founder, and carries out in varied forms his personal traditions.

Here is India's true secret of the transmission of spiritual forces; and to my mind there is no higher known on earth. Modern invention in the West is attempting to transmit influence and power by means of mechanical systems and immense expenditure of material wealth. But the simple Ashram in the forest: the Guru and the Chela living their lives apart: themselves close to nature, and living content with nature's simplest gifts: this life of the spirit goes deeper, and comes closer to reality, than the more artificial methods of our modern days.

The fact that history is repeating itself in India before our very eyes should make us glad with the recognition of the inherent vitality of our people. No external obstacles of foreign dominion, no inroads of alien culture, have been able to check this urgent and insistent call, which the heart of India makes to her noblest sons and daughters. The new life that is spring-

ing up on every side is not inconsistent with the old. It goes back to the fountain-head and draws from thence its purest and freshest streams.

In the land of India itself examples of this process are abundant. One of the most significant appears to me to be Mr. Gokhale's foundation—the 'Servants of India Society.' Mr. Gokhale himself has, from motives of truest patriotism, far more fully adopted the system and method of the West than many other leaders of to-day. He is a member of the Imperial Legislative Council. Yet notwithstanding, when he comes to give expression to his own nature and to embody his own ideal, he turns his face away from the West. He found an Ashram, with a body of disciples.

It is not however concerning 'the Servants of India Society' that I propose to write in this present article. Some time when my experience is much riper I may be tempted to do so. I have, at present, only one qualification now, that I never had before. My visit to South Africa has brought me two gifts of inestimable value. The first has been the personal intimacy with Mr. Gandhi himself. The second has been a much closer friendship with Mr. Gandhi than I had ever known before. Indeed, during my stay in South Africa, I lived daily with him, during his physical weakness and exhaustion, and shared with him all my thoughts and hopes, and received in return. If anything could have made me love India more deeply than ever

have been an experience such as this; for the love of India is written on his heart and shines forth from his eyes. He has now told me, with his own lips, what is his ideal for the Servants of India; and this has given me an interest in them and an enthusiasm for them that will grow stronger and stronger.

But I have seen recently this same true Indian spiritual instinct finding its own embodiment and expression in South Africa itself,—a foreign land; among a strange people: This example of the Indian genius appears to me the most remarkable of all, because so unexpected. At Phoenix in Natal, (some eleven miles from Durban) is an Ashram founded by Mr. Gandhi which is the outcome of his own spiritual longings. Phoenix Settlement, as it is called, was the one centre of attraction to me during my stay in South Africa, the magnet that continually drew me.

There was nothing else that appealed to me exactly in the same manner. Whenever my thoughts wander back to that land and becomes depressed about the future, I think of the young life at Phoenix that is growing up to manhood under Mr. Gandhi's guidance and then hope and confidence return. By far the happiest days of all my visit were spent at Phoenix, and when I went away left behind there my dearest friends.

It is strange indeed how the inner spirit can mould the very environment itself. The words of Spenser, the Elizabethan poet, are true of all life,—

For of the soul the body form doth take :
For soul is form, and doth the body make.

Here, in the heart of South Africa, the moment I arrived in Phoenix, and put on an dress, and went among the boys and the settlers, the same peace seemed to descend upon me that I had felt at Shantivan. The very air seemed to breathe peace, and to be fragrant with the spirit of the children. I could shut my eyes and see myself back in the Motherland. The hills were different; the hills were different buildings (with their corrugated roofs) were different; the vegetation was different,—all things outwardly were different; but the inner spirit was the same.

The first thing that I noted about the life at Phoenix,—and it filled me with more with delight when I found that the whole was the entire simpli-

city of the life of the Ashram. The children all went barefoot, with their heads uncovered. They lived day and night in the open air the whole year round, and slept on the ground of a verandah. They had become wonderfully inured to heat and cold and rain. Their food was strictly vegetarian, and the simplest possible,—for the most part obtained from the Settlement itself. From earliest years, they were taught to till the soil and cultivate its fruits and flowers and grain. Their ideal was to live as close to nature herself as possible, and to grow up in health and vigour as nature's own children.

This ideal of simplicity was, I found, fundamental in Mr. Gandhi's mind, when he founded the Ashram. The cry of 'Back to Nature' which reigns through Tolstoy's writings had recalled him originally from the conventional and artificial life of Johannesburg with its false civilisation. The great Russian visionary,—how wonderful and unaccountable is the inner history of man's spirit!—had brought to Mr. Gandhi himself at a time of great unrest and dissatisfaction a message of enlightenment and peace. It had come as an inspiration and a healing remedy. It had awakened in Mr. Gandhi's mind old Hindu memories and traditions. Mr. Gandhi had re-interpreted it back into the terms of his own Hindu religion; and thus he was able not only to receive its full inspiration for himself, but also to make it intelligible and living to his young Indian followers.

It is deeply interesting to note that the principle of 'passive resistance,' which has played so great a part in the South African struggle, has been taken in a like manner originally from Tolstoy's writings. But this has been even more drastically remodelled and re-interpreted in the light of Hindu religion. The parallel to Hinduism was found by Mr. Gandhi in his recollection of the methods by which caste discipline was silently and effectively observed in Kathiawar, without the aid of external law, or the use of weapons of force. But later on, the principle was carried by him much deeper still, back to the very heart of Hindu religion. Its parallel was found, on the one hand, in the doctrine of *ahimsa*, and on the other hand in the doctrine of the supreme reality of the *atman*. Mr. Gandhi dislikes the English term 'passive resistance', and regards it as too negative in its range and too narrow in its scope.

At one time he nearly adopted the words 'spirit force' as an equivalent; but he found this also open to objection, as savouring of occultism, etc.,—practices which Mr. Gandhi shuns.

At Phoenix, I met for the first time Mrs. Gandhi, and made her my obeisance. Of those who have passed through the life of the passive resistance movement her sufferings have been the noblest. She has had to suffer passively indeed, giving up to her children one by one and her husband one by one, to the cruelties of prison life, and at last to herself leading a devoted band of Hindu ladies to undergo, with their delicate bodies and their tender gentle spirits, long and vigorous imprisonment. I have seen that band, one by one, as they came out from jail. Among all their sufferings Mrs. Gandhi suffered most. Her health is very delicate, at the best of times, and she can only take certain simple kinds of food,—chiefly fruit. But in the prison even this was refused by the Doctor though she was quite obviously unable to eat the prison diet. She grew more and more frail, and came out, from her three months' imprisonment, aged and worn and wasted. Since her release she has never wholly recovered.

While Mr. Gandhi and I were in Pretoria, waiting on General Smuts, the telegrams about her health became more and more alarming. The anxiety of her husband was deep beyond all words, but he stayed at his post for the sake of his community. At last a telegram came from Mr. Polak saying that Mrs. Gandhi asked for him to come soon. What that message meant, from a faithful and devoted Hindu wife, I knew only too well. I said nothing to Mr. Gandhi, but went straight to General Smuts and told him the news. General Smuts was deeply moved, and showed me his most human side. He put off the pressing business of the labour strike, and saw Mr. Gandhi immediately, and did all in his power to expedite agreement. When we returned to Phoenix, Mrs. Gandhi rallied wonderfully under her husband's care and was able to come with us to Capetown, when we both had to undertake duties there. The most touching recollection that I cherish of my whole South African visit was to see her, in all her frailty and weakness, waiting upon the wharf, as my ship departed, her hands raised in prayer and blessing. Her last words to me spoken in broken English, as

she left the ship's side, were these,—“We are all very sorry, we are much grieved you are going: we give you our love: we love you very much.”

Dear, tender, faithful Hindu mothers, so true and so brave! The love that you gave me, at the time of my own heart-sorrow in a foreign land, bound me to India, the Mother-land herself, with a love answering to your love, and a devotion that I long to realise in action. Your gentle sympathy, and beautiful, tender compassion will never fade from my memory. Life itself has become to me richer and nobler and purer from the knowledge of your love!

But I must return, in this rambling letter, to the Phoenix *ashram* itself. If the first note was simplicity, the second was universal motherhood. For here distinctions of creed and race and colour had been resolved in a higher synthesis which was wonderful to witness. It was not only that the Indian coolie in distress found here



Mr. Gandhi.

a home and a welcome, and the poor, sickly Indian children from the town of whatever rank were here nursed back to health, but here also the Zulu and the Kaffir were received with love and tenderness. No one was a servant in Mr. Gandhi's household, or rather all were servants of one another. And in closest touch with this beautiful home life was a tiny group of Europeans with their children following the same life of Indian simplicity. These added one touch more to the fulness of the human brotherhood. Religion also gave its own variety, without interrupting the harmony of the whole. The most loved member of this Hindu *ashram* was a little Mahammadan boy, who had been brought there in an almost dying condition and had been nursed back, by the tender motherly hands of the Hindu ladies, into a new life of health and strength. The most moving sight was to watch how he loved Mr. Gandhi. If Mr. Gandhi were in the Settlement at all, little Mahammad was never far distant. He would nestle to his side and look up into his face and chatter

to him of all the doings of the day and 'Bapu' (as the children called Mr. Gandhi) would listen to him as if the whole world depended on what he was trying, in his childish way, to relate.

I am afraid I have made a poor, feeble picture of Phoenix after all. Somehow its inner beauty escapes definition. Perhaps the scene with which I can best close, as it represents the very soul of the *ashram*, is that which I saw every evening before we retired to rest. Mr. Gandhi then gathered all his children, young and old alike around him, as head of the family, and read to them sacred texts—the well-loved Gita, the Gujarati religious poets, the New Testament. Sanskrit mantras, known by all, were recited. Poems and hymns, both in Gujarati and in English,

were sung. Then silence followed and a few words were spoken in keeping with the peace and love which flowed from heart to heart. After all was over each went his way to rest under the silently speaking stars. Then it was, at such times as these, that I knew how the Mother watches over her children, however distant may be, and that the love for the Mother is the deepest binding power in Indian making hearts one. 'What is India like said one young Hindu to me with eager eyes as we were separating one night (I had been born in Africa and had never seen Bharat-Mata). "India," I replied "is just like this. We have all of us been in India to-night."

C. F. ANDREWS.

IN FAR OFF FIJI

THE FINGER-NAILS AND TOE-NAILS OF INDIA.

HOW many Indians have heard of Fiji? even amongst our educated men?

And yet it is a fact that the finger-nails and toe-nails of India have reached as far as these happy isles in the Pacific through the machinery of the system of indentured or coolie labour. It must be evident that the defects of that system are nearly the same in all colonies employing such labour and therefore it is hardly necessary for me to add to what others and myself have previously written on the subject. Suffice it to say that a deputation from the Government of India paid a visit to this colony among others and it is hoped that considerable mitigation of the evils and abuses existing on sugar, bananas and copra estates in the treatment of Indian labourers will be the result.

As I have already maintained in previous articles, the system of indentured labour itself is past mending to tell the whole truth, and that in course of time it must receive a decent burial, pending which we may have some consolation in the shape of safeguards against oppression.

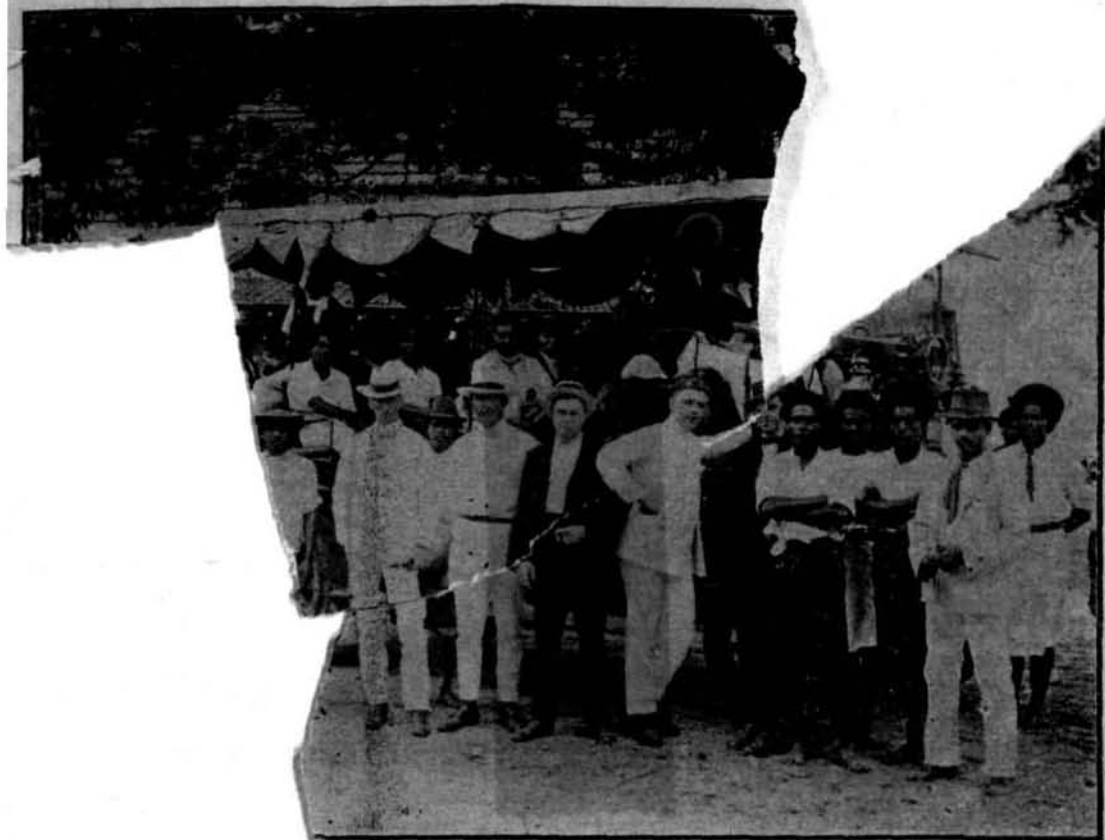
To come to some matters of general interest let me lay down the following as likely to be appreciated:—

1. Fiji is entirely uncontaminated by cholera and plague and there never has been any famine here. We have more or less rain all the year round and it seems we should never starve in this place.

2. The climate is reputed to be the healthiest tropical climate in the world and there are no dangerous animals like the tiger, the lion, the snake, the scorpion and the like to disturb our happiness. There are mosquitoes no doubt but they are not purveyors of malaria and indeed there are flies—in some places too many and too troublesome.

3. The Fijians (natives) themselves mostly live on roots called "Taro" and "Ubi" (in English 'yams') the latter resembling what they call Ratalu in Bombay. The former is substantial item in food and is assimilated even by the local European population, being substituted for bread, which is in fact not so wholesome as "Taro"—Nature's bread. So that

IN FAR OFF FIJI



IN FAR OFF FIJI.

Suva Post Office Place. There are Indians, Chinamen, Fijians and Europeans
s Mr. Manil in the centre intending to ride from Suva to Rewa—a distance
called after the river of that name—is the first populated by Indian settlemen
red by tourists for its picturesque scenery and banana plantations, (as well
ion of Fiji as an earthly paradise.

place for people
ts.

it hard to make
after learning
t, Fiji can offer
ksmith can earn
hoeing a horse
es New Zealand
ies, which are
is 5 to 10 shil-
py building car-
are made of
to wooden
wages
ines,

qualifications as surveyors of land and
these gentlemen will certainly have a
lucrative practice: we also need doctor
(those qualified in Great Britain will f
no difficulty in admission to prac
and even lady doctors, who would be
themselves and their community by
practice of their professions in this Colo
Though there may be initial difficultie
believe that a few wealthy (must be ed
ted) men can do very well in export and
port business if they can establish reli
agencies in Australia and New Zealand

6. The present Governor Sir
ham Sweet Escott is a very liberal
fair-minded man. One who reads the
ales for the admission of legal
ners to the court of the Judicial C
for the W

ti
sider
Pacific
by the C

7. It will surely raise the Indian population to share in the government of this Colony, as is the sincere desire of the present Governor, the future of this Colony depends almost wholly upon its peaceful and law-abiding Indian settlers, who are numerically half of the Fijian (now dwindling) population and twelve times the European population.

from the rules
years ago) India
list of countries,
courts are con-
the Western
administered

ood that the
ors, survey-
ectable men
f the Indian
ime help the
a legitimate
administra-

sincere desire
more so as the
future of this Colony depends almost
wholly upon its peaceful and law-abiding
Indian settlers, who are numerically half
of the Fijian (now dwindling) population
and twelve times the European population.

As regards means of passage and communication the most convenient way is to book at any of the Indian ports for either New Zealand or Australia and thence for Fiji. Australia may require previous application and consequent permission to land en route for Fiji or security to the amount of £100. New Zealand will offer no objections. The cheapest way however is to obtain passage on one of the so-called coolie ships, belonging to the India Steam Navigation Company. The departures of these ships are neither sufficiently fixed nor frequent.

If this article serves any of the
desirable persons to
consider myself amply
repaid for
it.

COUNT TOLSTOI AND PATRIOTISM.

MR. Felix Newton, a born Russian, formerly a professor in Germany and a great student of languages, was a citizen of the United States of America, has translated many of Tolstoi's writings into English. He has just finished his translation of one of the Count's latest essays, one on "Patriotism and Government." With his permission I shall quote from his manuscripts, which he has been so kind as to lend me, the Count's thoughts on "Patriotism."

"I have been led," says Tolstoi, "several times before to express the thought that patriotism in our times is an unnatural sentiment, unreasonable, dangerous, causing a great part of those misfortunes from which humanity is suffering and that therefore this sentiment ought not to be instilled in education as is now done; but on the other hand it ought to be crushed and destroyed in all the means under the control of sensible people."

Every nationalist Indian reader will in all good conscience close the review at this juncture.

It is not to send it to

the patriot

Count has to say, an Englishman about that the actual cause of the object of profane as is observed in the entire English society does not agree with it. True it would be true if patriotism now is a foolish patriotism such as consists in this his fellow-countrymen's bad actions."

"Do you desire that I should do no work?"

"I desire that you should reply clearly to the nature of real patriotism, which is intellectual, and its very essence is to be and, to be"

of patriotism, struggling to these peculiarities, is a good one. But is it not evident that even these peculiarities of each nation,—its customs, beliefs, language constituted an indispensable condition of human life, yet these same peculiarities serve in our time as the main obstacle to the establishment among the nations of the already recognized ideal brotherhood of humanity?"

The present-day patriotism in the West was to Tolstói anything but a desire to promote the spiritual welfare of a country. "Spiritual welfare," says he, "is impossible for one nation alone, nor the promoting of the peculiarity of the national individuality." Then again, "patriotism and its result, war, gives a great income to the newspapers and a benefit to the majority of merchants. Every writer, teacher and professor, the more desirous he is to make sure of his position, the more he will preach patriotism..... The inflaming of that terrible sentiment of patriotism has meantime gone on in the European nations, till it has reached its highest pitch so that it can go no further."

"All nations," continues the Count, "of the so-called Christian world are led by patriotism to such bestiality, that not only do these peoples which are unavoidably in a position to kill or be killed, desire and enjoy slaughter, but also people, living at peace in their own homes in Europe, unthreatened by any one, all the people of Europe and America at every war, thanks to quick and easy communication by the press, take the position of the spectators at the Roman circus and, as there, take pleasure in slaughter, and the bloodthirsty cry, "Finish him," "Pollice verso"..... "Not only adults, but clean, bright children, according to their nationality, take pleasure in learning that there have been killed and torn with leaden bullets not 700 but a thousand English or Boers, and parents, I know such, encourage their children in such ferocity."

"But this is little. All increases, in government armies,—and all governments, finding themselves in danger, for the sake of patriotism try to increase them, compel the neighbours from patriotism to increase theirs also, which calls out a new increase of the first one. The same thing results in the army and navies. One government

building ten armor-clad ships, its sister builds eleven; then the first makes twelve and so on it progresses without end."

"It is a dangerous sentiment, because it destroys the useful and delightfully peaceful relations of one nation to another and it specially brings about the military organization of government, by means of which authority can and does always accomplish its worst. It is a shameful sentiment because it turns the man not simply into a slave but into a fighting cock, a bull, a gladiator, who sacrifices his power and life not for his own aims but for those of his own government. It is an immoral sentiment because instead of recognizing himself as a child of God as our Christianity teaches, or at least being a free man led by his own reason, every one under the influence of patriotism, recognizes himself as the child of his government and perpetrates crimes against his own reason and his own conscience."

After exposing the errors and excesses in the theory and practice of patriotism, Tolstói suggests that governments are at the root of all evil and urges nations to pull down that hoary-headed institution. How far that is a true remedy,—if a remedy it be at all,—is beyond our comprehension. But that the Count is very just in tracing out the evils of the so-called Western patriotism none will gainsay who has followed the chain of his arguments in the above extracts. To many readers in India he may seem to be a bit too eccentric at the first reading, but if they dive deeper they will find in that great man the true Hindu spirit of peace and amity. For India has in recent years known what unrest is, and what false notions of patriotism can bring about. Unlike most European countries or America, India has yet to grow by protection and partial isolation, to bring about a solidarity in the character of the nation as a whole, and a *healthy patriotism* is really needed there for his achievement; and when that is accomplished, which we hope to see in the near future, there will be 'neither East nor West' and what applies to any of the western countries to-day in regard to patriotism, will also apply to India.

Organized manslaughter was never a cult in Aryan India. The *suttee* rite and consecration of infants were only temporary customs which had their origin

wrongly conceived notions of a higher spiritual existence and of pleasing God by such sacrifices, and thank God they are things of the murky past. Infanticide on the other hand is a growing crime in the West, as the law-court judgments published in thousands of newspapers clearly indicate, in this the second decade of the twentieth century.

It cannot be argued, however, that India was a stranger to that sentiment of patriotism, but it had a sublimeness such

as can hardly be met with in of other nations. Patriotism never made a Hindu base in the e, and man, and in his own estimation, would it not be a great pity if he should forget the noble traditions of his own country and plunge headlong into sin in the realization of his wrongly conceived ideas and ideals of patriotism?

INDU PRAKAS BANDYOPADHYAY, B.A.,
Lecturer, State University, Nebraska,
U. S. A.

CORRESPONDENCE

The Adult School Movement.

FELLOW COUNTRYMEN,

During my stay in England I have come in contact with what is perhaps the most significant of modern movements, a movement unheralded by Royal proclamation, without salutation of cannon or applause of the popular Press, a movement as yet in its infancy, but which will go far to uplift, to educate and to unify into one Brotherhood of mutual service, the disunited masses of the humbler of England's peoples, and which seems destined to reach out beyond these shores to link up into one international fraternity the toilers of neighbouring lands. I refer to the establishment, or rather the spontaneous springing up in nearly every town, of what is known as an Adult School. To give an idea of what an Adult School is I may say that it really is a mutual improvement society which meets every Sunday (the worker's free day) for about two hours in some room set apart for the purpose. The cost of hire is defrayed by voluntary subscriptions. This is merely nominal in most cases, for a room attached to some religious building is readily placed at the disposal of students.

The aim of these "Schools" is the advancement of education in all its forms amongst the working and artizan classes, the inculcation of moral and religious truths, the teaching of political principles and the spread of the spirit of solidarity.

The key-notes of the Adult School are Education, Fellowship, Service. It is a movement which knows no creed, party, sect or class— I am welcome and all are invited to bring their contributions to the common store of knowledge and loftiest ideals of the human race. The great religions of the world, Hinduism, Islam, Buddhism, Christianity are presented by those qualified to expound their teachings. The Prophet, Saint and Reformer of whatever race or time are the subjects of reverent study and discussion. The world's best books are opened to the students, and their teachings expounded by those who have the ability; and we let me make it clear that these Adult Schools are saved, without monetary reward, by thoughtful

and educated men who come to the Schools and gladly share with their fellows the wisdom which they feel to be a common heritage.

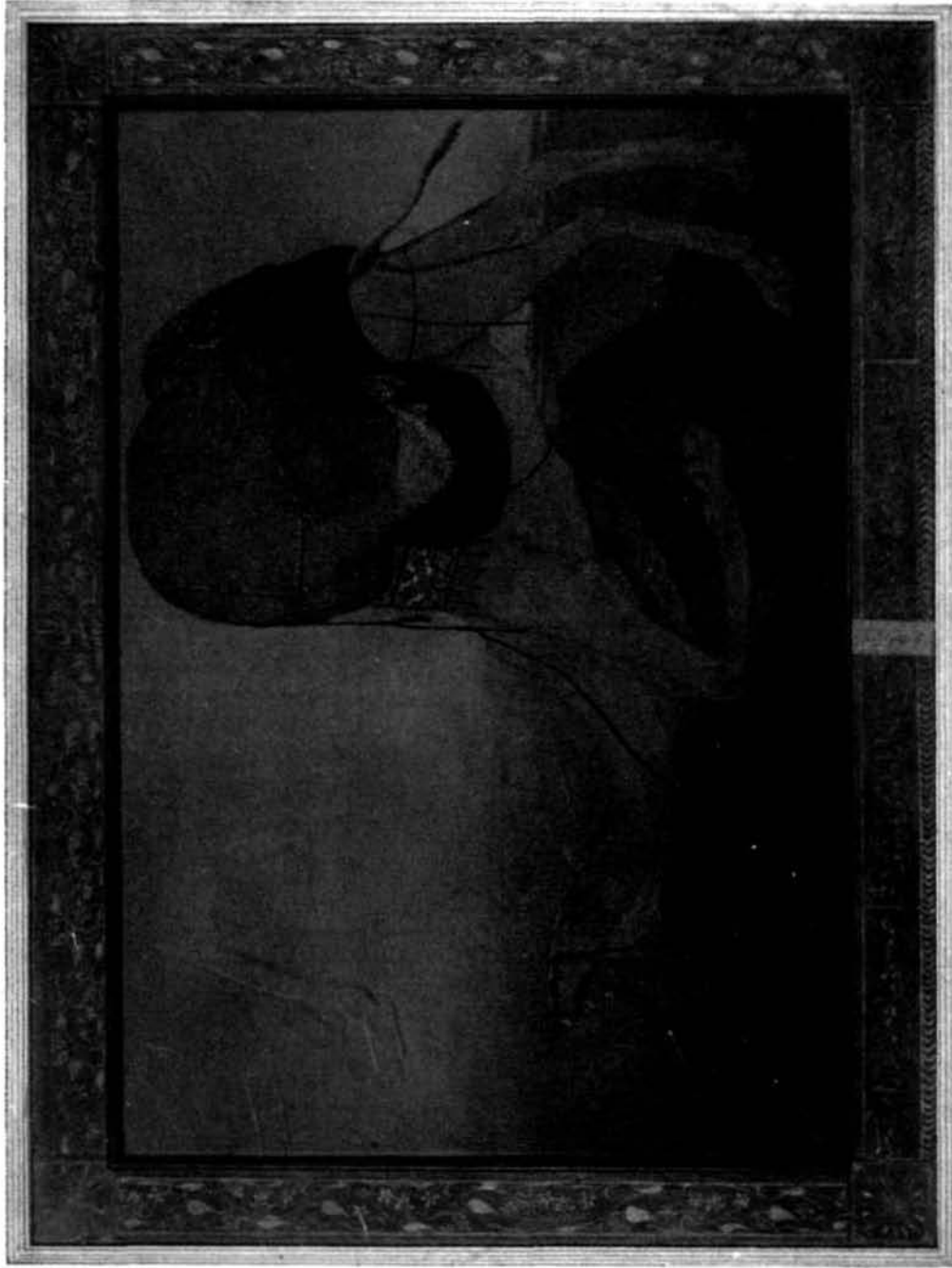
The application of enlightened principles to the present-day social and international questions are discussed. So, too, are such subjects as Art, the Sciences, Natural History, Medicine, Prison Discipline, Reformation of Criminals, Origin of Languages; in brief, whatsoever affects the lives of men, and especially that which makes for peace and good-will amongst men—is particularly emphasised.

And now, turning to my own country, I look in vain for any great National Movement which shall be greater than all racial differences and religious dissensions; strong to break down caste and overturn outworn custom; strong to dispel all that makes for disunion in our National life, and, stupendous though the conception may be, to weld all jarring interests into one harmonious whole. A movement which, dispersing the darkness of ignorance from the lowliest of our country's sons, will shame weakness, banish depression, disperse apathy and give the unconquerable determination to bring to fruition the unsurpassable ideals of our Aryan race.

To men of noble mind and generous soul who have at heart the welfare of our country, I appeal. Are there not such in every town and village of our land, those who will draw together say, a men's class for an hour or two during the week, or daily, and a youth's class also upon the lines I have so briefly sketched. Let the outcast be made a Brahmin and the Brahmin a better Brahmin. Shall it be said of us that the low caste man is left to the philanthropy of strangers?

Those who know English and are endowed with the facility of writing in a good style, I urge to seriously consider the task of rendering into their vernaculars the masterpieces of Western thought.

Is it conceivable that there should be found one who would rather devote his leisure to playing cards, or talking nonsense, than spend an hour or two a day to this invaluable service? One page translated per day will amount to 365 in one year, —an incalculable gain.



THE END OF THE JOURNEY.

From the Water-colour by Babu Abanindranath Tagore.

By the Courtesy of the Artist.

Colour-blocks and Printing by
U. RAY & SONS.

ature of our land. The following are

son,	"Origin of Species" and
ard Carpenter,	"Descent of Man".
n,	"Essays".
nce Kropotkin,	Complete Works.
orley,	Plays.
Lecky,	Selections.
Frederick Harrison,	"Dutch Republic."
Mazzini,	Complete Works.
Tolstoi,	Complete Works.
Hugo,	Tales and Essays.
J. S. Mill,	"Les Miserables".
Booker T. Washington,	Subjection of women.
J. Prelooker,	Up from Slavery.
	"Heroes and Heroines of
	Russia".

And to you Reverend Sirs, who sit in meditation upon the banks of Gunga, to you I appeal. Can you draw down the blessings of Heaven upon such a movement? Can you not spare an hour or two a week to give to those who may meet together as seekers of the light, some pearls of Holy Wisdom, some flowers of Celestial beauty, some Divine elixir of fainting souls? Know you that the Poet puts into the mouth of the lord Buddha,

"Twere all as good to ease one beast of grief
As sit and watch the sorrows of the world
In yonder caverns with the priests who pray."

Your fellow-countryman,
Sagar Chand.

The Asiatic Exclusion Bill in U. S. A.

TO THE EDITOR :

The Asiatic Exclusion Bill is pending before the U.S. Congress at the present time. It aims at the permanent exclusion of all Asiatic laborers from the United States. As soon as our countrymen were apprised of the imminent danger, the California Chapter of the Hindusthan Association of America appointed a Committee to agitate the question. On Feb. 1st, the Committee convened a meeting of the Hindus resident in and near San Francisco, at which it was decided that a delegation should proceed to Washington to make representations to the U. S. Government and legislature. Saint Tara Singh, Honorable Secretary of the Pacific Coast Khalsa Diwan Society, Stockton (California), intimated that the Khalsa Diwan Society would be willing to defray the expenses. The Khalsa Diwan Society at a meeting held on Feb. 3d, appointed the following gentlemen as its delegates with full powers to act in the best interests of the country: Prof. Sudhindra Bose, A. M., Ph.D., Lecturer on Political Science in the State University of Iowa, Dr. Bishen Singh, Mr. Har Dayal.

The delegates arrived at Washington on Monday Feb. 9th. In the meantime, the passing of the Asiatic Exclusion Bill had been delayed chiefly on account of diplomatic negotiations with the Government of Japan.

The delegates were favorably received by the Press representatives of Washington. The leading morning and evening papers, the Post, the Herald, the Star, and the Times, published adequate and appreciative notices of the delegation and its mission. Prof. Bose and Dr. Bishen Singh interviewed Hon. W. J. Bryan, Secretary of State, and Hon. W. B.

British Ambassador, Sir Arthur Cecil Spring-Rice, and asked him if he had taken any action with regard to this question, which affected the welfare of a large number of British subjects. Sir Arthur Cecil Spring-Rice replied that he had not done anything, as he had no instructions from the British Government. The delegates asked him to present their case to the U. S. Government. He promised to communicate with the authorities in London, but declared himself unable to enter into further discussion of the matter with the delegates. Next morning his public reply to the delegation appeared in the Washington Post to the effect that the issues involved in the emigration of Hindus to other countries were too grave to admit of an attempt being made to settle them through the British Embassy in Washington. This evasive answer defined the attitude of the British Embassy at the outset. Through the courtesy of Representative Townner of Iowa, the delegates were introduced to Hon. J. L. Burnett, Chairman of the House Committee on Immigration and Naturalization, who allowed them a hearing before the Committee at its open meeting on Friday, February 13th. Prof. Bose and Dr. Bishen Singh appeared before the Committee and formally presented a Memorial on behalf of the Hindus resident in the United States. The sitting was opened by Prof. Bose with an address, which lasted for one hour. He was submitted to a heavy fire of questions and objections, chiefly by the Congressman hailing from California, but he answered them all with persuasive skill and well informed judgment, as he had mastered the facts and figures relative to the problem with much care and assiduity. An American lady also appeared before the Committee to testify in favour of the Hindus. The hearing was continued for nearly four hours, on account of the numerous questions asked and answered. Such a unusually long session indicated the importance the public opinion attached to the mission of the delegation, as even important bodies seldom get a hearing of more than one hour. The proceedings of the Committee will be published in the Congressional Record and thus made accessible to all the publicists and legislature of the United States. Even our opponents expressed their admiration for the skill with which the delegates presented and defended argument against the alert critics and experts who support the Exclusion Bill. The "Evening Star" published the following summary of the proceedings:

Arguments against immigration legislation exclude Hindus from the United States were made before the House immigration committee to-day 1 Dr. Sudhindra Bose, a Hindu professor in the State University of Iowa. Dr. Bose urged that if the Hindu was to be excluded, a "gentlemen's agreement" be entered into between the United States and the British Indian government to restrict the immigration. "There is no special legislation against Japanese immigration," said Dr. Bose. "Follow the Chinese exclusion law, the Japanese Government was allowed to save its face by making a gentlemen's agreement to restrict immigration. A special excluding Hindus would humiliate us in the eyes of the world. It is not necessary." Questions by members of the committee, Dr. Bose, said several British colonies were making effort to exclude the Hindu and declared that this question was one of the most important confronting the British government. He said that Canada, Australia, New Zealand and other colonies were endeavoring to exclude Hindus. "We are a great class of British subjects," said Dr. Bose, "and are entitled to be treated as such."

such a class. International complications may follow an attempt to exclude us."

"But the other colonies of Great Britain are already excluding the Hindus," said Chairman Burnett. "Yes, they are trying to," said Dr. Bose, "but the central government in England has not indorsed such action. If it does, it will precipitate the fiercest revolution the world has ever known. The people of India are awakening, and if they are to remain a part of the British empire something must be done, some solution of this problem arrived at which is more reasonable than any yet suggested." Dr. Bose contended that the Hindus are an Aryan people, entitled to naturalization in this country. In an interview with Hon. A. Caminetti, Commissioner General of Immigration, it was represented that the wording of the bill should at least be altered in order to avoid the juxta-position of the "Hindu laborers" with "idiots, imbeciles," etc. As it stands, the bill enumerates the classes of excluded persons in this fashion: "All Hindu laborers, idiots, imbeciles, paupers, etc."

The delegates, Prof. Bose and Mr. Bishen Singh, had the honor of an appointment for an interview with President Woodrow Wilson at 10:35 on Monday Feb. 16th, but the President's illness prevented him from receiving any visitors that morn-

ing. This unforeseen circumstance caused appointment to the delegates. The appointment a honor for the entire Hindu nation.

The champions of Hindu exclusion point policy of British colonies as an unanswerable argument in their favor. On account of negotiation the Japanese Government, the general Asiatic Exclusion Bill probably will not be brought in again at session of Congress. But some representatives from the Pacific Coast are so impatient that it is proposed to pass a Hindu Exclusion Bill without delay, while the question of Asiatic immigration in general is being discussed with the government of Japan. The delegates are fully conscious of their helplessness under the circumstances, as they cannot rely on the support of a powerful government. Whatever the issue may be, the delegates have done their duty in making a formal and public protest against the Exclusion Bill on behalf of India even without the co-operation of the British Embassy and directly approaching the Government and Legislature of the United States as representatives of the Indian nation.

This brief report is issued for publication in the Home press.

SUDHINDRA BOSE,
BISHEN SINGH.

THE FORT OF CHUNAR

A MONUMENT OF ANCIENT HINDU GREATNESS.

A RAILWAY passenger travelling up by the E. I. R. has his eyes suddenly arrested by a stupendous pile of massive structures on the top of a hill to his right about midway between Mogulera and Mirzapore and looking through the windows of his carriage for miles and miles as the train speeds away he contemplates the weird vision retreating as swiftly and as steadily as it rose to his view in the midst of an almost dead level plain broken only by a few small detached hillocks, until it completely vanishes in the stark void. It is the old historic, or prehistoric, fort of Chunar. The fort is situated two miles from the railway station at which it is approached by a decent metalled road about 16 ft. broad and levelled in its ups and downs for a country, which running up to the northern base of the fort bifurcates, one branch leading to the so called town to the east, while the other branch off one north slopes down by the

eastern base or front gate of the fortress and joins with a fairly well-maintained strand road which at one time lay along the bank of the Ganges, but is now separated from it by a narrow strip of land evidently thrown up by the recession of the river towards the west. Chunar would be about two miles in length from east to west along the curved bank of the river and almost half as much in breadth from north to south. It has a population of nearly 10,000 souls, mostly Hindu, composed of Brahmins, Banias, Ahirs, Dhobies and Chamars. The Mahomedans rank next to the Hindus in point of number. There is a small colony of Christians and there are a few Jains also. Next to a domiciled Mahratta Brahmin, who is locally called *Maharajah*, the Banyas are the most substantial and influential men of the place generally dealing in stones, the quarries of which are worked by the Bengal Stone Company of which the entered Bengalee Abinash

George Henderson of Calcutta are probably the principal partners. Chunar is a Government *Teshil*, or *Khas mehal* as it would be called in Bengal, included in the Mirzapore District. It is situated on the left bank of the Ganges, being 16 miles south of Benares and 20 miles east of Mirzapore.

Beyond the fort and along the strand, fringed with a splendid avenue of tall *neem*, *sirish* and *sisoo* trees, there are eight nice bungalows with spacious open compounds all facing the Ganges, though now at some distance from it owing to the recession of the river. The style and arrangement show that they were mostly built by Europeans; but having latterly passed into the hands of country money-lenders and in absence of their legitimate use for long years appear to have been gradually suffered to run into decay. As the place has recently come to be known as a health-resort owing to its salubrious climate some of these bungalows are now occasionally rented by health-seekers mostly hailing from Bengal during the long vacation. In September 1912 the No. 1 bungalow was completely renovated by the Maharajah of Cossimbazar practically at his own expense. Further to the north-east of the last of these bungalows is the *Teshil kutchery* of Government with a fairly decent hospital attached to it, and beyond this is a small colony of retired Anglo-Indian officers with a couple of fine playgrounds near to it. This portion of Chunar, which is called the Lower Lines, is evidently quite modern and has the pretty appearance of a quiet little civil station. But the town proper to the east and south of the fort is a cluster of low-built tiled huts interspersed with ruins, neglected temples and a few small stone-built buildings provided generally with a few small doors and much smaller windows. There are however three commodious houses at Tik-kaur just outside the municipality and directly on the bank of the Ganges, one of which, called the Rani's Bungalow, having been built by the dowager Maharanee of Nepal for her residence, is generally available for hire. In the "Chowk" most of the houses are built of rough stone blocks, while the principal shops have handsome stone-built fronts. The few substantial local magnates have also their houses built of stone with some pretension to an imposing front though the internal arrangements are

generally of a primitive character. The house of Hanuman Prosad Pandey, whose name is so familiar in legal circles for his well-known Privy Council case, is in this town and Hanuman Prosad's name is still cherished by all classes of the people as the most generous and public-spirited man born at Chunar. There is a small daily *bazar* in the *chowk* which is the mainstay of the people. Of narrow alleys and dirty lanes there are many, but of properly constructed roads there are only two as described above. The place abounds in old temples and strange idols each with a fabulous story of its own. Towards the south of the town there are some small detached hills commanding a most delightful view of the town, the fort and the river as well as of the entire environments on both sides of the Ganges. One of these hills, the *Gudda Pahar*, which is situated at a short distance from the fort towards the south is the eminence which is said to have furnished a vantage ground for the planting of batteries whenever the fortress had to be bombarded by a besieging army. On the whole the place has the ghostly appearance of a ruined city which has through its repeated changes and vicissitudes vigorously struggled—for centuries to withstand the ravages of time and whom nature more than art has handed down to posterity as a valuable relic of the past.

The name *Chunar* is somewhat obscure in its origin. A European gentleman signing himself as "A. B." who published "a short guide to Chunar and its neighbourhoods" in 1904 would seem to derive it from "charanadri" or footstep hill and has the following queer legend for this fanciful origin. "A certain Drapara Yuga," says the writer, "in stepping from the Himalayas to Cape Comorin is said to have alighted on a hill of this place and left his footprint (charan) imbedded in the rock" and hence the name. The writer evidently refers to a mutilated legend about the advent of the *Dwapara* or the third Yuga of the Hindu chronology which according to the *Puranas* ended with the great war of the Mahabharat giving place to the fourth or the *Kali Yuga*. But neither the *Puranas* nor the *Mahabharat* have the faintest allusion to "a certain Drapara Yuga" descending on any offshoot of the Vindhya Hills on his imaginary way to Cape Comorin, and any attempt to connect

the name of the place with the advent of *Dwapara Yuga* even in legendary lore must be discarded as a recent invention of the local people. According to another story the name is derived from "Charanadri" from a resemblance of the top surface of the hill on which the fort stands to the sole of a foot broad at its toes and narrow and rounded off at its heel. The resemblance may be somewhat striking; but the name appears to be equally fanciful. Chunar is also called *Chandal Garh* and a local tradition would feign connect it with *Guhak*, the celebrated chief of the Chandals, who is said to have contracted friendship with Ramchandra on his way to banishment. But the topography of the ancients and the generally accepted site of the hermitage of Bharwadwaj would seem to indicate that Ramchandra crossed the Ganges at a place much nearer to Allahabad than to Benares. The *Ramlila* on the Dusserah day with *Bharat-milan* on the following day is no doubt the greatest, if not the only, festival which stirs up the highest enthusiasm of the quiet poor people of Chunar who boldly affirm, as they firmly believe, that it was here that Ram returning from his exile at the head of a victorious army was received by his brother Bharat on his advance towards Ajodhya. But this festival is held all over the N. W. P with almost equal enthusiasm and with similar ceremonies and as such the festival by itself can furnish no reliable basis for such a theory.

Whatever the origin of the name may be the fort is undoubtedly very old and perhaps the oldest citadel extant in India as it is the most attractive feature of the place both from engineering as well as historical point of view. It is built upon the crest of a solid rock at one end of the Vindhya range, which is about 200ft. high sharply rising from the bed of the Ganges which perpetually washes its base both on the north and the west. Its position at one time was of considerable strategical importance, and though it might not be regarded as impregnable as the fortress of Gwalior, it successfully withstood more than a dozen sieges during the Mahomedan period and three vigorous assaults of the British artillery. It commands a most impressive sight from the river as well as the opposite shore. The writer of the guide says that Prince Waldemar of Prussia when visiting the fort observed its striking resemblance in appearance

to some old feudal castles on the Rhine. The fort is almost an oblong in shape being about half a mile in length and 250 yds. in breadth. The circuit round the ramparts would be more than a mile. Its huge ramparts surmounted with massive parapets varying from 20 to 30 ft. in height, its watch-towers and battlements rising one above another in successive planes of elevation, its grim portals and its marching, meandering flights of steps boldly rising from the outer bulworks to the inner fortifications—hoary with age and sombre in their solitary grandeur—all strike the imagination of the traveller with awe, wonder and admiration. The fort has two gates, one of which that towards the river on the west and called the *Khirki* or the Water Gate was built by Akbar in 1586. But its main entrance with its massive portals and ponderous folding doors bearing testimony to its enormous strength even at this old age opens towards the north-east and is reached by three approaches gently rising, one from the strand, another from the station road above described and the third in the centre which probably at one time connected it with a sentry post at the foot of the hill. Passing this sombre gate-way the visitor is introduced to the first flight of steps to the left leading up to a height of about 30ft. over an inclined plane of hard slabs of ridged or notched stones which have well stood the test of ages. On the top of this ascent is shewn a slab of stone resembling a washerman's board with a footprint engraved on it. It is said to be the impress of the foot of Krishna taken to commemorate his victorious entry into the fort in company with Bheem and Arjoon after the fall of Jarasandha for the liberation of his royal prisoners. It is called the *Charak-sadka*. Passing through another portal on the right and rising a little higher the visitor sees the *Bawan Khamba*, or the hall supported by 52 pillars with a raised dais and a lattice screen over the northern end of it, which was probably at one time used as an audience hall and not many years ago as a guard room. Near the *Bawan Khamba* is a mammoth well 90ft. in circumference and 132ft. in depth excavated, by engineering skill of no mean order, from the rock and down into the river. From the *Bawan Khamba* there are two flights of steps of the same description one leading up north

and the other south. Ascending by the northern flight and passing under another massive arch the visitor finds himself suddenly placed in the midst of a glorious scene. In front and below him is the rolling Ganges decked with square-sailed junks laden with Chunar stones destined for Benares or Calcutta, while to his right and a little higher up stands the palace of Indramund, the last Hindu Sovereign who is said to have held the fort and from whose hand it was wrested away by Kutubuddin in 1206 A.D. It is now used as the residence of the superintendent of the fort. It has a pretty small garden in front and a sign-board on one side bearing the inscription "Battery No. 8". What a delightful spot with the most delicious breeze soothing the weary traveller and rewarding all his uphill labours and his pains! Descending again by the same way to the level of the *Bawan Khamba* and ascending through the other flight of steps towards the south the main body of the fort is seen at a glance gently rising higher and higher through well-laid gardens of oranges and vegetables until the visitor comes to the reformatory barracks and worksheds where juvenile offenders are seen working on either Serampore or Ludhiana handlooms, or on fly-shuttles, or on Chunar stones, for there is no longer any garrison in this fort and since 1902 it has been most judiciously used as a reformatory for juvenile offenders of the province. The boys besides being trained in useful crafts are given a little primary education and freely exercised in all sorts of out-door sports. Among the remnants of the past in this part of the citadel the visitor views with unabated admiration the *Topekhana*, renovated probably under Lord Curzon's regime, with its ramparts shewing the empty positions for guns upon an elevation overlooking the town on the south, and a huge powder magazine behind it with its massive walls about 6ft. in thickness and a semi-circular arched dome of no ordinary strength, but now shorn of its thick copper plates and other accessories provided for its security and its strength. It was in this *Topekhana* that Warren Hastings took refuge in his flight from Cheyt Singh in 1781, and a marble tablet with an inscription marks the room occupied by him. A little to the north-east of the *Topekhana* is the State Prison with its high walls of solid stone in which

Trimbukji Daingha of the Maharatta Confederacy was confined in 1817. The present Hospital, which looks like a fortified palace, bears the following inscription:—

"This compound with the inner buildings was built during the reign of Nawab Itmad-ud-Daula under the supervision of Colonel Saladat Jung and Superintendent Baharam Jung Bahadur in the year 1197 Hejira."

Mounting the ramparts of the fort for which there are excellent stone-built steps at different points, the traveller has a magnificent view of the Ganges in its majestic sweep as well as of the entire neighbourhood on both sides of the river. Turning from these barren, naked pictures of a dead past the visitor wanders through mazes of fortifications until another elevation towards the north-west of the citadel brings him to the massive portals of the celebrated and mystic shrine of Bhartrihari Nath. Ascending through a flight of steps of the same description as at the entrance gate of the fort there is a quadrangle called Bhartrihari's *Chabutra* flanked on the west by a line of stone-houses rivetted as it were to the walls of the fort immediately overlooking the river and by a similar pile on the east. The tomb of Bhartrihari is situated in the centre of the corridor of the main building on the north and is enclosed by a set of iron railings on the east and an iron door on the west. A sign-board at the entrance forbidding Christian and Moslem visitor from entering the sanctuary bears testimony to the honest scruples of British toleration in matters religious. There beneath a slab of black marble measuring the full length of a man, projecting a few inches above the floor and surmounted with an ellipse of the shape of *Banalingam* under a red canopy above supported by four stone pillars at the four corners and surrounded by the effigies of some Hindu gods and goddesses, sleeps the immortal saint of Oojein. The people say that he was buried alive under his own directions and firmly believe that he is not dead, but is still there absorbed in his *dhyān* or meditation in the subterranean vault. The canonization of Bhartrihari seems to be unquestioned and he is universally regarded here as the patron saint of the fortress, which was taken by an invading army only when he was absent on his visit to the God of gods Bisweswar at Benares. East of

Bhartrihari's *Chabutra* is the old armoury or Magazine and beyond it is the prison house still extant with separate portals and entrance door where Jarasandha is said to have confined his royal prisoners. In front of Bhartrihari's shrine there is a fine building like a mausoleum built on arches and colonades whose artistic tassels and fringes all wrought on stones would furnish a profitable study to archaeologists and antiquarians. It is called the *Sunnia Burj* or the dome of Sona the daughter of a Hindu king named Sahadeo for whose marriage the edifice is said to have been constructed.

However obscure the name of the place may be, the age of the fort may not be altogether fabulous. According to local tradition, in which however all the inhabitants, both Hindus and Mussulmans, agree, the Fort was originally built by Jarasandha, the powerful king of Magadh, who named it as Rajagriha and repaired by Vikramaditya the renowned king of Oojein. Whatever value we may or may not be disposed to attach to legends and curious stories, there can be little doubt that well sustained traditions divested of absurd similes and metaphors have everywhere been accepted as the basis of ancient history. There are two data in the present case which go fairly to establish the approximate age of the fort. It may not be a matter of serious controversy that a considerable portion of the present United Provinces was included in the kingdom of Magadh, the modern Behar, in its palmy days. Jarasandha, the most powerful king of Magadh, died shortly before the great war according to the Mahabharat, while according to the majority of modern antiquarians Vikramaditya the great king of Oojein flourished about 55 B.C. According to a long established tradition, not altogether unsupported by some old writings in Sanskrit, Bhartrihari, the lawful sovereign of Malwa, was the elder step-brother of Vikramaditya, who having got disgusted with the faithlessness of his queen renounced the throne and roamed about the country as a Sanyasi or a saint. The story of Bhartrihari's renunciation of the world is thus described. He was a learned as well as a pious and popular prince. One day a Sanyasi presented him with a strange fruit which was said to possess the peculiar virtue of prolonging youth and increasing the duration of life. The prince who was

devotedly fond of his wife gave it to her to eat. A few days after a public woman approached the prince with a fruit saying that it possessed the wonderful property of perpetuating youth and staying the decay of old age and adding that as he was a pious prince on whose life depended the welfare of his numerous subjects the fruit should be eaten by him and not by a fallen creature like herself. Bhartrihari at once recognized the fruit as the one which he had received from the Sanyasi and given to his queen. On enquiry it was found that the woman had received it from the Kotwal, or the chief of the royal guards, and that he in his turn had received it from the queen. Having thus discovered the faithlessness of his wife and the treachery of his guard, the prince one night sallied out of the palace uttering the following pathetic words never to return to it for the enjoyment of its worldly pleasures :—

यां चित्तंयामि सततं नयि सा विरक्ता
सा चानामिच्छति जन्मं स जन्तोऽन्यरक्तः ।
असत् कृतोऽपि च तु यति काचिदन्या
विक्रंतां च तं च सदनं च इमां च मां च ॥

Vikramaditya thereupon assumed the throne, but before formally accepting it he is said to have come to Chunar in quest of his brother upon information received from another Sanyasi named Gorakhnath. Here the two brothers met; but as Bhartrihari would on no account return to Oojein, Vikramaditya had to return to his capital after building a residence for his brother within the fort where he had already settled himself. He also named the place as Bhartri Nagari, a name which the town still retains in a faint local tradition. As all this, supported by the tomb itself, indicates, the kingly saint Bhartrihari must have ultimately settled himself at Chunar on the banks of the sacred Ganges and not far from the holy city of Benares (and it may be noted here that the place in its sombre solitude and natural beauty no less than in its salubrious climate was eminently suited for devotional contemplation) and selected one corner of the grim fortress overlooking the Ganges as the seat of his pious meditations. Vikramaditya's giving a new name to the place would seem also to indicate that it was in a ruined and deserted condition at the time. Bhartrihari died and was evidently buried in accordance with the rites and customs of

Sanyasis and in all probability under the very seat of his pious practices. He had acquired great renown for his piety and devotion and popular imagination in an age noted for its spiritualistic extravagances naturally invested him with immortality. Vikramaditya might have out of affection as well as gratitude subsequently erected the shrine over the sepulchre doing such repairs to the building as was then found necessary, and this might also have been the origin of the tradition of his repairing the fort. Mr. "A.B." also refers to a tradition which attributes the fort to *Geera Singh* of Magadh-desh who was slain through the machinations of Krishna in connection with the *Rajshuya Yajna* of Yudhisthir. This *Geera Singh* is evidently a misnomer for the local *Jeera Sindh*, an undoubted corruption of *Jarasandha* of the Mahabharat. The story of *Jarasandha* who conquered and confined a hundred princes and was subsequently slain by Bheem in a single combat well known to the student of the Mahabharat. The fort may be broadly divided into two sections. The northern section, including the Bawan Khamba, the mammoth well, the palace of Indramund, the state prison of *Jarasandha*, the armoury, the cemetery of *Bhartrihari* and the *Sunnia Burj*, perhaps belong to the Hindu period, while the southern section, containing the barracks, the *Topekhana*, the powder magazine, the palatial buildings which now form the hospital, is evidently the addition of the Mahomedan period. The *Bowley* or Turkish Bath underneath *Bhartrihari's chabutra* though falling within the northern section appears also to have been the work of the latter period. Evidently the fort was not the work of one generation, or of one period. The different styles of architecture and the different stages of decay in which the different fortifications stand inspite of occasional repairs done to them bear the impress of different ages. The fort is undoubtedly a relic of remote antiquity and is perhaps the oldest of monuments of the Hindu period in existence throughout India. According to Mr. "A.B." tradition ascribes its construction to the year 2000 B.C. But if it was *Jarasandha* who first built it (and there is no other tradition as to its origin) its antiquity must be much less. Discarding the theories of those modern antiquarians who pride themselves upon their discovery that the age of the Mahabharat

preceded the age of the Ramayan, the great war of the Kuru-Pandavas could not have taken place earlier than the tenth or eleventh century before Christ. Now *Jarasandha* died only about fifteen years before this war in which we find his son *Sahadev* taking part. According to this calculation the fort, i.e., the northern portion of it must have been built about 3000 years ago and the shrine of *Bhartrihari*, as well as whatever repairs were done by *Vikramaditya*, can only be 2000 years old.

The modern history of *Chunar* and the important part the fort has played in the history of Modern India are too well known to require any detailed description in this article. The first Mahomedan invasion of the fort of which we have any record was in the reign of Emperor *Kutubuddin* in 1206 A.D. The next name in history is that of *Prithwi Raj* who is said to have held the fort and the neighbouring country until they were taken by *Sabaktagin*. The last Hindu Sovereign who recovered the fort is one *Swami Raja* who placed a Sanskrit inscription over the gateway bearing date corresponding to 1333 A.D. In 1529 the Emperor *Baber* visited the fort, which was garrisoned by his troops. He found the whole place covered with dense jungle and infested by tigers, elephants, rhinoceroses and other wild animals, which killed many of his soldiers, some of whose tombs are still extant in and about the fort. The fort of *Chunar* played no insignificant part in the struggle between *Humayun* and *Sher Shah*, as is well known to the student of history. The Emperor *Akbar* made considerable additions to the fortifications and it was he who built the *Water-Gate* on the west. In 1764 the fort was besieged by a British force under the command of *Major Munro*; but it thrice baffled the British artillery planted upon the *Guddu Pahar* until it was ceded by *Cheynt Singh* to the East India Company in 1772. Since then the fort throughout contained a British garrison till 1902 when owing to the loss of its strategical importance the garrison was removed and the fort converted into a reformatory for juvenile offenders for the United provinces.

Such is the short history of *Chunar* and its fort, partly gleaned from tradition and partly taken from authentic accounts. The fort is undoubtedly a monument of Hindu military genius of remote antiquity and of its ancient civilization. The place

is now known only for its stone quarries and its pottery works and was celebrated not long ago also for its *Chunar Saries*, a sort of calico printing, which was the favourite dress for women of ordinary position in the United Provinces and also in lower Bengal more than half a century ago. Ages have rolled away since the town and the fort came into existence, nations and dynasties have risen and fallen leaving no defined or definable foot-prints on the sands of the rocky soil and the scenes of sanguinary conflicts and carnage which must have at one time or another marked the very stones upon which the vacant traveller now silently treads vainly gazing for a peep into the dim and distant past, have all been effaced like pencil marks upon a slate; but the hoary fortress stands like a solitary landmark in the immensity of a void battling against invisible time.—a vision of the past, a dream of vanished glories.

No description of Chunar can perhaps be complete without at least a passing reference to two other sights in its close neighbourhood. The monastery called *Achhari mandir* built upon a hillock about half a mile to the south-east of Chunar is composed of a large magnificent range of stone buildings with numberless stone figures at the gate as well as all over the compounds some representing certain Hindu gods and some representing saints with closed eyes and folded hands as in devotion. The pillars of the buildings are surmounted with statues of various description. Tradition ascribes the temple to Ballubh Acharya, a name not altogether unfamiliar in Bengal. Its sacred well and tanks are objects of special care and attention although bathing is freely allowed. The other remarkable sight is the Dargah at Tik-kaur, or the tomb of Shah Kasim Sulaimani. It is a huge enclosure surrounded by high massive walls of stone and beautifully laid out with flower gardens and orchards, mosques and water-fountains, rest-houses and benches for students all containing stone carvings of great art and beauty. The Nakkashi Darwaja or the entrance gate is a lofty arch with exquisite works of art profusely laid on the frontis-

piece over it. As Lord Ripon called the Taj at Agra a "dream in marble," so Bishop Heber described this gateway as "more like an embroidery than the work of the chisel." But by far the most attractive feature of the place is the stately mausoleum of Shah Kasim Sulaimani. The pedestal upon which it is built would be about the height of an one-storeyed building and the giddy height of the entire edifice from the base to the top of the dome would be about a 100ft. Its beautiful architecture in the midst of the calm solitude of its compound all paved with stones and the superb lattice work of its compound walls together with the great works and bas reliefs to be seen in every corner of the edifice, at once strike the imagination of the visitor with wonder and admiration. It contains the tomb of Shah Kasim Sulaimani, a Mahomedan saint of great repute born at Peshwar in 1549 and died in the fort of Chunar in 1607 where he had been kept as a prisoner by Emperor Jahangir who had become jealous of his great influence and popularity among Mahomedan community. East of it and within another enclosure of the same description is the mausoleum of his son Mahomed Wasil which is equally high and impressive. The Emperor Shah Jehan is said to have borrowed from this Dargah the design for his Taj Mehal which stands to this day as one of the seven wonders of the world. The resemblance must be at once striking to any one who has seen both the monuments, with this difference that while the one is in marble, the other is in stone. The four minarets at the four corners of the Taj are also absent from the mausoleums at Tik-Kaur. But the designs in the main are practically the same in both cases. Europeans who can not bear the idea of superiority of Indian art and architecture and who have spared no pains to discover the architect of the Taj Mehal either at Rome or at Florence may well travel to Chunar and see for themselves the Dargah of Shah Kasim Sulaimani built no less than fifty years before the Taj, though of course it would be still open to them to maintain that it was a European who also designed the Dargah at Tik-Kaur.

AMBICA CHARAN MAJUMDAR.

THE INFLUENCE OF JOURNALISM IN AMERICA

IT is an unquestionable fact that newspapers exercise an influence in America more far-reaching than in any other country. Nowhere in the world has the press found a larger and more receptive audience than in this country. Here every one reads, even the poorest is rich enough to buy the daily newspapers. Herein lies the great power of the press, its power to suggest to a whole community what it should think and do. Herein lies the great opportunity of any newspaper to become a powerful influence in the body politic for good or for evil. The average American is an inveterate newspaper reader. There are many reasons for this, but the most important one is the high level of education and intelligence among the common people of this country. In Europe as a rule it is the upper and middle classes that read newspapers. There the great masses of the plain people are either too indifferent to read. England is an exception to this rule, for there as in the United States the average English mechanic and laborer subscribes to a newspaper. It is reckoned that in the United States more than 5,000,000,000 copies of newspapers of all kinds are published annually and to-day there are over 25,000 newspapers published in this country. This is more than double the number published in any other country. A glance at these figures readily convinces one of the immense power the press may wield to the detriment or advantage of the nation. This power is enormously increased by the facts that it is the plain people that make up the great mass of the reading public and that it is to this group that the newspapers cater and appeal. For the most part the average man seeks his theology, his politics, his creed in the newspapers. His newspaper is the source of his knowledge and what it publishes he believes as gospel truth. The modern American newspaper is to the average American reader what the Grecian oracle at Delphi was to the ancient Greek.

The newspaper which records every important act and utterance of humanity overshadows every other educational

agency. The lecture room, the pulpit, the public meeting, the pamphlet, the book are relatively unimportant; for whereas these reach but a small minority of the people during intervals, the daily newspaper comes constantly in touch with great masses who read it and depend upon it for their information and recreation. Ready-made opinions appeal to people who have little time and less zeal for discussion. One is told what is going on over the wide world, what men are thinking elsewhere, what is being done in every department of literature and art. When one stops to consider the truth that in America the daily paper is regularly read by millions of readers of average intelligence, the tremendous power of the press is obvious. A few decades ago it was considered a luxury to subscribe to a newspaper. The reading of a newspaper was a privilege given to only a few. But to-day newspapers are read by everybody everywhere. No one is too poor to buy a paper, no one is too ignorant to read. And to-day one gets for a penny a mass of reading matter equal to the contents of a thick book and often produced at an expense a hundredfold greater than that of a book. Newspapers are now for the masses and not for the classes and this fact largely determines the character and policy of the paper. It prints that class of news which caters to the masses, namely that which is sensational and commonplace.

The American newspaper exercises its influence in fourfold ways: (1) Its influence on the reader of average intelligence and education with reference to his habits of thought and the development of his ideas along political, economic and cultural lines, (2) its influence on the ignorant masses, i.e., the class which in Europe does not read at all but which in America has risen above the level of the illiterate, (3) its influence on the young, (4) its influence on the national life.

In considering these above mentioned points, the two-fold influence of the newspaper is to be borne in memory. First, those who read are directly affected not

only by what is printed as in the case of other printed matter, but also by the feeling that the paper which goes regularly to a large list of subscribers is in a sense the voice of these subscribers. That is to say the influence of newspapers depends in part upon the opinion of their readers. Secondly, the skilful editor succeeds admirably in so selecting and altering news that he disguises leadership under the semblance of public opinion. It is this latter phase of newspaper influence which particularly interests us. It is the way a newspaper prints its news and the purpose it has in view which concerns us more than what it prints.

The keenest interest of the average American is centred in government and politics. The influence which newspapers exercise upon political opinion in America can hardly be exaggerated. It may be said that state and even national elections are frequently determined by the attitude of the press toward officeholders and the laws on statute books. Here is a gigantic force in the community capable of moulding public opinion. The press is doing great work in spreading the theories and practices of municipal reform, in promoting the fight for municipal ownership for pure food, for clean streets and all other forms of good municipal house-keeping; it has sometimes led campaigns for the purity of the ballot against the united forces of the 'machine.' It has itself many times initiated the prosecution of bribery, of land steals, insurance fraud and the like. It is the press which has exerted itself in behalf of better poor laws, advocated good tenement laws, child labor laws, and general protection of labor's interests. Both by the wide reach of their appeal and their own generous gifts newspapers have raised money for those whom earthquake, flood or fire have made desolate. They have also started benefits for widows and orphans, sent children of the slums to the country, and given deserving students and teachers coveted trips to Europe. Whether because it adds to their reputation or because they are actuated by less selfish motives, newspapers are often found favouring good legislation and supporting competent men. Again, what is the press's attitude towards economic questions? Most newspapers publish daily accounts of the money and labor markets. Too much stress cannot be laid upon the influ-

ence of the papers on industrial problems; for the citizen's opinion as to whether a strike or boycott is justifiable or not depends largely upon what he reads in the newspapers about the discussion. Besides influencing man's economic opinions, they affect his economic condition by helping to decide strikes, by attacking trusts and by causing fluctuations in the money markets. The ideas of the average man about the purposes and actions of labor unions and employers' associations have scarcely any other base than that which can be got from the papers. Among its various tasks the American newspaper may be said to have set itself the duty of contributing to the culture of its readers. By culture is meant in its broad sense to include all sorts of education and training. Education is a moralizing influence. The salvation and hope of the nation lies in the education of its people. Anything which tends in any way to affect the education of the masses thereby affects the morals of the community. And the American paper is an important factor in the efficient democracy. The modern date American journal aims to be a national storehouse of useful and scientific learning.

The newspaper does enthusiastically in many a campaign for the realization of the best principles of social service and civic decency. It acts as a medium for developing broader notions of international relations. What travel and art has done for the few, the newspapers do for the many. To be interested in politics and the affairs of the world, to follow the intellectual and moral advancement of one's country and of others is to enlarge one's nature, and the newspapers, in so far as they describe faithfully the happenings and the character of the nations of the world, tend to encourage the broader cosmopolitan spirit. He who becomes tolerant and humane in his ideas of older nations becomes more intelligently interested in the welfare of his own people, country and home. In so far as the newspaper tends to focus attention daily on the doings of the whole world, it tends to do away with prejudice and the international and internecine hatreds which are for the most part the result of ignorance and narrowness. It is a great human energy with the power to do away with international conflicts, and while too often it fails to use this power or exercises

it in a contrary direction, yet on the whole by turning a light upon the thrones, the cabinets or parliaments of all nations, it tends by that act to impose moral restraint on rulers and to cultivate in the individual a decent regard for the opinions of all mankind.

In conclusion, I should like to say that the fundamental cause of the nature and influence of the American press is to be found in the nature of the American people. It is the public opinion or the mind of the people that has made the press of this

country, a vigorous, commercial, self-interested and sensational one. American journalism is measurably no worse nor any better than the American people. The newspaper is the mirror of the community. The somewhat dubious influence wielded by the American press seems to be caused by the marked characteristics of the American people. The American is sensational and so is his paper; and the American is democratic and so is his paper.

H. E. PANDIAN.

SADANGA OR THE SIX LIMBS OF INDIAN PAINTING.

Rupabhedá, Pramánáni, Bháva-Lávanya-yojanam,

Sádrisyam, Varnikábhanga, iti Chitram Sadangakam.

Rupabhedá—The knowledge of appearances.

Pramánáni—Correct perception, Measure and Structure.

Bháva—Action of feelings on forms.

Lávanya-yojanam—Infusion of Grace, artistic representation.

Sádrisyam—Similitude.

Varnikábhanga—Artistic manner of using the brush and colours.

ASHODHARA in his commentary on Vatsayana Kamasutra (Book I. Chapter III) has mentioned the above six laws as forming the six limbs of Indian painting. The date of Vatsayana varies from 671 B. C. to 200 A. D. and Yashodhara wrote his commentary in the reign of Joy Sing I of Joypore.

The Chinese Art-critic Hsieh Ho in the 5th Century A.D. wrote down the following Six Canons of the Chinese Painting :—

1. Spiritual tone and life movement.
 2. Manner of brushwork in drawing lines.
 3. Form in its relation to objects.
 4. Choice of colours appropriate to the objects.
 5. Composition and grouping.
 6. The copying of classic models.
- (vide The Kokka No. 244).

It is unimportant to try to fix the exact date of these Canons or to prove which of them is older, but it is significant that this thought about the Six Canons of painting should exist in India and that Hsieh Ho instead of dividing his Canons into 4 or 5 Sections should divide them into Six. The older books such as the Sutrarth a and the Agama of Babhrabya from which Vatsayana made large extracts for his Kamasutra are nowhere to be found now, nor has the commentator Yashodhara mentioned the books in which he may have found the six limbs of painting. But inspite of this dearth of facts we have no doubt that the six laws of painting existed in India long before the time of Vatsayana and Yashodhara. The commentary of Yashodhara may be more recent but that does not imply that the thought about the six laws of painting did not exist before the time of Yashodhara. It was at the instance of the Raja of Joypore—still famous for its paintings—that Yashodhara wrote the commentary on Kamasutra. So possibly at the time of writing about Indian paintings he might have consulted some older treatise on Indian painting and Court painters of Joypore and thus had come to know the Six Canons of painting handed down from generation to generation in the families of Joypore painters.

Besides we find Vatsayana in the concluding chapter of Kamasutra admitting

that for his compilation he did not rely on the older Sastras only but he had practical demonstrations of all the Arts and Sciences given to him by men who had been still practising the sixty-four Arts and Sciences. Thus even if we do not claim any priority over the Six Canons of Chinese painting we certainly have the right of

saying that our thought of the six limbs of painting is purely our own, and is as important as the Six Canons of Chinese painting mentioned by Hsieh Ho. It is curious that no European or Indian writing about Indian Art has taken any notice of these six laws of Indian painting.

ABANINDRANATH TAGORE.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

I. Progressive British India. II. Japan's Modernization: by Saint Nihal Singh. Manuals for Christian Thinkers Series. Price 1 shilling each.

The reputation of Mr. Saint Nihal Singh as a journalist in England is proved by the fact that he has been selected to write popular handbooks of this kind. He has condensed a good deal of information within the short compass of these two volumes. His well known patriotism and sympathy with progressive views make his presentation of the case for India very welcome reading to us. Here and there he falls into error, as when he refers to Mr. Bhupendra Nath Basu as a Brahmo. In the Bibliography there is no mention of Sister Nivedita, Wilfrid Blunt or Ramsay Macdonald's books. The statistical information contained in the volume on Japan will prove useful to journalists and writers. He is by no means blind to the faults of India and Japan and writes with sobriety and judgment. On European readers these small volumes should have an excellent effect.

III. Swami Dayanand Saraswati, His Life and Teachings: by Sitvanandan Prasad Kulyer. Ganesh & Co., Madras. Price Re. 1.

This is a nicely printed volume of 270 pages containing an account of the life and work of the great founder of the Arya Samaj.

IV. The Andhra Province: Price 6 annas.

This is a collection of opinions for and against the re-establishment of the Andhra Province published by the Standing Committee of the Andhra Conference.

HINDI.

Baljivan, by Pandit Keshvanand Choubey of Raygarh and published by him. Printed at the Lakshmi Narayan Press, Moradabad. Crown 8 vo. pp. 75. Price—As. 4.

This book purports to have been written for infants, but the subjects (e.g. Hope, Travel, Patriotism, Self and Duty) treated and especially the way in which they have been treated makes it more suitable for elder boys or youths. It could have been with advantage written in a more homely manner. It is printed

in bold type, which is a merit in it. But the price could have been a little lower, as the contents of the book are neither much nor seem to have cost the author extraordinary pains.

M. S.

GUJARATI.

Mumhai man Tran Taruni, by Manilal Phagji Desai, Printed at the Subodhini Printing Press, Bombay. Paper Cover pp. 191. Price Rs. 0-6-0. (1914)

This little book is a satire, in the form of a novel, on the present day "reform" of Bombay. Properly condensed, the subject matter shrinks to nothingness. Still out of it, the writer has managed to spin out a tale which ordinarily educated we are sure to enjoy.

K. M.

URDU.

Brahmand Natak, by Lala Kunwar Sen, M.A. at-law, Principal, Law College, Lahore. Printed at the Mufid Am Press, Lahore and published by the Society for Promoting Scientific Knowledge, L. Demy 8 vo. pp. 124. Price—as. 12.

This is a drama in which the actors are earth and some of the planets and stars, the author being to give a knowledge of astronomy in the garb of an interesting drama. It is a matter for great congratulation to the author that starting from such dry data, he has been able to make drama immensely pleasant. The parts given to Saturn, Comet, the Sun, the Moon, and so forth have been very felicitously chosen and marvelous has been the skill of the author in handling his task in arranging his plot. To a juvenile reader the publication will impart much knowledge of Astronomy rendered easy of comprehension by means of the drama and he will be saved the trouble of learning the elementary principles of this science through books avowedly written on this subject. Several useful blocks enhance the value of the book and the get-up has been exceptionally neat. We end by saying that the book is not a drama merely in name, but may be very suitably and pleasurably acted by students.

M. S.

Erratum :—On page 534 the illustration is of the Car procession of Jagannath.



Rabindra Nath Tagore.
By Gaganendra Nath Tagore.

THE MODERN REVIEW

VOL. XV
No. 6

JUNE, 1914

WHOLE
No. 90

NOTES

The Reform of the Secretary of State's Council.

We are deeply grateful to Sir William Wedderburn for his lucid and able presentation, in the columns of *The New Statesman*, of the case for the reform of the Council of the Secretary of State from our point of view. He begins by stating that there is a very strong feeling in India against the Council as it is now constituted, and urges with irresistible force that it should be re-organised on lines which would bring it into harmony with Indian public opinion. In 1858, when the Council was first constituted, the great party leaders laid the utmost stress upon the selection of men who should be "most competent to give advice." Lord Palmerston said that, "so far from choosing those most likely to be subservient and flexible," Government would "no doubt deem it their duty as well as their interest to select those who by their knowledge, experience, talent and capacity were most certain to prove useful assistants in the management of Indian affairs." Sir W. Wedderburn then quotes Lord John Russell and Mr. Disraeli, both of whom held independence to be an essential qualification for admission to the Council. And finally, Sir Charles Wood laid down the principle that "if we are to govern India, it must be for the benefit of the natives of that country." Starting from these principles, Sir W. Wedderburn makes out a strong case in favour of such a reform as is demanded by public opinion in India. If "the essential qualifications for Councilors are devotion to Indian interest, knowledge of Indian affairs and independence," what, he asks, are "the practical steps to be taken in order to secure the services of persons possessing these qualifications?" And he observes:—

"As regards devotion to Indian interests, it stands to reason that this sentiment will ordinarily exist among the Indians themselves, and that its best exponents will be found among those Indian leaders who are most trusted by the people. Also, as to special knowledge of Indian matters, we may assume that Indians are the persons best acquainted with their own affairs: their knowledge is at first hand; and, as wearers of the administrative shoe, they alone can speak with certainty as to where it pinches. The remaining qualification, that of independence, could be secured in the case of Indians by adopting the plan advocated by Indian reformers, and approved in the Minority Report of Lord Welby's Commission, under which names would be recommended by the non-official members of the Legislative Councils in India."

This is indeed indisputable. But it is hard to get those who have tasted the sweets of bureaucracy to admit that we are better qualified than Anglo-Indian officials to advocate our own interests and to speak for the dumb millions. This determination, on the part of the Government both here and in England, to uphold the bureaucracy at all costs is the chief source of the evils of Indian administration; and we must strenuously endeavour to prevail upon the Secretary of State and the British public to take a more reasonable view of things. As Sir W. Wedderburn says, "the whole-hearted devotion to India which is natural to the patriotic Indian cannot be expected from Anglo-Indian administrators as a class, their professional interests, as a privileged body enjoying a monopoly of place and power, being in many ways antagonistic to Indian interests and aspirations." What we ask for is, that Indian opinion and interests should be effectively represented in the Secretary of State's Council by a considerable proportion of its members. In saying that at least a third of them should be chosen by the non-official members of the Legislative Councils of India, the Indian National Congress has put

forward a very modest claim for the representation of India in the Council. As is pointed out in the article under notice, "owing to the exigencies of party Government, the Secretary of State for India seldom has personal experience of Indian affairs." And, it might have been added, the influence of his official advisers, men who naturally want to uphold the "monopoly of place and power" they have been long accustomed to enjoy, too often proves too strong for him. Such being the case, and the circumstance—namely, the absence of a constituency in India to elect representatives—which stood in the way of the admission of Indian representatives to the Council when it was first formed, having disappeared with the reform of the Legislative Councils, there cannot now be even a show of reason for not carrying out the reform demanded by the Congress.

We hope the Indian deputation that waited on Lord Crewe was able to influence his views in favour of the reform which is being strenuously advocated by those who voice Indian sentiments and aspirations. It would be a disaster if the re-constituted Council were to have only one Indian member, and that one an official. And it is also our duty to fight against the change proposed by Lord Crewe, that each member of the Council should be attached to a department. How this would be an improvement on the Committee system now in existence, we are unable to comprehend; or, to speak more correctly, we think it would be a decidedly retrograde step and, so far from removing, would intensify the feeling of discontent that now exists regarding the constitution of the Council. Under the Committee system, there is always some chance of an important question being looked at from more than one point of view and of the feelings and sentiments of the people being taken into consideration. The placing of a single member at the head of a department would be the establishment of a bureaucratic method pure and simple. This would be another long step in the direction in which things have been moving in recent years in this country—the belittling of public opinion. In the discussion of such important measures as the Dacca University Scheme and the removal of the capital from Calcutta, the critics of govern-

ment have not laid as much stress on this aspect of its policy—resolving upon steps vitally affecting our interests without giving us a hearing—as they ought to have done. For quite apart from the merits of particular measures, the test by which we should always judge of the spirit in which the administration of the country is being carried on, is whether the public are given an opportunity of placing their views before government before it has made up its mind on an important question. The bureaucracy may feel that it is a very inconvenient thing to invite public discussion. But no enlightened statesman, no one taking a dispassionate view of the relations of the government and the people, would endorse such a view. Here lies the vital difference between despotic government and constitutional rule. A despotic government may sometimes prove a very benevolent one, and representative assemblies have often committed serious blunders. But the pearl of great price in the sphere of politics is the education of the people in the art of governing themselves. When the people are ruled in a manner which makes them feel that they are mere pawns in a game played by their rulers, the effect on their minds is incalculably depressing. And if India is indeed to be governed for the benefit of her people, what is urgently needed is a reversal of the autocratic or bureaucratic spirit displayed by the Government in some recent measures of great moment. But the investment of individual members with the power now exercised by Committees in the Council of the Secretary of State would be an accentuation, and not a weakening of bureaucratic rule. We therefore earnestly hope the idea will be abandoned.

H. M.

The Ethics of Criticism.

The question whether Keats died of criticism or of consumption is no longer an open one. Competent authorities have given their verdict on the matter, and it has been accepted by all sensible people. If there are any persons who still imagine that Keats was killed by criticism, they are sentimentalists whose existence may be ignored. But the topic has been brought up to the surface again by the publication, in *The Times* of April 15, of an interesting letter from Taylor, Keats's publisher, to his partner, giving an account of his inter-

view with Blackwood on the manner in which Keats had been treated in *Blackwood's Magazine*. The passage chiefly referred to in the interview is worth reproducing :—

"We venture to make one small prophecy, that his (Keats's) bookseller will not a second time venture £50 upon anything he can write. It is a better and a wiser thing to be a starved apothecary than a starved poet ; so back to the shop, Mr. John, back to "plasters, pills, and ointment boxes," &c. But, for Heaven's sake, young Sangrade, be a little more sparing of extenuatives and soporifics in your practice than you have been in your poetry."

Prophecies like these ought to serve a two-fold purpose. They ought to teach authors, who feel that their writings are not devoid of genuine merit, not to be discouraged by hostile criticism ; and they ought also to teach writers who have the good fortune to be loudly applauded not to be unduly elated by their success. For critics have often erred in bestowing extravagant praise as well as in fiercely attacking works worthy of a very different kind of reception. But the present occasion suggests reflections on the ethics of criticism rather than on the want of manliness or modesty on the part of authors. In the lines quoted above, what is even more noteworthy than the "prophecy," is the brutality of the advice given to Keats. The critic undoubtedly thought the reference to pills and plasters to be a marvellous stroke of wit and ingenuity. But the literary world has taken a very different view of it. Keats's publisher having asked what the poet had done to cause such attacks, Blackwood said :

"Oh, it was all a joke : the writer meant nothing more than to be witty." The world unhappily abounds in people who are always committing grave offences without "meaning anything more" than something innocent or excusable. The other day a bailiff tried in this city for having kicked a woman was let off with a fine of Rs. 50 ; the magistrate held that he could not have "meant to kick" her. We do not know if the other party was able to feel that the court had given her the redress she sought. As to Keats's publisher, he was too obtuse to appreciate the "joke" perpetrated at the expense of the poor poet ; and he had even the audacity to say that the critic had not acted like a gentleman. "Why should not," he asked, "the manners of gentlemen continue to

regulate their conduct when they are writing of each other as much as when they are in conversation ? No man would insult Mr. Keats in this manner in his company, and what is the difference between writing and speaking of a person except that the written is the more base from being made anonymously and therefore at no personal risk." It would be a happy thing for the literary world if the excellent principle here laid down for the guidance of critics met with universal acceptance. The blunders and incivilities of which eminent critics have been guilty might form the subject of an interesting essay. But blunders, even such as those of Dr. Johnson when he criticises Milton or of Matthew Arnold when he speaks of Shelley, may be forgiven on the ground that no man, however gifted, can escape intellectual limitations or the narrowing influence of party and creed. Incivilities, however, are inexcusable. Macaulay's brilliant pages are sometimes stained by quibs and jests unworthy of a great writer ; and Bankimchandra Chatterjee, in the notices of books in his famous magazine, often indulged in barbarous attacks upon authors which pained his admirers. As there are politicians—perhaps they are the majority—who assume that the principles of morality are limited to the relations of individuals and have no validity in the relations of states with one another or of rulers with the peoples committed to their charge, so, there are writers who imagine that the laws of courtesy or fairness do not hold good in the domain of criticism.

H. M.

The real increase of Indian population.

When due allowance is made for additions to the areas of enumeration, and for the relatively greater accuracy of the later census work, it appears that the real increase of Indian population since the first general enumeration in 1872 (which, however, was not synchronous) has been about 50 millions, or 19 per cent., the last decennium contributing about one-third of the increase. This is less than half the growth which has taken place in the same period among the Teutonic nations of Europe, though it considerably exceeds that of the Latin nations. That our increase exceeds that of the Latin nations, is no consolation. Among them there are artificial

neo-Malthusian checks on the growth of population, which are non-existent in India. Moreover, man for man, a member of the Latin nation is better equipped by the state for the struggle for existence than an Indian. The birth-rate in India is far higher than in any European country; and it is the heavy mortality, especially amongst infants, which checks the rate of increase.

Races and Religions.

The number of Hindus increased by 5.04 per cent, while that of Mahomedans, Sikhs, and Buddhists increased respectively by 6.7, 37.7 and 13.1 per cent. During the ten years, Christianity grew by nearly one-third, and the number of native Christians have multiplied threefold since the first enumeration in 1872. The main cause for the relatively more rapid progress of the Mahomedans is to be sought for (says the Census Commissioner) in the fact that they are more prolific.

"This may possibly be due to their more nourishing dietary, but the main reason is that their social customs are more favourable to high birth-rate than those of the Hindus. They have fewer marriage restrictions, early marriage is uncommon, and widows remarry more freely. The greater reproductive capacity of the Mahomedans is shown by the fact that the proportion of married females to the total number of females aged 15-40 exceeds the corresponding proportion for Hindus. The result is that the Mahomedans have 37 children aged 0-5 to every 100 persons aged 15-40, while the Hindus have only 33. Since 1881 the number of Mahomedans in the areas then enumerated has risen by 26.4 per cent. while the corresponding increase for Hindus is only 15.1 per cent."

Slaughter of Cattle in the U. P.

An Allahabad paper has rendered good service to agriculture, if not also to the cause of humanity, by publishing some figures relating to the slaughter of cattle in the United Provinces of Agra and Oudh.

"Taking the Agra District, we find that the number of cattle slaughtered at the Burma Meat Trade Company's slaughter house beyond the municipal limits of Agra was 23,936 and 66,010 during the years 1912-13 and 1913-14 respectively,—in other words the daily average rose from 66 to 181 or by 174 per cent. Within the Agra municipal limits the total killed in 1913-14 were 9,005, or a daily average of nearly 25. Thus the daily total of cattle slaughtered in and near Agra is on an average 206. It has been calculated that about an equal number of cattle is daily slaughtered, or die from natural and other causes in the other towns and villages of the district. We thus arrive at an approximate total of 150,000 lost to the district in one single year. According to a recent official estimate, the total number of horned cattle in the Agra district is about 460,000. The loss, therefore, amounts to 33 per cent. in one year!"

"How long one may question, can the agricultural industry of the district hold out against such an appalling loss of cattle? The same is the tale more or less with other districts of the United Provinces. The increase of cattle slaughter in some of the well-known towns of the province ranges from 100 to 275 per cent. in one year! The United Provinces Government does not seem fully to realise the danger of the situation sufficiently well. At the last meeting of the Legislative Council of the Province, Sir Duncan Baillie, in opposing the Hon. Mr. Sukhbir Singh's resolution on the Burma dry meat trade in the province, is reported to have said that there is not enough pasture land for even healthy cattle in the United Provinces! If this is so, it discloses a worse state of things, which is not very creditable to the Government concerned. What is the Government of Sir James Meston doing in the matter of extension of the area of grazing grounds?"—*Bombay Chronicle*.

Mr. Gandhi Vindicated.

Many Anglo-Indian Papers have attacked and, among Indian Papers, the *Bengalee* has found fault with Mr. Gandhi for not appearing to give evidence before the Solomon Commission. In a very ably written letter to the *Pioneer*, the Rev. C. F. Andrews explains why Mr. Gandhi adopted the course that he did. The letter is not only a complete vindication of Mr. Gandhi and his colleagues and followers but a noble eulogy on them as well. Mr. Andrews says that his life in the midst of those who have been brought up under the unbending code of communal honour imposed upon themselves by the Indian community in South Africa has been the most wonderful experience of his life. This discipline, he says, has produced a nation of brave men and women out of those who were sinking lower and lower into the depths of servile degradation. They now exhibit "a manliness, a generosity, a readiness for sacrifice, such as I have not seen elsewhere in any community of this kind;" so that "the name *Indian* now commands far greater respect." As regards Mr. Gaudhi, Mr. Andrews writes:—

Mr. Gandhi has shown to the world, in practice, that which we have all been groping after—a moral equivalent for war. The warrior virtues were there: bravery, patriotism, chivalry, endurance; but the weapons of war have been discarded.

The point of honour of the Indian community is explained as follows:—

In July last, there had been a strike on the Rand, accompanied by violence and bloodshed. Yet the miners were allowed their own representative on the Rand Grievances Commission. Later on a railway strike was threatened. A Railway Grievances Commission was appointed and again the labourers were allowed their own representative. The Indian

Grievances Commission came third in quick succession. But in the case of the Indians, although they had been passive and law-abiding, the request for representation was met by a curt denial. Even the minimum which Mr. Gandhi asked for was refused.

This was felt by the Indians as a blow to their self-respect. They, therefore, vowed to keep themselves aloof from it.

"They were ready at once to fling to the winds all the advantages they had gained and to be misunderstood by their friends, rather than accept the insult. So clear were they about it in their own minds, that more than 20,000 took the vow to go to prison rather than to submit."

"It is easy, of course, to bring the whole question down from this level to the utilitarian test. From that standpoint everything was to be gained, as the event has proved, by the Indians accepting the Commission. But the utilitarian standpoint was never taken. It was not even discussed. The 20,000 Covenanters who took the vow were idealists, not utilitarians. It is easy, again, to say that Mr. Gandhi was carrying the point of honour to the punctilio of a *Don Quixote*. I am not greatly concerned to rebut that accusation. For *Don Quixote* was a thorough gentleman, and so is Mr. Gandhi. I would only request Mr. Gandhi's critics to note, that if the Indian leader was punctilious in refusing to appear before the Commission, he was punctilious also in refusing to embarrass the Government at the outbreak of the general strike. Tempting offers were made to him but he rejected them with the utmost scorn. 'Of course,' he said in my hearing, 'our private quarrel with Government is suspended and we shall help the Union Ministers all we can.' What needs to be noted carefully is this, that the two refusals proceeded from one and the same person. We must judge Mr. Gandhi's conduct as a whole."

"Ulster and India."

The editor of the *Comrade* addressed a letter on "Ulster and India" to the *Pioneer*. It was "returned with thanks." Along with certain other Anglo-Indian papers the *Pioneer* has been supporting the Ulster rebels. This has led the *Comrade* to place certain hypothetical cases before the *Pioneer* and other papers of that sort. Of course such things are not likely to happen in India, and even if they happened, no Indian paper would publish justifications of the action of disobedient soldiers or rebellious volunteers. Two of the hypothetical cases are given below.

"I am anxious to know your view of the law and the equity in the following hypothetical cases. If the troops at Ajudhiya had been ordered by the civil authorities to fire on a Hindu mob that forcibly resisted the sacrifice of cows by Mussalmans on the occasion of Bakr'Id, and if the troops at Cawnpore had been similarly ordered to fire on the Mussalmans who resisted trespassers on the site of the demolished portion of their mosque, would the Hindu soldier at Ajudhiya and the Mussalman soldiers at Cawnpore have been justified, either by law or by equity, to have refused to comply with the order to fire on their co-religionists on the ground that they were

conscientiously satisfied that the civil authorities were in the wrong and those on whom they were ordered to fire were in the right?"

"It may also be that some more than usually enterprising fellow-countrymen of mine may organise a Samiti in Calcutta, the members of which may take an oath to resist by force of arms a second Partition of Bengal when the Unionists come into power next July, and Lord Curzon, as His Majesty's Secretary of State for India, orders his agents in India, namely, the Governor-General in Council, to revert to the arrangements made by him in 1905, appointing Sir Bamfylde Fuller as the Lieutenant-Governor at Dacca. In that case, would my fellow-countrymen, the Bengal Covenanters, be liable to arrest and imprisonment for conspiracy and waging war against His Majesty if they organised a "Volunteer Coup" and "outwitted the authorities" by landing a cargo of a million Automatic Browning Pistols and a few hundred million cartridges after surrounding the coastguards on the Hoogli with members of *akharas* armed with *lathis*?"

We have no hesitation in declaring that the Hindu and Mussalman soldiers must be considered mutinous and the *Samiti* rebellious. But Mr. Mohamed Ali wants to know the opinion of the Anglo-Indian journalistic friends of Ulster, not of our humble selves.

Filipino Self-government.

From the many facts and opinions brought together by the *Literary Digest* it appears that the Americans are making a genuine effort to hand over to the Filipinos the government of their country within a measurable distance of time.

In a dispatch from Manila to the *Chicago Daily News* (Ind.), Dr. Luther T. Anderson states among other things that in Manila Americans, both Democrats and Republicans, "are practically unanimous in the opinion that the administration of Governor Francis Burton Harrison has already resulted in turning over the government of the Philippines to the Filipinos." The assertions of Dr. Anderson are confirmed by no less an authority than Dean C. Worcester, former Secretary of the Interior of the Philippines from 1901-1913, who is reported as saying that while he does not know the correspondent of the *Chicago Daily News*, he does know that "all that he says of conditions in the Philippines is absolutely true." On the other hand, some maintain that while the procedure of the new administration is bolder, perhaps, its purpose is the same as that of its predecessor, which is "the elevation to a full national consciousness of a subject race in which civilization and education have not yet penetrated far below the

upper classes." As an instance of the more direct approach of President Wilson one writer indicates the following passage from the inaugural message of Governor-General Harrison :

"The Administration will take one step at once and will give to the native citizens of the islands a majority in the appointive commission, and thus in the upper as well as in the lower house of the legislature a majority representation will be secured to them."

The policy of the Governor-General, complains Dr. Anderson,

"has produced an anomalous situation, in which the Filipinos shape the destinies of the islands, while the United States is responsible. Since the Filipinos were given a majority in the upper house, drastic changes have been made in every department. Under the slogan of economy, salaries in all departments have been reduced, thus 'freezing out' American civil-service officials of many years' standing and substituting the spoils for the civil-service system. Every *outgoing steamer carries away scores of Americans* who have served in the islands since the beginning of the American occupation, and their places are taken by inexperienced Filipinos. The fact that the assemblymen have not reduced their own salaries lends color to the charge that their economy program is essentially anti-American. The economy program is also criticized as penny-wise. The bureau of land registration has been abolished and its work transferred to the courts of first instance, altho the courts hitherto have been unable to catch up with their dockets, while the land bureau was 50,000 registrations behind. The bureau of navigation also has been abolished and the coast-guard vessels are offered for sale. The Philippines, with a coast-line longer than that of the United States, now lack facilities for preventing smuggling and gun-running. The present administration undoubtedly is responsible for the loss of American prestige in the islands. At public assemblies Filipino bands, instead of playing 'The Star-Spangled Banner,' play 'Aguinaldo's March,' calling it the national air."

Just how closely the Filipinos approach to self-government at present is also indicated by one writer, who alludes, moreover, to the manner in which Americans accept the new order of things. We read :

"At present natives monopolize municipal offices and the assembly ; they predominate in the provincial governments and the Commission. Americans, still retaining the majority of the largest political, administrative, and technical positions of the central government, continue to hold the final power, but it is a thin wall between the natives and complete self-government. It is largely a question of a few individual men, for if the natives prove themselves capable, there is reason to think they will be chosen to fill vacancies as they occur in the small rear-guard of American control. By and large, the Americans have accepted the changes with good grace. They have realized that the United States is pledged to lead the islands on in the way of independence, and they are willing to sit by to watch the result. The next few years will be critical ones in the world's colonial history. They will test out the soundness of America's

faith in democracy and independence for the history of this unique experiment in subject people."

The "Malaya."

It will be remembered that the Malay States have given a Dreadnought to the British navy as a "voluntary" gift. Last November a telegram was sent to the Indian press from Singapore saying that the Federated Malay States will vote a further million and a half sterling for the battleship *Malaya* during 1914. They are also lending Siam three quarters of a million sterling for a railway and are spending a million and a half on special development works.

This telegram was evidently intended to produce the impression that the Malay States were overflowing with wealth, and did not know what to do with the money they had in hand. But now comes an ugly disclosure. Reuter has sent a message that "In the House of Commons, to-day [May 13] Mr. MacCallum Scott asked whether a Malay States loan was impending and whether it was necessitated by the earmarking of other funds to pay for the Dreadnought."

Mr. Harcourt replied that a loan of six million sterling was proposed for railways and other public works. The heavy development programme, undertaken in the Malay Peninsula, rendered a loan unavoidable in any case, though it was obvious that the sums assigned for the "Malaya" increased pro tanto the Federation's commitments.

This in undiplomatic language means that the Malay States are far from being wealthy, that their generosity has, taking the best view of the case, increased their debts, and that, therefore, their gift of a battleship could not have been voluntary.

This was long ago made clear by Mr. McCullum Scott in an exceedingly informing article in "The Contemporary Review." Mr. Scott thus described the situation of the Federated Malay States :—

"Perhaps their relationship to the British Empire may be best defined by saying that they are Protected States, the rulers of which have entered into treaty relations with the British Empire, whose foreign relations are controlled by the Imperial Government, whose domestic legislation and financial affairs are in the hands of a Council, nominated by the Imperial Government, and whose native rulers are advised in their administration by officials appointed by the Imperial Government." "All the Civil Service is appointed directly by our Colonial Office, and the independence of the native rulers is an empty fiction."

But from the standpoint of the Colonial Office, it is by no means a useless fiction. For any attempt to discuss the policy of the government of the Malay States in the Imperial Parliament is resented as "an interference with the rights and status of independent rulers in treaty relations with the British Empire."

Thus the formal independence of these States serves as a screen for the absolutism of the Colonial Office.

The Nation of London also wrote at the time, quoting the above paragraph from Mr. McCallum Scott's article:—

These facts throw a peculiar light upon the offer of the battleship. We were given at the time to understand that the people of the Malay States, concerned at the "emergency" of our naval situation, had, out of the fulness of their hearts and pockets, proposed this free gift of a battleship. The facts, however, turn out a little differently. In the first place, the people themselves have no voice whatever in their Government or its acts of policy, save to obey and pay. The formal initiative in the matter, it is true, was taken by the Sultan of Perak, who moved the resolution in a Federal Council composed of the Colonial Office nominees. But the account given by the High Commissioner himself makes it quite clear that the affair was initiated by the Colonial Office, and that the Chief Secretary of the Malay States himself procured the action of the Sultan of Perak. Sir Frank Swettenham, a former High Commissioner, made this quite clear in his description of the transaction in the "Times"—"That in response to a suggestion from their British advisers, the Malay Rulers of the Council of the Federated Malay States"—not the people, who had no voice in the matter—"had offered to the British Government a vessel of war, and that the offer had been accepted." In other words, our Colonial Office presents to our admiralty two and a quarter millions of money, to be paid by the Malay peoples whom we have undertaken to protect. What would be said of a trustee who so interpreted his fiducial relationship?

Obvious as is the subterfuge with which this plain act of extortion has been surrounded, the change of policy which it initiates is of even graver import. As Mr. Scott well points out, "by this act we are teaching the British tax-payer that he may lighten his own burden by drawing tribute from those who have no power to protect themselves, and we are stimulating an appetite which will grow by what it feeds upon." Indeed, no time has been lost in pressing the "generosity" of the Malays upon the attention of India and Ceylon, in order to evoke similar "gifts." "But," we may be told, "allowing that the method of procedure was open to some misunderstanding, the substance of the policy is sound. The Malay States are a rich country with a large surplus, and can well afford to pay. The taxes fall, not upon the masses of the people, but upon the prosperous tin and rubber industries, or are drawn from opium and other licenses." But this is, of course, a shallow view of fiscal policy. The recent prosperity of these Malay States is based upon an exploitation of large masses of cheap coolie labor, kept to hard and exceedingly unhealthy toil, and denied all share of the rich natural resources of the land. Recent statistics of the Health Department show an immense increase in the death-rate among indentured Indian laborers within the last few years, due largely to the obstruction offered by the planters to the sanitary regulations. In one State, one-fifth of

the total number of these laborers died in the year 1911. As regards education, less than one per cent of the revenue is spent on it, and less than one quarter of the Malay children of school age are provided with school accommodation, while practically no provision is made for the children of Indian and Chinese laborers. Though the Malays are able and willing to profit by higher technical and professional instruction, facilities are virtually non-existent, so that the native-born have no opportunity to qualify for any of the more skilled and remunerative posts.

Sir Frank Swettenham has pleaded that some saving, effected on the cost of the battleship, should be expended on the studies of tropical medicine and agriculture. His plea is far too modest. For a plain analysis of the origins of the surplus and the needs of the country makes it quite evident that the surplus is in part the proceeds of a sweating system, in part the abnormal profits gained in the tin, rubber, and opium trades, and that the whole of this surplus ought to have been expended in promoting the physical, intellectual, and social well-being of the population of these States. A correspondent on the spot calls our attention to yet another feature of the crooked policy. A gift, so instigated, is pretty certain to be repeated, a sham "emergency" being utilised to found a normal contribution. So the Federated Malay States will easily pass into the position of the neighboring Colony, the Straits Settlements, which for some years past have been brought into even graver financial embarrassments by being called upon to pay an increasing annual "military contribution." A fifth of the total revenue (exclusive of land sales) is now hypothecated to Imperial defences, with the result that the Colony is now in debt, and that Singapore has been compelled to postpone most urgent schemes of sanitary and other improvements. Every feature of the policy seems wrong. There was no emergency, there was no freedom in the "gift," the Malays could not afford this expenditure, and the concealed compulsion which procured it is a peculiarly bad and dangerous form of Imperialism.

India and the British Navy.

When the Malay States gave a Dreadnought to Great Britain, it was suggested that India should make a similar gift and thus prove her loyalty. This attempt to impose upon India a heavy contribution towards the Imperial Navy drew from the Calcutta correspondent of the *Manchester Guardian* the following statement:—

In this country the suggestion that India should make a larger contribution towards the cost of the British Navy is regarded as so monstrous that it has not been taken seriously. But if it should be passed it may be well to convey a warning beforehand that any such demand will excite deep and widespread indignation.

The Indian educated classes have long protested against a military expenditure which they consider to be excessive. Their view is that an army which costs £20,000,000 a year is far beyond the requirements of India. A much smaller force would suffice to maintain law and order, and the balance serves the Imperial purpose of retaining India as a part of the British Empire, and should be paid for out of Imperial revenues. It has often been pointed out that during the Boer War 10,000 British soldiers were drafted from India to South Africa. This proceeding

demonstrates, in the first place, that the British army in India is looked upon as a force which can be called upon to serve in any part of the Empire; and, secondly, that at a critical period India was thought to be safe with 10,000 men less than the normal strength.

If the contributions of Australia, South Africa, and Canada to Imperial defence are to be taken as a criterion for India, the sacrifices made by the Indian people completely dwarf those of the colonies. The naval correspondent of a London newspaper states that the cost of the Indian army is £20,000,000 out of a revenue of £81,000,000. Even if those figures were accurate, there is no self-governing colony which comes near to assigning a quarter of its revenue to naval and military expenditure. But it is misleading to cite the Indian revenue as £81,000,000. The net revenue, as now set forth in Indian Budgets, is only £53,500,000, so that the cost of the army is nearer two-fifths than one-fourth.

The argument based on the magnitude of India's sea-borne trade is inconclusive. Over 62 per cent. of Indian imports come from the United Kingdom, and Great Britain is directly interested in safeguarding British goods on their way to the best of British markets. The most astonishing plea for imposing a fresh burden on India is, however, the contention that, as the incidence of Indian taxation is small, the Indian people can bear a further imposition. The reason why Indian taxation appears light is that the poverty of the people renders it necessary for the Government to refrain from providing the elementary boons of a civilised administration. The bulk of the population are without a supply of pure drinking water. Sanitation is confined to a few large towns. Elementary education is enjoyed only by a small fraction of the population. The police are inefficient largely because they are badly paid. In these circumstances taxation may well be light, but this fact, far from justifying the imposition of fresh burdens, is an argument against such a proposal.

World movements in Education.

The educational publications of the Department of the Interior Bureau of Education of the United States of America are very instructive and interesting. The Report of the Commissioner of Education of that country for the year ended June 30, 1911, calls attention to certain world movements in education. Each progressive nation is eagerly learning from the others, and the gain made by one is taken up and adapted by the others.

Public education for all, at public expense, is a goal toward which the whole civilized world is more or less unconsciously advancing. Some occupy an advanced position in this regard, while others are struggling far in the rear. But everywhere there seems to be a growth in this direction. The argument for public education gains strength in proportion to the growth of public respect for human life and the human spirit. Poverty and parental neglect ought not to offer insuperable

obstacles to the progress of the children of any nation. But there is much yet to do to break down that selfishness which has condemned the less fortunate children of many nations to an unfair chance. Compulsory education for the sake of both the child and the State is relatively speaking a new phase of this movement. But it is a most significant phase.

Closely associated with the growing consciousness that children have a right to an education is the related idea that they deserve good care from parents, teachers, and the public in general. All over the civilised world, the child-welfare movement is gaining ground. Naturally it shows itself in various ways and with varying emphasis in different countries. The more enlightened and humane nations are demanding more and more sweeping restrictions on the rights of parents or others, who force young children to a life of labor, and take from them that opportunity and longing for play which their natures crave and their education demands. At present a careful study of child nature is enforcing in a rational manner the essential needs of children. There is still much to learn and more to do before the children will be treated as they deserve and in line with the life they should lead. But the situation is hopeful, and the world-wide interest in playgrounds, child-study, juvenile courts, medical supervision, and child hygiene will eventually issue in better treatment of children in the home and at school.

Word comes from China, Japan, Egypt, Australia, the Philippine Archipelago, Iceland, all of Europe, and the western world that it is time to teach the children to make some specific preparation for the work which they will have to do in the world when they grow up, in addition to teaching them the essentials of the subjects contained in the older courses of study. This is known as vocationalism or vocational training.

The movement for promoting agricultural education is peculiarly pronounced and widespread at this time. In Japan, South Africa, England, Ireland, Canada, Netherland's India, and some of the South American republics and the U. S. A., a new emphasis is being given to instruction in agricultural subjects.

The movement for the education of women has made great progress not only

in European countries but is recognized in Japan and in awakening China as indispensable to national progress. It is a most hopeful sign to find everywhere that the rights of women in matters educational and social are being recognized, for surely this means accelerated progress for the coming years.

It is essentially necessary for the people of India to consider how far she is participating in these world movements in education.

In the Indian National Social Conference and the Provincial Social Conferences, leaders from different communities have been specially pronounced in their conviction of the importance of making large provision for the education of women and the breaking down of their traditional seclusion. But as yet this conviction has not led to any large practical movements for the education of women.

As regards the other world movements, India is still straggling far behind all other civilized countries,—a lamentable state of things for which both the people and the Government are responsible.

Government has not yet advanced so far as to accept the responsibility to give even elementary education to all children. This unwillingness may or may not be due to political reasons. But a practical difficulty is the alleged want of money. Of course, there can never be sufficient money for education so long as out of a total gross revenue of £ 81,000,000 and net revenue of £ 53,500,000, the cost of the Indian army is £ 20,000,000, or one-fourth of the gross revenue and two-fifths of the net revenue. Besides the army India has to maintain a whole host of foreign officials who are far more highly paid than officers of the same class in any other country.

Free thought and free speech.

Professor J. B. Bury, Regius Professor of Modern History in Cambridge University and one of the first scholars of our age, tells us in his new book, "A History of Freedom of Thought," that he regards the establishment of free thought and of free discussion as the most valuable achievement of modern civilization. This conclusion appears as the climax of a historical argument that begins with Greece and Rome, passes through the Middle Ages, interprets the Renaissance and the

Reformation, and traces the progress of Rationalism through the seventeenth, eighteenth and nineteenth centuries.

At present, in the most civilized countries, Professor Bury remarks, freedom of speech is taken as a matter of course and seems a perfectly simple thing. They are so accustomed to it that they look on it as a natural right. But

"this right has been acquired only in recent times, and the way to its attainment has lain through lakes of blood. It has taken centuries to persuade the most enlightened peoples that liberty to publish one's opinions and to discuss all questions is good and not a bad thing".

Human societies, Professor Bury continues, with a few brilliant exceptions, have been generally opposed to freedom of thought, or, in other words, to new ideas, and it is easy to see why.

"The average brain is naturally lazy and tends to take the line of least resistance. The mental world of the ordinary man consists of beliefs which he has accepted without questioning and to which he is firmly attached; he is instinctively hostile to anything which would upset the established order of this familiar world. A new idea, inconsistent with some of the beliefs which he holds, means the necessity of rearranging his mind; and this process is laborious, requiring a painful expenditure of brain energy. To him and his fellows, who form the vast majority, new ideas, and opinions which cast doubt on established beliefs and institutions, seem evil because they are disagreeable.

"The repugnance due to mental laziness is increased by a positive feeling of fear. The conservative instinct hardens into the conservative doctrine that the foundations of society are endangered by any alterations in the structure. It is only recently that men have been abandoning the belief that the welfare of a State depends on rigid stability and on the preservation of its traditions and institutions unchanged."

The true argument for freedom of speech and of the press, according to Professor Bury, is rooted not in so-called "natural rights" but in the recognition of the fact that there cannot be progress without it. The advancement of knowledge, he says, and the adaptation of habits and institutions to new conditions depend upon it. He continues:

"To advance knowledge and to correct errors, unrestricted freedom of discussion is required. History shows that knowledge grew when speculation was perfectly free in Greece, and that in modern times, since restrictions on inquiry have been entirely removed, it had advanced with a velocity which would seem diabolical to the slaves of the medieval church.

"Then, it is obvious that in order to readjust social customs, institutions, and methods to new needs and circumstances, there must be unlimited freedom of canvassing and criticizing them, of express-

ing the most unpopular opinions, no matter how offensive to prevailing sentiment they may be. ...

"Once the principle of liberty of thought is accepted as a supreme condition of social progress, it passes from the sphere of higher expediency which we call justice. In other words, it becomes a right on which every man should be able to count."

It is not so much criticism of old ideas as the appearance of new ideas and interests, Professor Bury tells us, that changes the views of men at large. "It is not logical demonstration but new social conceptions that bring about a general transformation of attitude towards ultimate problems." We read further:

"Those who have the responsibility of governing a society can argue that it is as incumbent on them to prohibit the circulation of pernicious opinions as to prohibit any anti-social actions. They can argue that a man may do far more harm by propagating anti-social doctrines than by stealing his neighbor's horse or making love to his neighbor's wife. They are responsible for the welfare of the State, and if they are convinced that an opinion is dangerous, by menacing the political, religious or moral assumptions on which the society is based, it is their duty to protect society against it, as against any other danger.

A long time was needed to arrive at the conclusion that coercion is a mistake, and only a part of the world is yet convinced. That conclusion, so far as I can judge, is the most important ever reached by men."

It is perhaps permissible to hope that a time may come when even the Indian bureaucracy will be convinced that legislation directed against the free expression of thought by speech and writing is a mistake.

A Peer's Son on India and Anglo-India.

The Hon. Robert Palmer, a son of Lord Selborne was at the Delhi Durbar of 1911, and after leaving Delhi he travelled in India, north and south. He has published the letters that he wrote to his people at home. They contain his first impressions. He has this to say on the Anglo-Indian attitude towards the country:

I do think it is a great pity I.C.S. men don't travel more, but one can't blame them. I do blame some of their views however. Occasionally they aggravate me beyond words—and some of the soldiers are nearly as bad. To talk to them one might think the population of India was one hundred and fifty thousand and white. "Agra? No: I've never been there: not a bad place, I believe; Northumberland Fusiliers, isn't it? . . . Jaipur? Where's that? Oh, there! That's a native place, isn't it? You must go to Peshawar . . . the best dances going: I simply long to go there," etc. As for history, I believe if you asked

them when Indian history began, they'd say, "With Clive, I suppose!"

Here are his observations on what he calls

"INTOLERANCE OF CRITICISM."

This intolerance of criticism seems to me, as an outsider, one of the greatest defects of the Government here. It is the demoralising effect of autocracy—the vice of schoolmasters on an imperial scale. But the result is that they tend not to employ or trust any man with a spark of independence, and so drive honest men into the same pen with real disloyalists. Consequently they are unsympathetic to even the best native thought, and from this misunderstanding arises most of the friction and suspicion that were so rife a little while ago. When Lord Morley's reforms were first promulgated, they put Natives on to the Executive Councils, but appointed in each case a "safe" and useless man, and then complained that the Native member of Council was of no use. Whereas if, e.g., Bombay had appointed Gokhale, the ablest man (they say) of any colour in India, he might have done a tremendous lot.

The black stripe on the Chinese Flag

Some time ago Mr. S. Pollard wrote as follows to the *Manchester Guardian* explaining the significance of the black stripe on the Chinese flag:—

When the revolution first broke out the flag used as its emblem in many places was just a white star on a blue ground. The star had many points, one for each province joining the United Republics of China. After a while the star gave place to a sun. Now, however, there has appeared another flag, of five coloured stripes—red, blue, yellow, white, and black. Red represents the eighteen provinces of China proper; blue is for the dependency of Turkestan, where Mahometans are so numerous; yellow is for Mongolia and Manchuria, the lands whence the Tartars have appeared many times to conquer and rule the whole Empire; white is for Tibet, the land of perpetual snow; and, last of all, black is for the many tribes dwelling principally in the west of China and forming the predecessors of the sons of Han.

THE MEANING OF THE BLACK STRIPE.

This black stripe is the most remarkable thing about the new flag. It is a sign that the new era is to be influenced by high and generous ideals. Into the great brotherhood of the united nation the despised aboriginals are to be admitted. Under Manchu rule they were treated with contempt. In official proclamations they were referred to as if they were akin to dogs. Each ideograph representing the various tribes had as part of its formation the "radical" for "dog," and this was openly displayed in busy market-places. Fortunately not many of these aboriginals could read Chinese characters, so they did not see how grossly they were being insulted in these Government documents.

MOVEMENT OF THE ABORIGINES.

When the Chinese first entered China from the north-west they found the country already fairly well populated. Gradually they made their way along the north until they reached the ocean in the

east. Then they turned south in the direction of the present cities of Shanghai and Canton, and began a great westward movement rolling back the aboriginal races right to the slopes of the mountains that stretch down from Tibet to the Gulf of Tokin. It was a movement similar to that which drove back the Ancient Britons to the hills of Wales and Cornwall. The result is that to-day there exists on the hills of West China one of the most picturesque groups of tribes to be found in the whole world. The tribes themselves can be numbered by scores, but they can be classified under the heading of three principal races—the Nosu, the Miao, and the Shan. They are found in the provinces of Szechuan, Kweichow, Yunnan, and Kwangsi. In many districts they largely outnumber the Chinese, who are confined principally to the towns and large market villages.

CHINESE POLICY REGARDING THEM.

While the Chinese have treated these people with indifference or contempt they have pursued in some respects a very sensible policy with regard to them. They have allowed the tribes to retain their distinct dress, their separate languages, many of their ancient customs, and even their local methods of government. The chiefs have been permitted to exercise much of their old authority, with a certain responsibility to the nearest mandarins, who as long as the regular land taxes and the irregular squeezes and levies were paid, did not trouble much about what happened among the despised aborigines. The pigtail was never forced upon them, and membership of one of the tribes liberated a man from many rigorous Chinese rules. Aboriginal students of the teachings of the orthodox schools were allowed to compete in the triennial Government examinations and to win the coveted buttons. In a few cases they pursued their studies further and became officials. When they dispensed justice, or injustice, in Chinese yamens, these mandarins gave no one any reason to suspect their early history.

THEIR INDEPENDENCE.

The tribes have several times broken out into rebellion and caused their Chinese rulers a great deal of trouble. In the early days of the Manchu dynasty the Miao of Kweichow kept up a struggle for a long time, and were only suppressed after much fighting and heavy slaughter. They still own, and hold sway over, most of the land of that Province. North of the Yangtse, in the province of Szechuan, is a large district where the allegiance of the tribes to the Chinese is only nominal. On most maps this district is labelled "Independent Lolo-land." Here several branches of the great Nosu race live almost independent of Chinese rule. A nominal yearly tribute is paid, consisting of several ponies and a quantity of gold dust, but into the interior of this land no Chinaman penetrates except after purchasing permission from the various headmen.

THE FEUDAL SYSTEM.

The feudal system can be observed in full working among these Nosu tribes. You may see the big castle of the lord, surrounded by the houses of the serfs, and further afield the dwellings of the retainers who own fealty to their ruler and fight for him at his call. In most of these houses weapons and a bag of oatmeal hang on the wall in readiness for instant use. When the ram's horn is sounded from the castle each man seizes his arms and rations, and in an incredibly short time a large band of

daring fighters is mobilised ready for an enterprise to which their lord may lead them.

SIGNIFICANCE OF THE BLACK STRIPE.

The black stripe in the new flag means that these tribes are to enter the brotherhood of the great Chinese nation. It means for them a wider outlook and a brighter future. It means education for millions who up to now have never entered a Government school. And it must mean the death of the feudal system, which, while it has ensured protection to everybody from somebody, has brought cruelty and torture and oppression to those who happened to be serfs. If the new rulers of China carry out their policy with wisdom and clemency they will gain the friendship and allegiance of these tribesmen. And these tribesmen, in spite of their want of education, will bring a valuable contribution of their own to the united nation. Born and bred on the hill sides in close touch with nature at its best, hardy and fearless, loving their land with a passionate devotion—there is a place for such men to fill in the new China. It is to be hoped that no false steps or harsh measures will mar the carrying out of the new policy toward the hitherto despised tribes of West China. Long live the black stripe in the new flag!

We say Amen.

We have a lesson to learn from this flag, though we are not an independent republic. There are many aboriginal races in India, their members counting several millions. What are we doing to make them one people with us? Foreign Christian missions are busy proselytizing them and giving them education and improving their economic condition.

The Imperial British Government also may learn a lesson. The British Empire contains many races. The British flag ought to be so improved as to make all feel that they are members of a vast federation. Of course, the flag should merely give an external indication of a *real* imperial citizenship which is still to come.

Birth and death rates in the Province.

The Central Provinces which returned the highest birth-rate during the previous nine years again showed the best result during the year 1912, the rate being 48·24 per thousand of population, while the Punjab and the United Provinces which stood second and third in 1911 have changed places in 1912 with a ratio of 45·3 and 45·38. Bengal which occupied the fourth place during 1911 comes fifth in 1912, its place being occupied by Behar and Orissa with a ratio of 42·52. The birth-rate in Bengal during 1912 was 35·3 per mille of population. As usual the lowest birth-rate was recorded in

Madras, where it amounted to 30.9. As regards deaths, the United Provinces, which returned the highest rate during 1911 was far better off during 1912, the Central Provinces heading the list with a ratio of 42.34. Bombay, which was fifth in the list during 1911 stands second in 1912 with a ratio of 34.88 and is followed by Bihar and Orissa, the United Provinces and Bengal with a ratio of 31.01, 29.91 and 29.77 respectively. The lowest rate was again recorded by Madras, where it amounted to only 24.3 per mille.

Disruption of Joint Families.

From the Census Report of Bengal, Bihar and Orissa and Sikkim one gathers that the tendency to break up the joint family is growing. During the life-time of the father, the Report states correctly, the Hindu family, as a rule, lives jointly, *i.e.*, it not only lives together, but its property is also held in common under the manager-ship of the *karta* or head of the family. All who belong to it, *e.g.*, sons, grandsons, nephews, &c., are entitled to maintenance from its funds, and all contribute to the expenses, whether present in the house or absent from it—in the latter case they are bound to remit their savings home. This system has all the force of a religious institution, being based both on sacred texts and immemorial custom; but there is a general consensus of opinion that the family is now-a-days more frequently broken up when the father dies. In Bihar, it is reported, it was the general practice, within living memory, for families to remain joint for two, three, or even more generations. Now it is estimated that the number in which the joint system is maintained for any considerable time after the father's death—much less for two generations or more—is less than one-fourth. It is a common practice for brothers to set up for themselves either as soon as their father is dead, or, a little later, while their mother is still living. In most cases, when the adult brothers partition the ancestral property in this way, the younger children have to cast in their lot with one or other of them, the mother generally remaining with the youngest of her children. But, though they set up separate establishments, they often continue undivided in legal and other business affect-

ing their property. Where this is the case among the landlord classes, no application for partition of the estate is presented to the collector; the rent is still collected in a lump sum; but after it is realized, it is divided among the sharers.

On the whole, the family remains joint among the peasantry for a longer time than among the non-agricultural classes, the reason being simply that the larger the labour force, the easier it is to till the land.

In Orissa, as in Bihar, the family generally remains joint so long as the father or mother is alive, but is broken up after the death of the parents. The disruption takes place at once if their sons are married and have children, and, if not, later, when they have married and have children of their own. It is estimated that only one-fifth of the families are now joint. In Sambalpur, which is governed by the Mitakshara law, according to which the son has the same rights as the father in the ancestral property, the sons are more prone to demand or enforce partition during his life-time. In other parts of Orissa it is practically out of the question for a son to separate unless he has some independent means of livelihood, whereas in Sambalpur the sons are sure of a share in the property. In this latter district, therefore, the family is more likely to break up after one of its members marries and begins to live with his wife. In Orissa generally, however, the longer a family remains joint, the more are its members held in esteem, for the breaking up of the family, though of common occurrence, is looked upon with disapproval. Neither marriage nor the death of the father necessarily causes the sons to leave the ancestral home. On the contrary, they generally continue to live together in the same home-stead, but in separate messes.

In cities like Calcutta, the tendency for a family to continue to live under the same roof but in separate rooms produces insanitary conditions. Says Dr. Crake in his report on the sanitary condition of northern Calcutta:—

“The curious system of actually dividing dwelling houses amongst several co-heirs is a very potent factor in the production of insanitary property. It is quite common to come across what was originally a single dwelling split up amongst three or four relations. Owing partly to the *Parda* system, but very largely to the bad blood engendered by the almost inevitable litigation which the partition involves,

each co-sharer erects as lofty a masonry wall as he possibly can, so as to completely shut off his share from the rest. Though carried out with wonderful ingenuity, the result too frequently is that a noble mansion with spacious courtyards is converted into a number of mean little houses with totally inadequate open spaces, and most of the rooms imperfectly lighted and ventilated. Very often one unfortunate heir can only reach his portion through a long tortuous passage."

This shows that wealthy fathers of more than one son would do well not to build for ostentation a bigger house than he would actually require for living in comfort during his life-time. It would be best for him to construct a sufficiently capacious house for himself, which would after his death, suffice for the family of one of his sons. Then he would have sufficient money left to construct every other son of his a suitable residence. This method would prevent both insanitation and jealousy and bitter feelings.

Causes of the disintegration of families.

The Bengal Census Report mention the following as the chief causes to which the disintegration of families is ascribed:—

(1) Some members of the family take advantage of their position to lead a life of idleness and simply become drones, living on the labour of their brothers. As an instance of this may be quoted the case of an officer in Government employ, who obtained a large increase of pay but was poorer than before, because his elder brother at once threw up his own post and ceased to contribute to the family income.

(2) Misappropriation or misuse of the joint property, e. g., the *Karta* or head of the joint family may devote part of it to his own personal uses or employ it for purposes which do not benefit the family.

(3) The family becomes so large that there is no longer room for all under the ancestral roof. Some of the joint families are exceptionally large, forming small colonies—there is a case on record of a joint family with 500 members. For the sake of convenience, some of them move out to make homes for themselves. This division is often followed by a partition of the property.

(4) Migration. Members of the family leave the home in search of employment, and do not return. Having to live apart from their relations, and finding no chance of returning home, they naturally do not

see why they should not obtain a separate share of the property. In Bihar a number of joint families have been broken up on this account, especially among Kayasths who furnish recruits to Government service. Brahmans and Rajputs who do not so generally find employment in occupations necessitating absence from home, have, it is reported, a larger number of joint families than the Kayasths.

(5) The abolition of the Panchayat system. Formerly disputes between members of a joint family were settled by the Panchayat quickly and cheaply. Now they have recourse to litigation, the result being embittered feelings, and eventually the impoverishment and dismemberment of the family.

(6) Modern tendencies, such as the influence of education, the throwing off of caste-ties, especially in towns, and the consequent weakening of the family bond. These tendencies are confined to the educated classes and mostly come into operation where some members are conservative and others have advanced ideas. The disintegration of the family may be due to their neglect of caste rules or to their wanting to live in a more luxurious or laxer style than their forefathers; in one case a family divided merely because one of them decided to give an English education to his daughters.

The same Census Report adds that women are frequently instrumental in producing the dismemberment of families. This is said to be especially the case where the husbands marry girls from some distant village and from families with which they have little or no past connection. Devoted to their husbands' interests, the wives are jealous of their earnings being used by others, particularly by those who do not contribute to the family income. More petty feelings, less disinterested motives, such as the mutual jealousy of the brothers' wives, the quarrels of their children, &c., also contribute to the breaking up of the family. More than one correspondent has pointed out to the Census Superintendent that it is significant that one of the Sanskrit words for wife, viz., *dara*, comes from a root meaning "to tear asunder."

Religious Riots in an Independent European Country.

Not to speak of Russia, advanced and

free countries like England are not free from religious riots, of which we have given instances more than once. The latest reports of religious riots occurring in an enlightened and independent self-governing country are published in *The Daily Chronicle* of London, which says :—

An extraordinary series of religious disturbances have spoiled the Easter festivities in various parts of Italy. At Pagnano, in the province of Treviso, the parish priest and his acolytes were shot at and wounded while carrying a sacred image in a public procession. One of the religious canopies was riddled with bullets. At Porto Ferrajo Cathedral, where about 3,000 worshippers were present, a dispute between rival religious confraternities for precedence in a procession, developed into a riot.

Similar disgraceful scenes occurred at Santo Stefano, near Messina. The peasantry of two adjacent Sicilian villages fought for precedence in an open air cortege. Sticks, stones and hayrakes were freely used, and the clergy and monks were put to flight. All the sacred images were smashed to pieces and scores of people were injured. A reinforcement of carabinieri had to be summoned by telegraph.

Caianzo Cathedral, in Calabria, was also the scene of amazing riots. The new archbishop had attempted to suppress certain popular local customs involving the use of pagan symbols, and owing to his instructions being openly disobeyed, had laid a neighbouring church under a three days' interdict. When the archbishop appeared in the cathedral to celebrate the Easter High Mass, an infuriated throng created a tumult and shrieked curses at him. As it was feared that he would be assaulted, the clergy hurried him away by a private exit. Troops were sent for to drive the mob out of the cathedral.

Though religious riots are so called, the true spirit of religion is entirely absent from them. No man can be called truly religious who is not tolerant of the religious views and practices of others and who does not love his fellow-men. Every effort should be made in all countries to prevent them by the spread of liberal culture and the inculcation of brotherly toleration.

Anglo-Indian bureaucrats sometimes assert that the occurrence of religious riots in India show that the people are unfit for self-government and that the presence of a neutral third party like themselves is absolutely necessary to preserve order. Many of our own countrymen also are misled into an acceptance of these views. But our people should be convinced by the example of religious riots in Europe that self-government can and does co-exist with them.

The State Model Pottery Works, Gwalior.

Many of the Indian States are making efforts to develop their material resources.

Gwalior is one of them. *The Jayaji Pratap* says that the Model Pottery Factory, regarding which a scheme was sanctioned by the Gwalior Darbar, is now ready and the works will be shortly started. A number of machines that are to be worked by electricity have been erected. *The Jayaji* gives a brief history of this industry.

In the year 1910 on the recommendation of Rao Bahadur Shyam Sunder Lal, C. I. E., the late Inspector-General of Commerce and Industry, the Board of Commerce and Industry sanctioned the appointment of Pottery Specialist to make a survey of the industry

(a) by going round and inspecting the various localities where materials are found;

(b) by analysing the raw materials found in Gwalior to ascertain the commercial possibilities of porcelain manufacture in this State by conducting experiments.

Mr. D. C. Mazumdar, Ceramic Engineer trained in Japan, was engaged by the Department for this work, and the experiments conducted by him with the white clays found near Gwalior, were found to be so encouraging, that the Darbar called for a scheme for model factory on a modest scale in view of putting the industry on a sound commercial footing. This scheme was sanctioned last year, and during the past few months Mr. Mazumdar has been busy in constructing a furnace and erecting the plant got from Europe. There is a large demand for tiles of all descriptions for building purposes, and special machines have been got for turning out tiles. Besides this, porcelain articles of other descriptions, will also be manufactured. A visit to this factory will prove to be interesting and instructive.

"The Blue Book Quarterly."

The publication of the *Blue Book Quarterly* by the Bombay Government is a happy idea. The Imperial Government and the different Provincial Governments publish a large number of reports and other works dealing with the various spheres of the activity of the State. These are not always easily procurable, the prices are often unreasonably high, and the presentation of facts is generally uninviting. They do not also in many cases contain just the sort of information which the public and the journalist want. Whether information of this description is deliberately suppressed or not, is more than we can say. Government publications do not seem to be supplied gratis to editors according to any principle or method. For instance, though we are thankful to Government for many other publications, we do not get the *Gazette of India* or the *Calcutta Gazette*; we do not see why. It is true we come out only once a month; but that does not detract from the value of what we publish. It is not

vanity which prompts us to assert that our comments on public affairs can stand comparison with those of the generality of newspapers which get Government gazettes gratis. One of the very few periodicals from which extracts have been made by the Superintendent of Census operations, Bengal, in his Report is the *Modern Review*. Yet his Report, of which we have bought a copy, has not been sent to us, though it has been sent to the editors of many journals from which that officer has received no help in his work. But the Assam Government has been courteous enough to send us the Assam Census Report.

There are, we suppose, many other editors who are in the same boat with ourselves. For them and ourselves and the public in general who want to keep themselves well-informed regarding the work done by the State and the condition of the country, it would be a great advantage if a moderately priced periodical were published by each government, containing information in its possession, presented in an interesting and simple manner. "The Blue Book Quarterly" started by the Bombay Government easily come up to this ideal. But we regret to learn from the *Bombay Chronicle* that its first number is not an interesting publication, that it does not contain the sort of information which the public and editors want and that it refers readers for information to other official publications instead of giving the information itself. We hope the succeeding numbers will be an improvement on this. If the Bombay Government want to make this quarterly useful, they should appoint an experienced and competent journalist its editor and give him an adequate staff of assistants. This official periodical will then be able to set an example which other Governments ought gladly to follow.

Nanda Lall Bose.

Babu Nanda Lall Bose one of whose water-colours we reproduce in this number, recently had occasion to visit Rabindranath Tagore's school at Bolpur. The poet gave him a cordial reception and presented him with a benedictory poem. This is an honour of which any artist may well be proud.



1st May 14.
A.M.

Mr. Nanda Lall Bose.

From a pencil-sketch by Mr. Asitkumar Haldar.

"British Lawlessness."

"It used to be our pride," says *The Nation* (London), "that we were a law-abiding people. In particular, we were wont to compare ourselves with America, which we held to be a land where every man chose for himself what laws he would obey, where lynching and other modes of homicide were unrebuked, and where the police 'stood in' with law-breakers. The tables are now turned on us." *The Nation* then goes on to quote from an interesting article in the "Atlantic Monthly" by Mr. Fielding Hall in which the writer gives it as the opinion of an American correspondent that "Americans are a more law-abiding people than the English." *The Nation* goes on:

The "increasing impatience of English people under law" as Mr. Fielding Hall terms it, is indeed a special manifestation of the new century. It appears in all classes of society, and is evolved by widely different occasions. Now it is the violent unconstitutionalism of the House of Lords in rejecting a Budget, now a league to defy the Insurance Act or to refuse taxes, now an open undefended violation of speed-limits by motor drivers, now a riotous holding up of traffic by strikers, an organized attack on property by arsonettes, a policy of brutal assaults on workers in the Belfast ship-yards carried out with impunity, and finally, open preparations

in Ireland for "civil war," assisted by officers of the King's army, with the pledged support of the leaders of His Majesty's Opposition in this country. A generation ago such a state of things would have seemed incredible. What is the explanation? Is there, indeed, a periodicity of the revolutionary spirit in the life of nations, as some plausibly maintain, which exhibits itself in history at intervals of about half-a-century? Or may we regard all this excitability of feeling and looseness of behavior as the sequelæ of a violent debauch of Jingoism?

Mr. Fielding Hall has his own explanation. This *The Nation* controverts and explains the growth of British lawlessness in this way:—

We do not believe that the trouble is due either to the intrinsic badness of the laws or to the fact that we are governed, as Mr. Fielding Hall pretends, by a Star Chamber. It seems to us mainly attributable to a co-operation of two or three causes. In the first place, recent legislation in this country has concerned itself with bigger issues vitally affecting the interests of property and of social status, thus exciting powerful class interests and antagonisms. These conflicts were bound to come, but the Boer War precipitated their action directly inciting the struggle for Protection, the Lloyd George Budget, the House of Lords crisis, the Parliament Act, and the conjunction of great constitutional and social measures within the compass of a half-decade. Coincident, but not wholly unconnected with this crowding of big concrete controversies in male politics, was the rapid inflammation of the still more impassioned issue of woman suffrage with its continuous series of exciting incidents.

The sudden lifting of politics into a higher level

of interest and importance, with bigger stakes at issue, makes minorities more desperate in their resistance, and more disposed, if they can, to defy the laws. The fact that for the first time the overwhelming majority of the rich and influential citizens are in the opposition, fighting a series of losing political battles against government which are, on their interpretation, engaged in passing predatory and revolutionary measures by unconstitutional methods, has been a liberal education in lawlessness. For when peers and privy councillors foster rebellion, when motorists and lady suffragists openly defy the laws that happen to annoy them, why should ordinary working people not follow the fashion of "their betters," choosing their own laws to break? The authority of law was formerly "sacred" to the vast majority of our people, offences against it were really disreputable. But now that we see our superiors "taking the law into their own hands," we shall do the same. As they dispute the right of King and Parliament to make laws, we, the workers, will call in question all the rights of property and the economics as well as the political authority of our "masters." So there is coming about a general loosening of respect for authority of every sort, Church, State, business, and social conventions.

"This is by no means entirely to be feared and regretted," says *The Nation*. And why?

৩

শ্রীমতঃ নন্দলাল বসু
 পরমা কল্যাণীয়েষু
 তোমার তুলনিকা বস্তুতঃ কার
 ভারত-ভাষা-চিত্ত।
 সঙ্গীতময়ী ভাষার মেঘ
 মেঘায় পূতন বিত্ত।
 ভাষ্য বিচারে মালমিষময়
 দিয়েছে তোমার কলম-
 বিশেষ পথে স্বদেশের নাম
 লেখা অক্ষয় কলম!
 তোমার তুলনিকা কবির হৃদয়
 নন্দিত করে, নন্দ!
 গর্হিত কবির লেখনী তোমায়
 পরায় মাপন ছন্দ।
 চিরসুন্দরী কবিতা তোমার
 বন্দনা কলমে বন্দী!
 শিবচন্দ্রসম হোক তব তুলি
 চিরবস-নিষন্ধী!
 শ্রী বরদীন্দ্রনাথ ঠাকুর

স্বাক্ষরিত
 ২২ই বৈশাখ
 ১৩২৩

An address given to Babu Nandalal Bose by Babu Rabindranath Tagore in his own handwriting.

of thought, the fruits of popular education, and of a wider and more rational outlook upon life. It will force us to a reconsideration and a reconstruction of our political institutions, so as to give a freer, fuller, and more representative play to the judgments, feelings, and interests of all sorts

and conditions of people. For though there is little substance in Mr. Fielding Hall's tales of an increase of governmental tyranny, the growing desire of the people for a firmer hand upon the lever of legislation is a thoroughly sane feeling. The present epoch of recurrent lawlessness is, from this point of view, the register of the mal-adjustment between the new and more conscious democracy of feeling and the antiquated machinery of party and Government. Its remedy is to mould organs of representation, of legislation, and of administration, more quickly, more accurately, and more effectively responsive to this play of popular thought and feeling.

Loyal Ulster.

The Irish Nationalists claim to have discovered a great Unionist plan to bring Londonderry and other districts under the Ulster Provisional Government in the immediate future. Consequently the nationalist volunteers have offered to assist the police and military in resisting such attempt and have asked the Nationalist members of the House of Commons to assure Mr. Asquith that thousands of drilled volunteers will assist the forces of the Crown.

So it is merry in Ulster. There are the Ulster Volunteers, the Nationalist Volunteers, and the forces of the Crown, all ready to fight, but none disloyal.

How to uplift the womanhood of India.

In an article on the above subject contributed to the *Leader* of Allahabad Mrs. Annie Besant says that the one effective way of uplifting the womanhood of India is to remove the artificial obstacles put in their way and to allow the women to uplift themselves. Few people in modern days, she adds, seem to realise how great a part Indian women have played in Indian history, both religious and political—using political in the widest sense of the word. Mrs. Besant is quite right in holding that the qualities of heroism, self-sacrifice and public spirit—which made Indian women great in the past, have not disappeared from the nature of Indian women in the present. In proof of her opinion she instances the heroism of Indian women in South Africa, where they faced all the terrors of the African jails side by side with their husbands, sons, fathers and brothers. "And why? *Because the men have shared with them their public interests and aspirations.* Hence the women, in the moment of danger, have sprung to their sides to share with them every peril. The

ancient spirit is sleeping in the hearts of Indian women, and, if the men call to it, it will spring up, awake and alert. Give women the opportunity, and the motherland will have no need to be ashamed of her daughters." As additional proof she mentions the speeches made by Indian women in India on behalf of the South African sufferers, speeches showing a grasp of the situation as well as passionate sympathy.

Of the position, work and destiny of Indian women in the past, Mrs. Besant writes:—

In ancient days there were two paths open to the woman: she might be a wife and mother—the normal and beautiful destiny, she might also be Brahmavadin, might lead the ascetic life, might tread a lonely path to Liberation. Or, when the household life was over, she might learn, as did Maitreyi from Yajnavalkya, the knowledge of Brahman, or enter with her husband the Vanaprastha ashrama. In public life also she played her part, as witness Gandhari amid the council of kings and warriors, pleading with her son. Outside these records, which many nowadays may regard as legendary, women make their impress in comparatively recent times. Recall Padmini of Mewar in 1275 A.D. rescuing her husband from captivity, and leading all the women of Chitor to death by fire when the men went into their last fight against hopeless odds. Or 1535 A. D. when the Queen-mother of the same heroic city, led her army through the breach in the walls and died with her warriors on the battle-field. Or 1566 A.D. when all the chiefs were dead save one heroic boy, and his mother clothed him in the saffron robe of death, and then, with his girl-bride, lance in hand, rode out into the battle-field and died, that he might not be weakened by the thought of them, left behind. Or remember Tara Bai, Chand Bibi, or Ahalya Bai of Indore, the great woman ruler, who died in 1805. There is plenty of tradition and of historical record to show what the daughters of the motherland have done; and therefore I say that the first thing for their uplifting lies in the hands of fathers, husbands, and sons give them opportunity.

She then goes on to say that the foremost means of helping Indian women actively is to educate them.

The education should be *religious and moral*—according to the faith of the pupil; it should be *literary*, including a literary knowledge of the vernacular, of one classical language, of English—the last vital for sympathy with her husband's public ideals and work; it should be *scientific*, i. e., a knowledge of sanitation, hygiene, the value and use of food-stuffs, house-hold medicine and first aid; some branch of Indian art; physical exercises.

Higher education is to be provided for child-widows and others who want to be teachers or medical women, and for those who want it simply as a means of liberal culture. For these, Mrs. Besant says, colleges and training homes should be

established in which the students should be able to obtain education for University degrees.

It is necessary to add that an essential condition of the uplifting of Indian womanhood is the abolition of child-marriage, and hence the disappearance of virgin-widows. No girl should be married before the age of 16, *i. e.*, before she has entered her 17th year. This is the lowest age at which she is physiologically fit—I do not say capable of mother-hood, but of healthy motherhood.

Other reforms, necessary, though subsidiary to the abolition of child marriage, are: the abolition of the purda system, wherever it exists,.....the abolition of the ostracism of re-married women; the abolition of nautches; the legalisation of civil marriage without the declaration that the parties are not Hindus..... and the forbiddal by law of the dedication of girls 'to temples.'

The Japanese and Foreigners.

The Japanese opened a great exhibition in Tokyo on the 20th of March last. It will continue until the 31st of July next. Its twofold purpose is to commemorate the coronation of the new Emperor of Japan and to show to the people of the world as well as to the Japanese themselves the nation's development in industry and commerce. In connection with this exhibition the businessmen of Tokyo have organised an auxiliary association of which the main objects are the giving of facilities to visitors, such as the furnishing of interpreters to foreigners and making their stay in Tokyo agreeable and profitable; also holding entertainments for special visitors and making their visit pleasant.

Owing to increased facilities for rapid locomotion all countries are receiving a larger and larger number of foreign visitors. There is no nation, however civilized, prosperous and powerful, which can afford to do without the respect and friendly feeling of other nations. Far less can the races of Asia do without them,—particularly as throughout the countries inhabited, occupied or controlled by white men, the exclusion of Asiatics is coming to be the accepted policy. Japan understands that in order to make white people gradually give up this policy, it is necessary not only to be strong, but also to be helpful and pleasant to foreigners.

Indians are among the peoples prejudicially affected by the white man's policy of exclusion. Situated as they are, they cannot easily show that they are strong. But when foreigners come to visit India, it is not beyond our power to show them that we

have much that the world may respect and that we are not unfit for civilized people to associate with. At present these visitors, with the exception of a very few of pro-Indian sympathies, mix only with Anglo-Indians throughout their stay here. They see even the past architectural and other remains of India through Anglo-Indian eyes. Can we not have a little organization in our principal towns to give foreign visitors some idea of Indian India? It should be entirely social, cultural and aesthetic in its character. It should be absolutely dissociated from any kind of craving and cringing for political or other "sympathy" or help. It is one of the misfortunes of subject races that their courtesy or friendly feeling may be mistaken for cowardice and flattery. But we think it is possible to be manly without being rude and unsocial.

A Japanese Professor at Harvard.

Dr. Masaharu Anezaki of Japan has been appointed an exchange professor at Harvard University. He is considered the most brilliant exponent of the new idealism that is now permeating and revitalizing the Buddhism of Japan. The subject of the first part of his lecture course at Harvard will be the Pali texts of Buddhism and their Chinese counterparts; after which he will treat more extensively of comparative religion, which he has made a life-long study.

It would be very good for India as well as for the foreign Universities concerned if she could send a man like Dr. Brajendra-nath Seal to lecture at Harvard and other similar Western Universities on Hindu culture and comparative philosophy. Indians cannot expect to be looked upon as the equals of other peoples simply by protesting and agitating or by imbibing the learning of the West. They must show that the soul of India is able to enrich the world now as it did in the past.

A Park for Zenana Ladies.

We hope to be excused for saying that human beings of both sexes require air, food and physical exercise. Both boys and girls like and require play. For a healthy body and mind both men and women require to exercise their limbs. Without oxygen neither man nor woman can live. In parts of India women of the middle and higher classes have to keep to the women's

apartments of their homes night and day, particularly in towns. Calcutta is one of such towns. Many women in Calcutta fall ill because of the lack of fresh air and exercise. Doctors advise them to go out a little and walk about and breathe the fresh air, such as is available in Calcutta. But social opinion prevents them from resorting to places frequented by men also. Hence there has been for sometime a proposal before the Calcutta Municipality to reserve a park for zenana ladies. The question came up again for discussion before a recent meeting of the Calcutta Corporation. Rai Debendra Chandra Ghosh Bahadur moved that the following resolution, accepted by the Estates and General Purpose Special Committee be confirmed :—

“That an experiment in reserving one of the squares for the use of zenana ladies on certain days of the week be recommended for sanction by the Corporation and that a special committee be appointed to choose the Square for the experiment.”

Thirteen members voted for and 17 against this proposal. It appears the main objections to the resolution were two. The first was that the experiment would not be a success. What a wise objection! If the experiment fails, why Calcutta will stand just where it does, and the wise seventeen will digest their food and breathe their portion of the Calcutta atmosphere just as they do now. But how do they know that the experiment will not succeed? Do not the ladies of the most orthodox families enjoy their outing in holy places on the occasion of bathing and other festivals? Are there not crowds of veiled ladies of orthodox families observed in the Swadeshi Mela, doing their shopping and sight-seeing, not only on days reserved for ladies, but on other days as well? In health-resorts like Baidyanath-Deoghar and Giridih do not the ladies of orthodox families take their walks in open places? Do they not do so in Darjeeling?

In villages and small towns ladies of the most orthodox Brahman and other high-caste families resort to rivers and tanks for bathing, fetching water and other household work. In their leisure-hours they freely visit one another and have their confabulation. It would be absurd for any denizens of Calcutta to pretend to be more orthodox, conservative and respectable than the inhabitants

of our villages, who form the bulk and the backbone of the nation.

The second objection is that the precincts of the square reserved for zenana ladies would be infested by bad characters, both of the “respectable” and disreputable classes. It is not quite certain that it would be. Are the precincts of the Swadeshi Mela enclosure every year infested by such people to a dangerous extent? Are not the Swadeshi Mela Committee, a committee of private gentlemen having no police or magisterial powers, quite able to maintain order and see to the safety of the ladies who visit the Mela? The proposal is to screen off the reserved square from the public gaze. Wiseacres may say that the neighboring housetops would be full of people eager to have a look at the fresh-air-breathing ladies. Well, but the square would be chosen with an eye to its respectable location and the residents of the surrounding houses have their own women-folk. That fact would exercise a sufficient restraint on them. The last point in our reply is that places of pilgrimage like Benares are notorious for their bad characters called Goondas, and even the bathing ghats of Kalighat and Calcutta are not infrequently haunted by evil-minded men at the time when women bathe. That does not stand in the way of orthodox ladies undertaking pilgrimages to Benares, Gaya, &c., and bathing in the Ganges at Kalighat and Calcutta. We feel sure the progressive thirteen are going to win. Let them try, try and try again.

The supersession of Mr. James again.

Last month Lord Amthill raised the question of the appointment of Mr. Hornell to the Directorship of the Bengal Education Department in supersession of the claim of Mr. James to that office. Lord Crewe was almost apologetic in his reply and was evidently anxious to offer Mr. James some lucrative post as solatium. We have never been able to understand why Mr. Hornell was appointed Director of Public Instruction, and not some officer of the Indian Educational Service. He may be a very able man, though he has not yet given any proof of uncommon ability. Nor do we know in what respects the work of the Educational Department of Bengal is at present of such exceptional difficulty as to require a man of extraordinary capacity

of a kind not to be found in the whole of India.

But what is both more funny and regrettable is that the supersession of Mr. James alone in particular should be complained of *ad nauseam* in a section of the Anglo-Indian press and in parliament. Mr. James is neither the seniormost officer of the I.E.S. in Bengal nor the ablest nor the most famous. Mr. P. Mukherji and Dr. J. C. Bose are both senior to him. The friends of Mr. James cannot be expected to urge the claims of these two gentlemen. But it seems very scandalous that Lord Crewe also should take it for granted that it was Mr. James and he alone who had a grievance. Mr. James in fact cannot justly be said to have any grievance at all. In point of seniority he occupies the third place in the service. So that if seniority alone were considered, Mr. P. Mukherji ought to have got the post; particularly as he possesses experience of inspecting and other work, of which Mr. James is innocent. But if neither seniority nor experience of the kind which a Director ought to possess, be considered of any account, but ability of some other kind or some sort of undefinable qualifications be insisted upon, the question of supersession cannot arise at all.

His friends assert that Mr. James is a man of "remarkable gifts and capacities." His gift and capacities in the way of keeping up an agitation are certainly remarkable. But somehow or other the world outside anglo-India has not heard of Mr. James, though it professes to be keenly interested in the work of a man named Jagadish Chandra Bose.

Indians are but rarely appointed to the higher educational service. And the very existence of the two Indians who occupy the higher grades of the service, is entirely ignored by the Secretary of State. This is a state of things which is not calculated to produce a feeling of thankfulness and rejoicing among Indians.

The independence of Universities.

The address of Principal Griffiths at the last meeting of the British Association contains the following passage:—

"The freedom of the Universities is one of the highest educational assets of this country [Great Britain], and it is to the advantage of the community as a whole that each university should be left unfettered to develop its energies, promote research and advance learning in the manner best suited to

its environment. It is conceivable that it might be better for our Universities to struggle on in comparative poverty rather than yield to the temptation of affluence coupled with State control."

It is to be borne in mind that this plea for independence of State control has been made in and for a country where the State is at present identical with the people to a great extent and where this community of interests is growing year by year, with the acquisition of political power by the masses in increasing measure. In India, on the other hand, the final control in all affairs of State, great and small, rests with men who are not of the people, but are either men who never set their feet in India or are mere sojourners here for a number of years having money-making as their principal object. The interests of these rulers are not identical with those of the people of India. If, therefore, it is necessary for British universities to be independent of State control, such independence is much more necessary for Indian universities. But the Anglo-Indian bureaucracy are believers in absolute State control. Perhaps the bill to be introduced in the Viceregal Council in autumn for amending the Universities Act will extinguish what little independence the Universities still possess.

Dacoits and the Arms Act.

The Arms Act stands in the way of honest people easily procuring arms. But robbers somehow manage to supply themselves with dangerous weapons, including firearms. An unarmed people cannot possibly resist armed dacoits, and so fall an easy prey to them. It has, therefore, been repeatedly suggested by the Indian press and on the public platform that in provinces which are subject to raids and dacoities, the leading villagers should be provided with arms. An experiment in this direction has been made in Burma and has so far been successful; though the result cannot be pronounced conclusive, as the scheme has been working only for a short period. *The Bombay Chronicle* says that the experiment of supplying fire-arms to selected headmen for the protection of their villages against robbers and dacoits was sanctioned for the Insein and Hantawady District in May, 1912. In November of the same year the scheme was ex-

tended to the Pegu and Prome Districts. From a statement made by the Hon. Mr. Arbuthnot at the last meeting of the Burma Legislative Council, it appears that the total number of guns issued in pursuance of this policy was 19 in Hanthawady, 20 in Pegu and 20 in Prome. The Commissioner of Pegu Division reported in July last year that no dacoities had occurred since the experiment was started in any village in which a gun had been issued to a headman. This result, though not conclusive, is undoubtedly encouraging. The Burma Government evidently take the same view, as the continuance of the experiment has been sanctioned for another year. The Government of Bengal and the North-West Frontier Province ought to profit by the experience of the Burma Government and try the experiment with suitable modifications.

The £ 3 Tax.

The Solomon Commission have recommended the abolition of the annual £3 tax imposed in Natal on ex-indentured Indians, and the South African Union Government have expressed their willingness to legislate on the lines of the recommendation of the Commission. The income from the tax is also small and can easily be done without. But nevertheless there is just now great activity in Natal in realising this tax including arrears. Defaulters are being fined and sent to jail. When will the troubles of Natal Indians be at an end?

The American Hindu Exclusion Bill.

Dr. Sudhindra Bose, lecturer on Oriental Politics in the State University of Iowa, who sometime ago visited Washington to represent the Hindu people in opposition to the Hindu Exclusion Bill has addressed a letter to the Hon. W. J. Bryan, Secretary of State, U. S. A., on the same subject. We make a few extracts from his letter.

(1) Section 2, line 8, of the bill begins, "All Asiatic laborers; all idiots, imbeciles, feeble-minded persons—". It is very unfortunate that the American government should thus place all Asiatic laborers on a par with idiots and imbeciles. This is a reflection on their nationalities which ought not to be written into the statutes of the United States.

(2) Section 47, lines 1 and 2 state that in the case of a student coming to this country for his education, he must secure a certificate from the Indian government to the effect that "provision has been made for the care and maintenance of the student as such, in this country." This will practically stop the Indian students from coming to this country.

The Indian government, as a rule, does not favor the idea of our students' coming to America; the government fears—and this fear is wellgrounded on facts—that the Indian students educated in America will trade with American merchants and manufacturers in preference to those of Great Britain. Not long ago a member of Parliament pointed out from his place in the House of Commons that the modern Indian engineers who are trained in the United States buy American goods and machineries, and not English. He therefore urged the Indian Government to devise means to stop the Indian students from coming to America for their education. Now, since the Raker bill reserves to the English government the power to decide as to what amount will be enough for the "care and maintenance" of our students, it can be reasonably inferred that the English government will prevent as many of our students from entering American colleges as possible.

Furthermore, America, which believes above all nations that education is for the poor, would be violating this time-honored tradition if it were to bar from the gates of its institutions of learning students of limited means, as this law undoubtedly will. I therefore humbly suggest that the bill should provide for a minimum income of not more than two hundred dollars a year from each prospective student.

We are told that one of the objects of the Panama Canal is to enlarge the American trade with the Oriental nations. India is one of these nations whose trade and good will should prove very valuable to America. If this drastic exclusion measure is passed there is little doubt that it will defeat to a certain extent the very purpose for which the canal is built.

If the United States Government excludes Hindus, Hindu students will cease to receive their education in America. So a class of Hindus favouring the importation of American machinery, &c., instead of increasing year by year and thus benefiting America, will gradually decrease in number and ultimately cease to exist. American trade with India will be seriously affected in another way. If America excludes us, we will try our utmost to boycott American goods and drive them out of the Indian market. The boycott of British goods could not last, as naturally the British Government was opposed to the movement. But a boycott of American goods will not have to work against any such powerful opposition. There will, therefore, be every chance of its achieving complete success. Against the loss that such a boycott movement may inflict on American trade, what is it that America hopes to gain by excluding some scores of students and some 4 or 5 thousand laborers?

The "Komagata Maru."

The "Komagata Maru" with 370 Hindus aboard has arrived at quarantine station. Immigration officials will go on board to-morrow. The vessel is destined for Vancouver, but will probably not be allowed to proceed thither for fear of a labour de-

monstration. The charterers, a Kobe firm, apparently counted on the berthing of the ship inasmuch as they have instructed Lloyds' Agent to sell coal which comprises the vessel's cargo if the "Komagata Maru" is not turned back.

The "Komagata Maru" has been released from quarantine for Vancouver.

The Indian leader, Gurdit Singh, is determined to carry the fight to the last tribunals. The examination of passengers will occupy several days. The vessel is meanwhile moored in mid-stream to prevent any escape from quarantine. Gurdit Singh is communicating with the British Government.

The "Victoria Times" says: "British Columbians cannot, for economic reasons, allow Indians to enter, because they will be swamped by a people whose standards are vastly different from ours, and whose presence in large numbers would cause most dangerous disturbances, and would be laying up a store of trouble, not only for ourselves, but for the Empire."

The paper emphasises that the occurrences in South Africa furnished an abundant warning, and that they cannot afford to throw down the bars, even at the risk of India's loss to the Empire.

The "Komagata Maru" has obtained a bill of health at the quarantine station, but is still being held there and is awaiting instructions from Ottawa before proceeding to Vancouver. Boatloads of local Hindus have been prohibited from approaching the vessel which has isolated until the passengers had been examined by immigration officials.

Gurdit Singh the wealthy organiser of the trip of the "Komagata" says that he financed the trip for the purpose of testing the validity of the immigration regulations. He is prepared to carry the matter to the extreme limit if his countrymen are deported. They claim the right, he declares, to migrate anywhere in the empire as British subjects.

Reuter learns that neither the India Office nor the Colonial Office has hitherto received any communication from Gurdit Singh.

The immigration authorities of Vancouver are engaged in conducting a medical examination of the immigrants on board the "Komagata Maru" which has not been allowed to proceed to the wharf and is being carefully watched by the Government launches. None, but officials are allowed on board.

Individual examination of the arrivals for the right of entry will begin probably on Tuesday.

Meanwhile the problem as regards the cargo of coal consigned to Lloyds' agents is being considered by the Ottawa authorities.

While the vessel was on its way between here and Vancouver a Japanese sailor jumped overboard during the night and disappeared presumably with the object of swimming ashore and evading the immigration laws.

No Indians have been permitted ashore even to buy stores, the ship's purser doing all the necessary catering.

Hundreds of Hindus of Vancouver attempted to reach the ship on boats but were turned back and they are now not permitted on the wharves.

No definite instructions regarding the disposal of the vessel have yet been received from Ottawa but immigration officials have been told to enforce the law to the letter.

Exclusion of Indians from British Columbia.

A Simla telegram to the *Statesman* dated the 21st May says:—

In regard to the admission of Hindus into British Columbia, the vessel "Komagata Maru," whose arrival is now being anxiously awaited there, was originally chartered in Hong Kong. The Government of Hong Kong having made special enquiries, which were satisfactorily answered, the vessel left on March 31st, for Shanghai. She carried one hundred and fifty Hindus from Hong Kong, and was to take on another two hundred at Shanghai. From thence she was to proceed to Nagasaki to embark another party of about one hundred that had arrived from Manila. This last party had evolved a special scheme for embarrassing the British Columbia authorities by presenting themselves for admission as a religious mission. Should the Indians evade the Order in Council prohibiting all artisans and labourers from entering the ports of British Columbia they will still have to prove a continuous voyage from the place of domicile before being allowed to land.

A message to the *Times* from Toronto says:—

"It is understood that the Indians have plenty of money and will vigorously endeavour to force the Government to allow British subjects from India to enter freely. Orders, however, have been sent to Victoria not to allow the Indians to land. The Government believes that it is acting on sound legal and constitutional grounds and has consulted the Department of Justice. If the Indians seek to evade the order of the Council prohibiting the entrance of artisans and labourers by claiming that they are not artisans and labourers, they will be denied admittance under the regulation prohibiting the entrance of Orientals except by a direct passage. This may mean a long legal contest and the result will perhaps be of the deepest importance from the Provincial, National and Imperial points of view. The British Columbia Members of Parliament are united in favour of an absolute exclusion of Indians, Chinese and Japanese and I believe that no Government will resist the unanimous demand of the Pacific province."

A telegram from Victoria (B. C.) says that

Local Hindus have chartered a powerful launch, which has left to intercept the "Komagata Maru" to persuade her to land the Indians at some port on the west coast of Vancouver where there are no immigration officials. There are many places where such landing could be effected. The fishery protection vessels are keeping a sharp look-out to prevent the "Komagata Maru" from evading quarantine. Admiral Kingsmill, head of the Canadian Naval Service, who is at present here, goes to the west coast tomorrow. The "Komagata Maru" is expected to arrive on Monday [May 25].

The decision as to whether or not the passengers of the "Komagata Maru" shall be deported or not cannot be reached for several days. An attempt was made last night on the part of Hindus of Vancouver to get a vessel and take off some of those on board. This was frustrated by the vigilance of the immigration authorities. The watch aloft has now been doubled.

Fearing weakening on the part of the authorities in Ottawa, the Vancouver Board of Trade has sent a memorial to the Government demanding the exclusion of all Indian immigrants.

Gurdit Singh continues in the belief that all opposition to the landing comes from the cheap labour element. May 27.

What trouble and expense are the Hindus putting themselves to assert a right which the most undesirable white immigrant is allowed to enjoy everywhere as a matter of course!

Creed as a Qualification for Office.

The Bengal Government circular which reserves a certain proportion of posts for Musalmans, is wrong in principle. That a man professes a certain religion is no qualification for office. If a Hindu or a Christian or a Buddhist be decidedly abler than a Musalman candidate there is no reason why the latter should be preferred. The Queen's Proclamation of 1858 which promised not to favour any particular race or sect is violated by this circular.

If Mahomedans have made great progress in education, that itself is sure to secure them an increasing number of posts.

An Indian appointed to the I. E. S.

We are glad to learn that Mr. A. M. Kandeth, M. A., LL. B., Bar-at-Law, will be appointed to the Indian Educational Service and posted to Madras. Mr. Kandeth graduated at Cambridge where he stayed for five years and passed in the Historical Tripos. He topped the list in modern history in the last Civil Service Examination and stood fifth in literature. He would have entered the Civil Service but for 125 marks which were deducted for bad writing.

Sale of Rabindranath's "The Gardener."

Mr. George P. Brett, president of the Macmillan publishing house, has declared that at present of all kinds of literature poetry sells best. He says that to-day "the poet with a real gift has golden opportunities awaiting him and the largest possible audience ever in the history of the world." In a London dispatch to the *New York Times*, Mr. Brett is further quoted as saying:

"The fact is highly significant of the sudden change in the public's attitude toward literature. For years poetry was almost tabu. The muse had been wandering in the wilderness, and now suddenly we find the poets among the best sellers. There is Masfield, for example. 'The Everlasting Mercy' and 'The Dauber' especially attracted attention in America; then there is that remarkable Bengali poet, Tagore, the sale of whose works compares favorably with the

best-selling novels. The sale of his 'The Gardener' alone in America exceeded 100,000 copies. One bookseller in Los Angeles sold 500 copies in that city alone.

"Such a thing had not been seen since the heyday of Tennyson, when a new volume of his poems was the talk of both hemispheres.

"The development of poetry into the best sellers has come with such disconcerting suddenness that we publishers are all on the *qui vive*.

"But, mind you, the public which has thus suddenly turned to buying books of poetry and neglecting the ordinary novel will have only the best. I do not think that 'highbrow' poets will ever become best sellers, and I think the public is right. What we publishers are eagerly looking for is a poet whose verse sings to the very heart of the people and makes a universal appeal.

"To-day a real poet can no longer lament the fact that he can not extract a living from verse. Those threadbare days are gone."

Mr. Bhupati Mohan Sen.

Mr. Bhupati Mohan Sen, India's first and only Smith's Prizeman, is now in our midst. The winning of the Smith's Prize is considered in some respects a higher distinction than the Senior Wranglership, as no one can win it who is not able to show originality of a superior order in mathematical research. Mr. Sen is a brilliant graduate of the Calcutta University and has won high honours in both Part I and Part II of the Mathematical Tripos at Cambridge. The most fitting national recognition of his worth would be to create a chair of mathematics and appoint him to it. Who among our rich men is going to do it? He who will create an opportunity for him to make the best use of his mathematical genius, will be a national benefactor.

The semi-weekly mail service.

The Amrita Bazar Patrika, which has rendered signal service by systematically and elaborately ventilating the grievances of Indian public servants, is quite right in insisting that if a semi-weekly mail service from England to India and vice versa is to be introduced, it ought to be at the expense of those who are to benefit by it, namely, those who send and receive letters to and from England. Postal subordinates are, considering their hard work and long hours, a very ill-paid class of men. They have long been denied an increase of pay on the ground of the department working at a loss. But now that there is a surplus, it should be devoted to improving the pay and prospects of subordinate postal employees.

In order to make those pay for the semi-weekly mail service who have overland correspondence, the overland rates of postage may be increased. The *Patrika* thus meets the official argument against such increase:

The great official argument against such taxation in the shape of increased postage rates would be that India is not free to levy it. True the rates for postage for Union countries is guided by the International Postal Convention of Berne. But who wanted India to join that Union when her resources would not permit it, nor had she anything to gain thereby? Various countries of the Union have preferential tariffs, many British possessions have federal Governments: has India got any? Nay, the Indians cannot claim even the elementary rights of a British subject in many of the Union countries. India, therefore, is a Union country not for her own interests but for the convenience and benefit of the sojourners of those countries in India,—all birds of passage. If it is indispensable to invoke the aid of the Berne Congress to alter the rates of postage to introduce the bi-weekly service, the Indian Postal authorities will not have to wait long. The next session of the Congress will begin on the 10th September of this year and the bi-weekly service can be introduced next year without any twitchings of official conscience. Such a step will not be without a parallel in the history of the Post Offices in the world as the United States of America, which has a bi-weekly mail service with England, is a non-union country and the postage to that country is 2½ annas for one ounce, whereas the postage from India to England is one anna for an ounce.

But is there a real necessity for such a service? The cheap cable rates and the contemplated quarter rates for cable letters would, we think, meet all demands, and we trust the Government of India will desist from an enterprise which will not only cause useless waste of public money, but do a gross wrong to its own postal officers.

The Pre-Hindu Masters of India.

There can be no question that before the incursion of the fair-complexioned ancestors of the present-day high-caste Hindus, the masters of India were the ancestors of those primitive people who at present lead a life of poverty, degradation and, in many cases, semi-slavery. From a geography of the Madras Presidency the *Indian Social Reformer* quotes the following proofs corroborating this opinion:

In the Chapter on "People,—Race, Religion," Dr. Thurston writes:—"Abundant evidence exists in support of the belief that some of the primitive tribes, as well as the slave (*ad scriptiglebae*) and other depressed classes, once held a high position and were indeed masters of the land. In a note on the *privi-*

leges of the servile classes, Mr. M. J. Waddouso writes that many curious vestiges of their ancient power still survive in the shape of certain privileges which are jealously cherished and their origin being forgotten, are much misunderstood. These privileges are remarkable instances of survivals from an extinct state of society." At one of the agricultural ceremonies of the Nilgiris, a Karumba heads the procession, scattering fragment of the sacred tad tree (*Meliosma pungens*), brings a few sheaves of millet (*Setaria italica tenai*) to the temples and ties them to a stone set up at the main entrance.

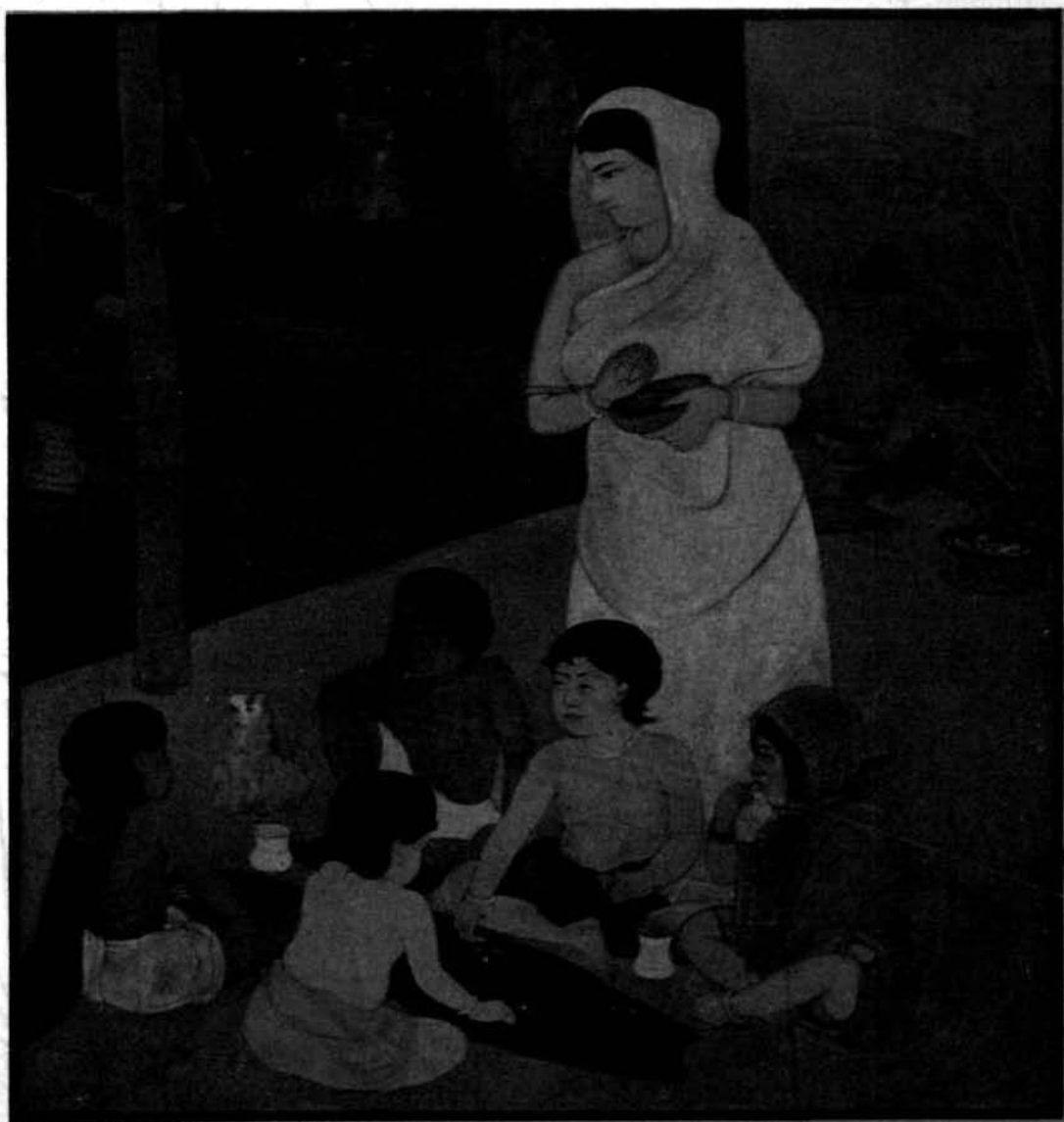
At the festival of Siva at Tiruvalur in the Tanjore district, the headman of the Paraiyans (Pariahs) is mounted on the elephant with the god, and carries the chauri (fly-flapper). In Madras, at the annual festival of the goddess of the Black Town, when the tali (marriage badge) is tied round the neck of the idol, a paraiyan is chosen to represent the bridegroom. At the festival of some village goddesses, a paraiyan is honoured by being invested with the sacred thread, and permitted to head the procession. At Melkot in Mysore, the Holeyas (agrestic serfs) have the right of entering the temple as far as the dhvaja-stambham or consecrated monolithic column on certain days. It is said that the temple is afterwards ceremonially purified. The privilege is reputed to have been conferred on the Holeyas, in return for their helping Ramanuja to recover the image of Krishna, which was carried off to Delhi by the Mahammadans."

Village Government in Assam.

The vast majority of the inhabitants of India live in villages. If self-government is to succeed here, we must have self-governing villages. Sir Archdale Earle, Chief Commissioner of Assam, has turned his attention to the problem of village administration and expects soon to introduce the draft Local Self-government Bill in his council. Those who are acquainted with rural conditions in Assam should subject its provisions to detailed constructive criticism, so that the experiment of village government in Assam may succeed.

Cigarette-Smoking.

The habit of smoking cigarettes is doing great injury to our boys and young men. It affects their bodily health and impairs their mental capacity. The sale of cigarettes to students and other persons below 20 years of age ought to be prohibited and penalized. Parents and teachers ought to do their best to eradicate this pernicious and nasty habit.



FESTIVAL OF CAKES.
By the Courtesy of the Artist Babu Nandalal Bose.

Colour-Blocks and Printing by
U. RAY & SONS, Calcutta.

THE EVOLUTION OF LOVE

BY WILFRED WELLOCK.

IN order to realise more fully the truth of my contention that spiritual love is a late evolution, let us picture to ourselves the process of human development from its earliest stages. At the time when he founds a family, man has completely emancipated himself from the mystic whole of Nature, gained the power to look on Nature as an objective fact. In the far-away past Nature had been to him a world of supernatural force, in the midst of which he had wandered as an inseparable part of it, wholly at the mercy of mighty, mysterious forces. Later he had begun to see a certain amount of order in the world, and had thus come to defy Nature and to recognise himself as distinct from Nature. After this he discovered that he was a centre of consciousness, a self, who had not to wage war against Nature as a God or gods, but with God on his side had to battle against a whole galaxy of mighty forces, natural and supernatural. Finally he had come to believe that God was stronger than Nature, and that God was not only his creator but his helper and defender. It is at this stage of development that a people come to regard themselves as a "chosen", or "superior" people, a race whom God has made in his own image, and whose special welfare he has at heart.

Having got thus far man goes in for conquering Nature, tilling and possessing the land, and acquiring many sheep and cattle, etc. It is at this time that the family and the institution of private property come into existence, and that communal life ends. It is about this time too that tribes are wedded together to form a Nation-State. With the formation of the nation-state tribal warfare terminates, but in its place there arises a new warfare, the conflict of one individual with another for the possession of wealth, power and dominion. The end which man seeks in this new warfare is not the common welfare, nor even personal glory,

but personal power and pleasure. Thus there commences that long and bitter struggle for wealth and power, which mankind in their ignorance believe to be life, which continues right on through the centuries, wrecking millions of lives, committing unspeakable social wrongs, and ending at last in the discovery that it has all been a delusion, that life after all is not what it seems. At this level of civilisation the value of a man is just the wealth he possesses and the strength he has to keep it.

Moreover, with the origin of private property social life tends to become more and more complex, to show signs of marked differentiation. Not all the freemen are now warriors and hunters, for many are wholly occupied with the land, while others have become officers of State, and others again have turned to architecture and building, etc.

Now it is about this time that changes of a quite different character begin to be made. These changes are due to the discovery of new realities. Here and there one may notice a revolt from old habits and ideals and an effort put forth to find satisfaction in quite other channels. It is an age of spiritual awakening, an epoch in the history of civilisation, the time when spiritual religion first comes into existence. The essentially spiritual nature of God is now perceived for the first time, and with that perception the possibility of a new kind of experience, that of spiritual communion with God, is recognised. But the change involves a greater discovery still—that of the human soul. Not only is God a spiritual being, but man too is a living soul, capable of living, in spirit, with God.

Hitherto man had been conscious only of his body, his animal passions and appetites, but suddenly he becomes aware of new longings and aspirations, and thus of a new principle in his nature; of an ego, so to speak, which seeks satisfaction in a

life altogether distinct from the life of the body. With this discovery man revolutionises his entire life, and endeavours to realise himself on a higher plane of being. At once he tries to abandon the world, with all its activities and attractions, and to seek satisfaction in a life of seclusion, contemplation and worship. The actual direction which life takes at this time varies with the circumstances; but in all great civilisations such an epoch occurs. A movement is to be noticed where the more thoughtful members of the community turn their back upon society and the physical life they have been wont to live and seek seclusion, either in some kind of hermitage, or a religious institution.

Thus in England about the sixth century a distinct tendency is observable among the more studious and serious-minded to leave society, and to take up their abode in caves and forests, in the midst of the loveliness and quietude of nature. The same tendency existed among the early Hebrews, as also among the early Brahmans, the men who afterwards became the teachers and leaders of the people, prophets and seers, etc., repairing to the lonely places of the earth to contemplate, to find light, truth and consolation, the deep spiritual messages which they afterwards preached to the people.

It is utterly impossible in so short an account as this must necessarily be to reveal the tremendous significance of this inward development, this movement towards a deeper spiritual life and a fuller self-realisation. But it was at this time that spiritual religion had its birth, and that man first discovered his soul, that spiritual essence or ego within him which at first seems to be ultra-human, a veritable part of God, God's spirit dwelling in man, in communion with which man discovers a new life. Thus this religious movement is something more than a desire to get away from a life of warfare and worldliness; it is the sign and outcome of a new discovery, of a deliberate attempt to give birth to a new being and a new life.

Thus if we illustrate from English history, the coming of Christianity in the form of Monasticism, in the sixth century—an absolutely physical age, where life was characterised by warfare, plundering and marauding,—was exceedingly timely, almost a God-send, as it opened up channels

of development which the people were just then needing. Already quite a number of men of finer spirit had abandoned the world and gone to live in hermitages, and many more seemed ready to do so. For all these Monasticism came with a message and opened up just such opportunities of development as were needed. Thus Monasticism more than any other agency helped to bring to birth the soul of the Teuton and to direct the life which that birth demanded and made possible.

But in saying that the Teuton first became conscious of his soul under Monasticism we must guard against a possible misunderstanding. It is undoubtedly the case that most savage tribes believe in spirits and in a spirit world. But there is a great deal of difference between a belief in spirituality, between believing that at death the life that is within one will take the form of a spirit and carry on its existence apart from the body, in the same way as before, and believing that man has a soul which lives here and now in the body, yet is distinct from the body, and which, while the body lives physically, lives spiritually, in contact and communion with God. In the former case the spirit is the life-principle, the living being in totality, with all its attributes, desires, pursuits and pleasures, which continues in all respects the same after death as before. The belief in spirits in the case of savages does not originate from an attempt to explain an inner consciousness of spiritual yearning but from an effort to explain such phenomena as dreams. Whereas at the stage we were just now considering, man feels that he is the possessor of a dual nature, a spiritual and a carnal: a spiritual nature which manifests itself in a desire for peace, beautiful thoughts, godliness and holiness, etc., and a carnal nature which desires pleasure and enjoyment; the one beckoning him upwards, towards heaven, the other dragging him downwards towards hell.

When the soul has been discovered it is the tendency to concentrate upon the spiritual life, the life of religion, etc., and to regard the life of the body as altogether evil and unworthy. The Good no longer consists of physical enjoyment but of a tranquil mind, the consciousness of truth and God. Of course, it is quite true that religion is not a new factor in experience, but it is new as a life-realising principle, as a

form of life. Religion is an active force and fulfils many necessary functions long before it represents the Good for man. One of these functions is to guarantee the integrity of life, to give man confidence in the performance of his duties. Another function is to guarantee morality. Whether religion is necessary to the very lowest forms of communal life we need not here discuss, but there seems to be no doubt as to its indispensability where society has attained a moderate degree of complexity. Apart from religion where is the power that can compel men who are conscious of nothing save their physical appetites and have no idea of the meaning and conditions of society to observe the customs and obey the morals that are essential to social continuity and well-being? No ordinary force can overcome the strong carnal desires, the love of cunning and lawlessness which characterise the semi-barbarian. Only a very few, the seers and leaders, feel the necessity of certain customs or morals, the majority probably regarding them as a great hindrance to liberty, so that it is necessary to teach them to believe in supernatural powers, in a God or Gods who have power over life and death, and who punish and reward men according to their deeds. Thus we find that up to a certain point of development the mystic element in religion tends to grow, and that as soon as the people begin to respect the moral law, such element becomes unnecessary and is therefore discarded. By means of religion morality is given a Divine origin and essence, moral transgression being transformed into sin against God. In primitive society to evoke a belief in a just and terrible God, quick to anger and to revenge, is the surest way of cultivating the moral consciousness.

The transition from a physical to a spiritual conception of life took place in England when Teutonic paganism gave way to Latinized Christianity, in the form of Monasticism. This transition was the result of an awakened self-consciousness. The church and the monastery were a sign that there was another life besides that of the body; and to those who had already begun to feel that such was the case, and were longing to attain that life, Monasticism proved a guide and a boon. The discovery of the soul and the acceptance of Christianity marks an epoch in the development of Teutonic civilisation. Before very

long it became the practice among the more enlightened and thoughtful members of the community to abandon the world and the life of the body and to seek a life that was wholly of the soul, a life of contemplation, prayer and worship; with the result that eventually life in the world came to be acknowledged as sinful, evil and despicable, quite unfit for those who desired to live a pure and holy life. The idea now prevailed that to live truly and worthily one must live the pure life of the soul, in sweet and hallowed communion with God. Consequently during the reign of Monasticism the life of the cloister stands out in sharp contrast to that of the world, the former being universally recognised as the ideal life which all ought to aspire to and to adopt as soon as they felt spiritually fitted for it.

But there is one important fact we must not overlook, viz., that at the period we are now considering the human spirit is only perceived subjectively not objectively; in oneself, not in others. Spirit, in the sense of a definite spiritual ego, a soul, first manifests itself to consciousness as an inward experience, a yearning, and not as an existence that is observed in others. The dawn of the idea that man possesses a soul and thus that life ought to be spiritual, comes when the individual grows dissatisfied with a merely physical life, feels restless, and experiences a craving for some other kind of existence. The hunger for life which is always manifesting itself in one form or another, finds its satisfaction on this occasion in the contemplation and worship of God. And in such occupation man slowly but eventually becomes conscious of a spiritual principle, a new ego, within him, whence he postulates a soul, credits himself with a dual nature. It may be inferred that all men possess a soul, but the time is yet far off when it is discovered that man is essentially a spiritual being who ought to be loved and served. Much has to be overcome and attained before such a discovery can be made.

The world which this new devotee of religion despised and spurned was the world of humanity with its social life, its friendships, its kindred, family ties, etc. As soon as a man chose the life of the spirit, of religion, he renounced parents, lover, brethren, friends, wealth, pleasure—everything. The idea developed that human

nature is essentially corrupt and thus that to live in relationship with it is sin. To love man became a sign of carnal weakness for which atonement must be made. Even the saints were not intended to become objects of human love, but examples of spiritual ascendancy over carnal and earthly desires and temptations, to be emulated by all seekers after truth and life. Thus, so far from Monasticism, for instance, being a means of drawing mankind together in the bonds of love and fellowship it tended to isolate and desocialise them. It is true that the monks started many benevolent institutions, fed the poor, sheltered the outcast, cared for the sick, educated the common people. It is also true that several monastic orders specially devoted themselves to the task of succouring and educating the most downtrodden portions of society. But the fact is that the motive which prompted such conduct was less humanitarian than religious, arising from a strong love of God and a desire to please Him rather than from a love of man. On the whole, deeds of charity, etc., were done from a sense of duty to the Church or to God, were a favourite form of penance, and to a large extent were intended to make converts. No doubt there often mingled with this sense of duty to God and the Church a genuine sympathy, but even when there did, a sin was committed, as it was a proof that the mind was losing its hold upon God. Such social service as there was under Monasticism had for its chief object the purification of the heart of the would-be saint, the purging of his soul from pride and vain desire. It was a favourite saying of Benedict, the founder of the monastic Order bearing his name, that "to labour is to pray", signifying that work is as needful as prayer in keeping the heart pure and free from evil thoughts.

Thus we are compelled to conclude that the religious idealism which comes into vogue when a people first discover their soul or spiritual nature and turn in disgust from the life of the body, is antisocial, the negation of the social instincts. Still if it be admitted that all men possess a spiritual nature, a soul, and that by reason of that nature man can have communion with God, it logically follows that ultimately men must be able to enjoy fellowship one with another. The possibility of a spiritual

life in social relationship is thus foreshadowed in Monasticism. We shall see how the perception of the possibility of such a life evolves. And although for the sake of a clearer exposition I propose to study this evolution by reference to a particular civilisation, viz., the English, I am convinced that pretty much the same process of evolution can be traced in regard to any civilisation where development has been continuous and has not been arrested.

When at its best Monasticism held undisputed sway in Europe, and was believed in even by those who did not feel able to take its vows. To these latter Monasticism was an unapproachable ideal, but not a false ideal, for it appealed to their imagination and had a wonderful influence upon their lives.

But Monasticism could not live for ever. Its ideal was too abstract; it negated too much. The weakness of Monasticism (and this is true of all forms of religious idealism) was not that its ideal was too spiritual but that its spiritualism was too narrow. Monasticism limited spiritual life to a man-God relationship, and so shut out man; but by so doing it limited its power of duration. In spite of the lofty spiritualism of Monasticism and of the power of the Church which supported it, there was something in the heart of man which rebelled against the sacrifice of human ties and relationships, against the doctrine that the human heart is irreparably evil, that the love of man for man is evil. And that something grew, until after many years, or rather, centuries, Monasticism was overthrown and life in the world vindicated. But before that time came, Monasticism, by reason of its inadequacy, entered on a period of decadence, which brought both itself and religion into ill repute. Eventually belief in the monastic ideal began visibly to weaken, and with the growth of corruption in the Church it was not long before the people were ready for renouncing Monasticism altogether. But such is the end of all institutions that have fulfilled their function, done their work; and in the case of Monasticism a change was bound to come sooner or later. The first open sign of revolt was the Renaissance, the emergence of the Schoolmen. But it was the Reformation, led by Martin Luther, which destroyed Monasticism: and

the Reformation was the tacit recognition that life is something more than religion, the mere worship and contemplation of God, but has a social value as well. The history of post-monastic times is the record of a very remarkable development, which ultimately gave rise to the conviction that man, objectively considered, is a spiritual being, and that in human fellowship man can have true life.

So far as England is concerned, that history is studded with many epochs, which we must examine if we are to grasp the true significance of the changes which are taking place in our midst to-day. These epochs are: the Renaissance, the Reformation, the Puritan Revolution, the Industrial Revolution, the Rise of Democracy.

The Renaissance sounded the death-knell of Monasticism. Outwardly the Renaissance was a scholastic movement which stood for intellectual freedom, the right of the individual to discuss all the problems which presented themselves to him; but inwardly it was a humanitarian movement, being inspired by a profound belief in the human mind, in the power of reason to discover truth. The discovery of the Classics about this time had proved to the Mediaeval mind that man was not the impotent being the Church had held him to be.

The Reformation, on the other hand, was essentially a religious movement whose object was first, to purify religion, and second, to win for the individual the right to extend the boundaries of his life; to eschew the monastery and yet to live ideally and spiritually. Thus the break-up of Monasticism which followed upon the Reformation was the result of an implicit belief in the spiritual nature of social relationships, in the objective spirit of man. Luther had lived happily in the world as a boy; he lived happily in it again after he forsook the monastery, enjoyed the fellowship of a large circle of friends, married, and brought up a family.

By slow degrees the human spirit had manifested itself. Many centuries had gone by since it was declared that life in the world was evil, and in the meantime a wonderful development had taken place. Religion had certainly directed the mind towards spiritual reality and had done much to restrain selfish desire and lust. The very walls of the monastery

had struck awe into the mind of the restless, undaunted Teuton, and had compelled him to pay heed to his life and to regard spiritual things. Thus, after many centuries, we find preachers like the Lollards advocating the cause of the poor, denouncing social injustice, and even the Church, for the way it oppressed the poor labourer, and publicists like the author of *Piers Ploughman* sympathetically describing the arduous life of the humble tiller of the soil. Moreover the appearance of such tales as those of Chaucer is a further evidence that man was beginning to be loved, and to be a source of attraction to his fellow-man.

In diverse ways, within the family and on the battle-field, in the cloister and in the tavern, and in diverse other ways, the human spirit had gradually manifested and unfolded itself. The spirit of man had at any rate been felt. Thus it came to be more and more realised that life in the world was not unconditionally evil; that there was much in the life of every humble toiler, with his love of hearth and home, that was commendable. Hence the Reformation, with its doctrine of Justification by Faith whereby life in the world was vindicated. That doctrine, which was the keystone of the Reformation, vindicated the right of the individual to decide for himself, by an appeal to faith and conscience, what manner of life he should live. In other words, the doctrine of Justification by Faith was the recognition that life in the world might be good. With this recognition the death blow of Monasticism was struck; and the great spiritual ideal which had controlled the life and thought of centuries sank and perished. Monasticism had denied spiritual existence in human relationships, and for that reason it was abandoned for a grander ideal, a fuller and larger truth. Thus the Reformation marks the line of true progress.

But even the Reformation did not accomplish all that was expected of it. It failed because the ideal for which it virtually stood was not clearly recognised by its chief defenders. The Reformation had successfully attacked Monasticism for its limitations, but the underlying reason for so doing was not clear even to its greatest supporters. It was felt that life in the world, among men and women, might be justified, but no one was able to say that human nature was really

beautiful and loveable, and that true life could be had in fellowship with man. Thus, because the Reformationists did not fully realise the significance of their position, their movement turned out to be a compromise rather than a unity. The Reformation simply opened the door to a new life and ideal, but it did not preach a new ideal. So that as regards actual statement the ideal of a purely religious Good still held the field. The human spirit had manifested itself sufficiently to make its loveableness felt, but not sufficiently to produce a belief in the spiritual nature of social relationships. It would seem that social life was yet held to be a medley of good and evil, such that it was not possible to say where the physical ended and the spiritual began. But the important fact is that immediately after the Reformation a distinct tendency to broaden the basis of conduct is noticeable. Very soon a new and vital literature sprang into existence, a literature that was essentially human (not religious or devotional) in subject matter. The drama also took its rise about this time, as did also the study and writing of real history. Whilst in the early stages of the Puritan movement a distinct effort was made to make morality and conduct rather than ritual the central concern of religion. Evidently man and things human had come into a new significance.

But notwithstanding all these changes in society at large, the Church itself—the Roman Catholic Church, that is, did not sanction these changes or in any way modify her religious idealism. Consequently the new elements which were admitted into experience on the part of the many were not rationalised in a new unity or ideal, with the result that the dangers and limitations of social life were not pointed out. A new door had been opened, but beyond there were many paths, and some led to evil and disaster. Hence we find that about this time a definite tendency towards worldliness, sheer looseness of living set in which issued in some cases in a most revolting sensualism. The authority of the Roman Catholic Church having been overthrown, restraint seemed to have weakened, as no new Church could expect immediately to possess the authority that the old one had done. The result was that life tended towards two opposite extremes,

licentiousness and worldliness on the one hand and the strictest self-denial and sanctification on the other. This tendency was operative in England in the interim between the Reformation and the Puritan Revolution.

Puritanism, as that became in the seventeenth century, was really a reactionary movement to combat the tendency towards worldliness and self-indulgence which set in after the overthrow of Monasticism. Thus in Puritanism the finger of progress suffers a set-back. The austere nature of the Puritan ideal is but an indication of the extent to which life had become physical and sensual after the authority of the Roman Catholic Church had been denied. Tudor Puritanism had stood for purity of life and worship, a stricter social morality and a simpler ritual, and had been primarily a revolt against the elaborate symbolism and corrupt practices of the Church. But with the founding of the Stuart dynasty, after which immorality and irreligion grew, Puritanism tended more and more towards an ideal of sanctification, of absolute self-denial, and thus, to all intents and purposes, towards the religious ideal of monasticism, omitting the monastery, of course. And then, by reason of the bitter Civil War which Puritanism evoked, as well as by reason of the social ostracism which was inflicted upon the Puritans after their ultimate defeat, the tendency was for the Puritans to go further and further back in the direction of absolute religious idealism. But the task of reconciling religious idealism with life in the world proved too great for the Puritans. They lived in the world yet tried to keep their hearts unspotted from the world; they carried on business but despised the love of wealth; they married and brought up children but would not confess to any love but the love of God; they engaged in many activities but sought only holiness. To love God and to be ever conscious of God was the totality of good, man's sole aim, all else was weakness and sin. It was a weakness to show affection for wife or children. Thus the tendency of seventeenth century Puritanism was to neutralise the humanizing forces which had tacitly received recognition in the Reformation. Literature and all forms of art were banned except such as were devoted to the life of sanctification.

Had there been no Civil War it is more than probable that Puritanism would

have been wholly a beneficial and humanizing influence, a purifying social force. But war, and especially civil and withal religious, war, by reason of sacrifice, of the deep feelings involved, of concentrated effort, of the shedding of the blood of relatives and comrades, tends to emphasise differences, to produce extreme types of character, and to destroy all prospect of an early attainment of that happy mean necessary to true well-being. Thus the twenty years of civil war in the seventeenth century stamped deep into the minds of Puritans a love of all that was vital and precious in their ideal. But a worse calamity followed. Because of their defeat, the Puritans were driven out of public life, socially and politically ostracised, with the result that all chance of developing friendly and social relationships with the community at large was lost. And the mere worship and service of God could not use up the enormous vitality of the Puritan; a larger outlet for his energy was needed. Such outlet he found in trade and commerce. The Industrial Revolution of the eighteenth century was in large measure the outcome of puritan energy and enterprise. And, strange though it may seem, it is against the inhumanity and materialism of puritan industry that all the finest spiritual forces of the present time are up in arms.

Modern industrialism is an evidence of puritan inconsistency, a proof that the puritans still clung to an abstract religious idealism, had not yet come to believe in the spiritual efficacy of social relationship. While in theory puritans laid great stress on religious duty, in practice they devoted themselves most assiduously to the baser pursuits, the accumulation of wealth, the acquisition of power and position, etc. Puritan practice was the denial of man, and the industrial system for which it has been largely responsible has so disregarded the claims of humanity as to make man and human life even more despicable in the nineteenth century than they were in the sixteenth. Puritanism made strong men and invincible spirits; but the narrowness of its ideal and the strength of its conviction were fatal to the development of those broader ideals, those gentler traits of character and those deeper sympathies which make the human spirit an object of beauty and loveliness. So strong was the spirit of individualism, the

feeling that one could do absolutely what one liked with one's own, among the Puritans, that not until the closing decades of the nineteenth century did they begin to realise that man is a spiritual being, and has an inalienable right to the means of the fullest spiritual development. Towards the close of the nineteenth century a new attitude towards man is discernible, but so rooted are the ways of the Puritan traders in the stubborn soil of materialistic individualism, that not all the agitations of a galaxy of reformers, thinkers, poets and publicists could move them, wholly drive out their false and narrow ideas.

From the first Puritanism was spiritual in its man-God relationships only, and essentially materialistic and physical as regards social or man-man relationships. In their religious life Puritans were sincere and devout; but they possessed inadequate social morals, and thus did nothing to exalt the morals of the market-place. But what was worse, the Puritans came to regard these conventional "morals" as an essential part of its religion, and defended them against all comers. The result was a condition of social chaos. Puritanism in the nineteenth century came to be a mixture of Hebrew spiritualism and pagan materialism. To make a competency, to be "well-off", came to be as much a part of Christian duty as to attend the sanctuary and worship God.

But towards the close of the nineteenth century ideas began to evolve which struck at the heart both of Puritan idealism and Puritan practice. Such ideas as that all men are spiritually equal and have an equal right to the means of enlightenment, true spiritual culture and advancement, and that social life is spiritual and beautiful struck a death blow at Puritan idealism and laid the foundations of a new Democracy. Unshirkable demands for social reform began to be made, and although the forces of wealth and materialism have balked many of the best efforts to amend social conditions, there can be no doubt that the democratic spirit is growing and will eventually conquer. At last the people are losing their faith in Liberalism (the political creed of the Puritans), because they are discovering that Liberalism does not stand for Democracy, but for Plutocracy, class distinctions, the privileges of wealth, and are beginning to put trust in their convictions, no matter at what cost.

As Puritanism has had to give way to a broader spiritual view, a finer idealism, so Liberalism will ultimately have to make way for a more democratic policy and form of government. Liberalism stands for the rights of the individual as a wealth-producing agent; Democracy stands for the rights of man as a spiritual being. Democracy is a new creation, the sign of a great spiritual awakening, of the dawn of a new era. Working men are beginning to be thoughtful, and to realise that life is something more than they have been taught to believe. A sense of something new is pervading the national consciousness, and although the people at large are not quite sure what that something is, they are groping in the right direction. Everywhere we can discern a changed regard for and attitude towards man; before very long the industrial methods of Puritanism will have been discarded as barbaric and inhuman.

Slowly but surely the idea is taking root that human fellowship is one of the highest forms of life, that love is a fundamental condition of well-being. Right down to the present day the Church has held that man is a physical being; consequently it has all along preached to the poor an ideal of happiness for the life beyond the grave, and a life of duty, toil and suffering for the life this side it. Life has been held to be a process of purging and purifying rather than of moulding and beautifying. But even in the Church the idea that life has a social as well as a religious value is taking root. But it was bound to, as by reason of its narrow and inadequate ideal the Church was growing increasingly unpopular, declining in membership every year. During the last ten or twenty years the Church has lost the bulk of its more intelligent members, including thoughtful working-men. The Church has been guilty of infidelity towards man, and it is reaping the consequences; its influence has been permanently weakened.

If other evidence of the discovery of the spirit of man were needed we have it in the modern demand for education, for the means of spiritual and artistic culture on the part of working men. In England strikes are increasing in number and magnitude every year; and the cause of it is that working men are desiring to live a fuller, more social and artistic life. And because the people at large are standing out for

their rights, and are determined that a small batch of arrant materialists shall not longer waste and squander the wealth that ought to be the means of life to so many, class feeling is growing, deadly opposition between capital and labour asserting itself.

Without doubt the glory of great riches is fast passing away; the belief in man, in democracy, in art and social life is destroying it. The nineteenth century witnessed the creation of the millionaire; the twentieth century is seeing him discredited. The rich man was the ideal of the last century, but he will not be the ideal of the present. If a man wishes to win the love and respect of his fellows today he must do something more than show them how to make money, or even how to spend it. The man who happens to possess a million pounds may attract a certain amount of attention even yet; but he is finding it harder and harder to pass for a man. The conviction is taking root that there is such a thing as a reasonable profit, and that to take advantage of a monopoly in order to make unlimited wealth, no matter how poor people suffer, is unjust and inhuman. Nor does the millionaire find philanthropy a path to glory. The charm of bestowing public benefactions has somehow gone; and it has gone because the public have begun to believe that all huge accumulations of wealth are wrong, that such wealth is tainted, the cause of oppression, of poverty and spiritual stultification. One of the healthiest signs of the times is the refusal by certain communities of donations that are the profits of liberty-destroying, life-repressing monopolies. The people now know full well who it is produces the wealth that the few possess, and they are demanding that what humanity as a whole has produced shall stand as a monument to humanity; that the works of art which adorn public places shall be the gift of the people themselves, the thanks-offerings of a blessed and happy race. To that extent has the spirit of democracy descended upon us.

The foregoing observations will have made it clear, I think, that the discovery of the human spirit as an objective existence, is necessarily a late discovery, and one that modern society is only just beginning to make. For the first time in

the history, at any rate of modern civilisations, the conviction is taking root that man is a spiritual being who is worthy of love, and service in fellowship with whom true life may be realised. By reason of this conviction many social, political and religious changes of a far-reaching character are taking place, and a great social revolution is foreshadowed. In everything which distinguishes the present age the conception that man is a spirit and that love

is the fundamental law of life is implied. At the same time society is still far too fettered with conventions and tradition to grasp these new basic truths in all their fulness. But the vision of a new spiritual life has already burst upon a few ; soon it will have come upon society as a whole. When that time comes Democracy will be an established fact, and a new heaven and a new earth will have appeared.

(Concluded)

MARRIAGE-DOWRY

BY RAI CHUNILAL BOSE BHADUR, M.B., F.C.S.

(A paper read at Ranchi at a meeting of the Ranchi Union Club on the 25th March, 1914)

I propose to deal with a question of vital importance affecting the well-being of our society, which, I am sure, will readily enlist your sympathy and interest. It is the marriage-dowry question which is much agitating the public mind at the present moment, intensified by the noble self-sacrifice of a Hindu girl of tender age under very distressing circumstances. As you all know, gentlemen, the girl (Snehalata) burnt herself to death to save the family from impending ruin in consequence of an exorbitant demand of dowry at her proposed marriage. This is only one instance among many, of misery brought on in respectable families by extortionate demands they have to meet at the time of their daughters' marriage. And if it had cost the life of the bride in the present case, it had before, to my knowledge, been responsible for the self-destruction of not a few fathers having no means to marry their grown up daughters, and of many a young married girl unable to bear persecution in her father-in-law's house for non-payment of the promised dowry. If it had not been for the fact that our girls are married at too early an age to understand the desperate position of their parents, such sad instances of self-

immolation of our girls would have been more frequent. In the present case, the unfortunate girl was sufficiently grown up to realise the difficult position of her father and she voluntarily put an end to her life to save the family from embarrassment and humiliation.

It must not be supposed, however, that the Bengali community alone suffers from the evil effects of this pernicious custom. It is prevalent more or less in all communities, Indian and European, but it may be stated without fear of contradiction that it is nowhere carried on as a trade as among the Hindus in Bengal. English parents know that they have to spend something in the shape of a dowry in marrying their daughters, but it forms no part of the marriage-contract, it being always a voluntary contribution in their case. It may be that in a few cases, some unprincipled persons back out, even after engagement, when, by some unexpected turn of events, the expected settlement on the bride fails. But such cases are rare in English society. The fact of men marrying when they are competent to support a family, and also that of the parties choosing one another from considerations of love and mutual good understanding, do not permit the question of dowry to stand between their union.

The Mahomedan society is not altogether free from the influence of this baneful custom. A very leading organ of the Mahomedans, the *Musulman*, writing recently on the subject of commercial matrimony, observed that although their Hindu countrymen were the greatest sinners in this matter, it was to them a matter of extreme regret that the Muslims too had begun to follow the evil example of their Hindu brethren, and the case of Snehadata was cited as a warning to both the Hindus and the Mahomedans against the continuance of the practice.

The Beharee Hindoos are also victims of this evil custom. Only the other day, the *Mithila Mihir* exhorted the Maithil community to refrain from demanding dowries, which practice, the paper said, was alarmingly on the increase. In the last Census Report, it is noted that "the price of a Beharee B.A. husband has been known to run up to Rs. 3500", and with reference to the Bengalis, the same Report states that "the price of a Kayastha Matriculate or Graduate usually varies from Rs. 500 to Rs. 3000, but there are instances of Rs. 10,000, being demanded and paid." We who are familiar with the actual condition of our society must have to admit that this is rather an under than an over-estimate. We ought to hang down our heads in shame at this exposure of a national weakness. The Census Report of the British India, being an interesting and valuable document, is widely read all over the world. Is it not our bounden duty to try to clear our national character of this just but most humiliating reproach as soon as possible, so that the Officer in charge of the next Census Report will find no opportunity to hold us up to ridicule in the eyes of the whole world?

The present practice of fleecing the fathers of girls is of comparatively recent growth. I remember certain marriages contracted about 35 or 40 years ago in which the parents of bridegrooms insisted upon receiving a certain sum in cash and ornaments from the bride's party as dowry. But then the demand was usually moderate and the practice was confined to a comparatively small section of the community. The aristocratic families seldom made any such stipulation, and be it said to the credit of some of them that they still decline to receive cash, or to make any contract as regards dowry, at

the marriage of their sons. It is among the rising middle class people who have themselves received good education and are giving University education to their children, from whom in virtue of their enlightenment, we expect much better things, that the evil practice most prevails.

The practice of selling sons at the marriage-market was preceded for a long time by that of selling daughters among certain classes of Brahmins and Kayasthas in Bengal. Many Kulin girls used to remain unmarried up to an advanced age because bridegrooms able to pay the stipulated price, were not readily forthcoming. The custom is still prevalent among some of the lower castes of the Hindu community. You will find men of the servant-class remaining single for a long time for want of means to buy their wives. In Cooch-Bihar and in Orissa, among certain classes, they have to buy wives and the price of the bride is said to be still rising up.

In Bengal, the tables are now turned, and instead of buying wives, we have to buy husbands for our daughters. It has grown into a regular trade, and the price fluctuates according to the quality and quantity of the commodity available in the marriage-market. Sons are offered to the highest bidder and the keen competition to obtain the most eligible son-in-law often causes the price to go up to fabulous figures. Matters have thus come to a crisis and many a respectable family of limited means, unfortunately burdened with a large number of daughters, has been rendered homeless and reduced to utter destitution by payment of extortionate marriage-dowries. There is so much revulsion of natural feeling owing to this cause, that the birth of a daughter in many Hindu families is looked upon as a calamity and the usual welcome of the first advent of a child in a Hindu house by the blowing of conchshells is denied to poor daughters. If a daughter dies before her marriage, the parents, in spite of their grief, feel somewhat relieved. I do not mean to say that the parents do not do their best for the recovery of the girl, but it cannot be denied that her death at that period of life is regarded in families of limited means as not an unmix'd evil. It must be admitted that such cruel change in natural feeling is most detrimental to the moral advancement of our

community and it is high time that strenuous efforts should be made to eradicate the evil and save the community from moral degradation and misery.

In seeking for a remedy, the causes which give rise to this evil must first be found out. Unless these are known, no successful measures could be adopted to strike at the root of the evil.

There are more causes than one which account for the existence and growth of the baneful custom in our community. The evil is our own creation. For unlike other social customs, it receives no sanction from our Sastras. On the contrary, commercial matrimony has been condemned in no measured terms in all our religious books. It must be acknowledged with a sense of shame that the evil practice has grown in the country with the advent and progress of University education, and that the Brahmins and the Kayasthas of Bengal, among whom University education has most advanced, are the greatest culprits in this respect. It is very strange that it should be so, but it is nevertheless a fact that the University degrees are largely responsible for the growth and perpetuation of the custom in our society. And as education is penetrating into other less advanced castes, they are insensibly falling victims to the evil practice. This is in consequence of our unfortunately imbibing only the mercenary spirit of the western system of education without profiting by its higher and noble aims.

One of the causes of the evil lies in the altered standard in the selection of our bridegrooms. Two generations ago, the standard of eligibility rested mainly on family-considerations. The respectability and the social status of the family were the principal factors in the selection of bridegrooms. And if in addition to this, the bridegroom-elect was found to be a man of some education and free from the predominating vices of the age, he was considered to be a very suitable candidate. The question of high education never troubled our fore-fathers in making the selection, as people had not then so much to depend upon high education as a means for earning a living for the family. The struggle for existence had not then grown so acute: every family had some landed property which yielded sufficient income in money or in kind to meet the absolute necessities of life. Our wants were then

few; our grandfathers and grandmothers were strong men and women who did not require to keep expensive servants to do the domestic work. The expenses on education were trifling; and most people remained satisfied with simple food, simple clothes and simple solid household furniture. They needed no hired cooks to spoil their meals; they required no liveried servants to scare away beggars from their doors. Dyspepsia and hysteria were then comparatively unknown diseases, and the ladies of the house, young and old, never looked upon the performance of domestic duties as humiliating and derogatory to their dignity. The small income of the family was sufficient to provide for its simple wants and the people remained content with what they had. Insatiable desire for gain and love of luxury and show did not trouble most people then. In this state of society, fathers were quite satisfied if they could marry their daughters to young men of good families free from social vices, and bred and brought up in the orthodox faith and style.

The standard of eligibility has undergone a radical change in the age in which we live. The status of the family, its religious proclivity, its moral atmosphere, are now considered factors of minor importance in the selection of bridegrooms. Respectability now consists either in being a Government Servant or belonging to one of the learned professions, and as University degrees are the passports to them, undue importance is naturally attached to these degrees. The number of University "passes" determines the position of a bridegroom in the marriage-market. A young man of respectable family having a modest income from the soil or from some humble trade but who has not passed the Matriculation examination of the Calcutta University is hardly considered a suitable match for the daughter of a clerk not earning more than Rs.50 a month in a Government office. He must have a graduate, or at least a College student, for his son-in-law, even if the young man has to depend upon his relations and friends for help to defray the expenses of his education. But if in addition to the possession of University degrees, the young man's father happens to be a pleader or a member of the Subordinate Judicial or Executive service, the position of the bridegroom in the marriage-market becomes a most enviable one.

the fathers of marriageable daughters all try to secure him at any cost.

Under such circumstances, it is no wonder that the price of the bridegroom would go on increasing in the marriage-market. The number of bridegrooms having such qualifications is not usually very large, specially as we are rigidly bound down by caste-rules and can not go beyond a certain number of families within one's own caste for entering into matrimonial alliance. For every such eligible bridegroom, there are fifty or more fathers throwing baits for their capture. The matchmakers vie with one another in making increased offers of dowry, and the father of the bridegroom must be more than human if he could resist the temptation of selling his son to the highest bidder.

The predominating but erroneous idea of women being inferior to men indirectly helps this evil practice to continue in our society, by undervaluing the worth of our girls in the marriage-market; and public opinion should be educated to appreciate the full worth of our women in the social organisation. This is not too much to expect from a nation which worships its unmarried girls (*Kumari Poojah*) as being the emblems of the creative force of Nature. We have so much fallen from this high ideal of womanhood that we now demand dowries as compensation for inferior worth. In family life, the husband and the wife each, contribute his or her share in making it complete and happy. If it is the duty of the husband to earn money, it is no less an arduous duty of the wife to build up the beautiful structure of a happy home where order, comfort and peace reign supreme. Thus the importance of the husband in the social organisation can not be considered superior to that of the wife. When this is fully realised by the men of our community, the position of the women will be improved, they will be treated with greater respect and consideration, and they will cease to be disposed of at the marriage-market at a discount. Their worth will be considerably enhanced by giving them proper education and training, but this can not be satisfactorily accomplished unless we raise their age of marriage, thus allowing them longer time for the completion of their education than is possible under the existing circumstances.

The compulsory marriage of our daughters before a certain age is the principal factor

which helps this evil custom to persist and grow in our society. Every Hindu must marry his daughter before she attains puberty, as otherwise he becomes subject to opprobrium of the community in which he lives. A certain amount of difficulty has also to be faced in marrying a girl after puberty in orthodox Hindu society. It is a great pity that the educated community should feel bound to obey certain injunctions of the Sastras which are opposed alike to reason, to laws of health and to the findings of Science. Certain ancient Hindu law-givers have laid it down that if a girl attains her puberty before her marriage, her ancestors suffer cruel punishment in the spirit-world on this account. I am confident that no educated Hindu believes that this is anything but a threat to force ignorant people to bow down to a custom which, for reasons not known to us, might have suited the stage of the society at the time of passing these laws. But society is a living organism, and as such, must undergo evolution, and laws must be changed to suit its altered condition in different ages. Unless this is done, stagnation occurs, all growth and development cease, society gradually becomes more and more devitalized, and ultimately all signs of life become extinct. This is a law of Nature which must assert itself above all laws made by man. When we follow the Sastric rulings in this particular case, it is not that we place any faith in these injunctions, but that we are afraid to go against the custom for fear of social opposition and persecution. What, therefore, we really want is moral courage to stand by the truth, and follow the dictates of our conscience, and not sacrifice it at the altar of expediency. There could be no graver charge against the educated community than this, but it is all the same a true charge, and it is high time that we should adopt a line of conduct in every way worthy of our noble traditions, our education and our enlightenment. It is significant that some of the most learned Pundits of Bengal declared the other day at a meeting held in Calcutta that the Hindu Sastras do not object to late marriage in the case of girls under all conditions, and they cited the case of Kulin Brahmans marrying their daughters at a much advanced age without suffering social indignity, and without any fear of bringing the spirits of their ancestors to grief by their

heterodox action. If it is allowable in the case of Kulin Brahmins, there is no reason why the penalty should touch the other sections of the community, and I sincerely hope that this important declaration of the Pundits will have a far-reaching influence for good in our community.

This compulsory marriage of daughters before a certain age makes their fathers unwilling victims to extortionate demands. If the age-limit of marriage in the case of our girls is done away with, their fathers could wait and resist the unfair demands of the other party. The abolition of the early marriage of girls would thus directly help the dissolution of this custom. It was held by certain leading members of the orthodox community who met the other day at Calcutta to discuss the Early Marriage question, that the raising of the marriage-age of boys is responsible for the growth of this pernicious custom, and they recommended a return to the old state of things, viz., of marrying boys at an early age, as a remedy for this evil. The reactionary spirit of this proposal can not be too deeply deplored. Happily, the advantage of marrying our young men at a little advanced age from educational and economic considerations, is being recognised by most of us in Bengal and we are not likely to be influenced by the backward notions of these well-meaning but mistaken defenders of orthodoxy. The *Statesman* of the 18th February last commenting on the proceedings of this meeting wrote as follows :—

"At a meeting held under the presidency of Mr. Saroda Charan Mitra and addressed by Sir Gooroo Das Banerjee and other orthodox Hindoos, the view was propounded that the rise in the price of bridegrooms was due to the tendency to postpone the marriage of boys, and it was solemnly urged that the remedy for the situation was that the young men should marry at an earlier age. Happily, there is no reason to suppose that these obscurantist notions will have the slightest effect on the sensible and salutary advances in the age at which young Bengalis enter into the responsibilities of marriage. Experience has shown that if a boy is to do justice to himself during his educational career, he should be free from patrimonial cares and burdens, and the practical benefits of postponing marriage have been so obvious that the age is likely to become still later as time goes on. Against the indubitable advantage of this delay, the champions of orthodoxy will strive in vain."

I need hardly say that the view taken by the *Statesman* is the view of the majority of my educated countrymen in Bengal.

Even admitting that "since girls must by usage be married before a certain age, while boys are free to marry much later, the supply of available husbands naturally falls below the demand and the fathers of boys can ask their own price", the *Statesman* hoped that "the effect of Snehalata's martyrdom would not be so much to cause the fathers of sons to abate their prices as to induce the fathers of daughters to postpone their marriage. When the marriage-age of girls is advanced in the same proportion as that of young men, an equilibrium will be established between supply and demand and the Bengali people will then be gainers, since their racial development will no longer be sapped by premature marriage and motherhood". We hope that the soundness of this view will be widely appreciated, and that practical effect be given to it at once, so as not only to put an effective check on extortionate demands but prepare the way for the nation to attain to a vigorous manhood by the abolition of early marriage of both boys and girls.

According to the highest medical authorities, Indian and European, ancient and modern, a girl is not fit to become a mother, before she attains at least the age of 16. Sushruta has authoritatively laid down that if a child is conceived before the father is 25 and the mother 16, it is likely to die in the womb, or if it is born, it dies prematurely, or if it lives, it becomes subject to lifelong illness.

जनवीरुग्रवर्षायाम् अग्रतप्तद्विंशति ।

यथापत्तं पुमान् गर्भं कुञ्चिन्नः स विपद्यते ॥

जातो वा न सिरं जीवेत् जीवेद्वा दुर्बलं न्द्रियः ।

तस्माद्वयस्तथास्त्रायां गर्भाधानं न कारयेत् ॥

Now, it can not be denied that as soon as we marry our girls, they become exposed to all the risks of motherhood. It, therefore, stands to reason that they should be married only when they are fit to become mothers. Sixteen should, therefore, be the minimum age of marriage of our girls. But considering the extremely conservative character of the Hindu society, to make any reform-movement acceptable and successful, we must proceed cautiously and along the line of least resistance. For the present, therefore, if we fix fourteen to be the minimum age of marriage, we may hope

to see it raised to the desired minimum (16) before long, or even above it, as is the case in the Brahmo community.

Some people apprehend that the deferred marriage of our girls might lead to grave social abuse. I do not think there is any cause for such apprehension so long as we preserve the integrity of our social life, so long as we do not encourage free love, or free intercourse between members of the opposite sexes, so long as we keep our girls engaged in education and other useful occupations and so long as we exercise a healthy moral control over our household by precept and example. We need expect nothing but good following the introduction of such a salutary social reform.

There is another difficulty in the way of suppressing the dowry-evil. In former times, the fact of a girl belonging to a high caste family went far in favour of her selection as a daughter-in-law. It was considered to be a proud privilege and honour in many Kayastha families to be able to secure a girl of high Kulin descent for a daughter-in-law. Even dark-skinned Kulin girls were considered precious prizes and were treated with great respect and consideration in the family of their father-in-law. Now-a-days, however, considerations of pedigree have given place to commercial stipulations. Most people are now quite indifferent as to the antecedents of the family from which the daughter-in-law comes, provided that she brings with her casketfuls of jewellery and bagfuls of cash-money. Those few that are not particular about dowries insist upon having paragons of beauty for their daughter-in-law. An inevitable consequence of this is that the father of a dark-skinned girl has to pay a price for the crime of her colour, otherwise no one would select her in preference to her more fortunate fair sister. This can to some extent be remedied by changing the standard by which selection of brides is made in our society. At present, our young men have no voice in the selection of their wives. If that had been possible, the solution of the dowry-problem would have been made a little easier. But for a long time to come, the selection would remain in the hands of parents, and for many important considerations, it is desirable that it should remain so. The parents are generally men of education and of mature age and judgment, and so long as the selection remains in their hands,

one would expect that it should be based on educational, moral, and social considerations only. If we had not hitherto followed these sound lines, if our sense of duty had so long slept over the matter, let us not allow it to slumber any longer. Let us rise above all selfish considerations and discharge our duties as parents in the light of the best traditions of our ancient civilisation and our modern education and culture. I sincerely hope that the parents of boys would adopt such a standard for selecting their daughters-in-law. We now fully recognise that unless our women are properly educated, they can not make good wives, good mothers, good housewives and worthy members of the community. There is a widespread awakening in the country for the spread of female education among all sections of the community. Let us base our selection of our future daughter-in-law, not on fair skin or any pecuniary consideration but on the antecedents and moral surroundings of her family, her education, her social virtues, her health and her accomplishments. Such a girl would be an ornament in any home that she comes to live in, and this ought to outweigh all other considerations. If such a standard is adopted, it would act as a great impetus to the spread of female education in the country. Fathers of girls would then take special care to give them good education and training, as that would constitute the best marriage-dowry in the market. To attain this object, the present marriage-age of girls must be raised in order to allow them sufficient time to complete their education. By education, I do not mean the exact type of education which our girls are now receiving in many of the Schools and Colleges in Calcutta. I strongly hold the view that our girls should receive a different kind of education from that of our boys. They should receive such education as will help them in developing their womanhood and will enable them to successfully discharge the responsible duties of motherhood and to acquire competence in the management of homes which will always be their chief sphere of action. The higher education imparted by our University is unsuitable to the majority of our girls. There is not enough time for them to finish such education; then, it does not quite fit them for their home-life; the strain on the constitution is excessive and it often cruelly tells

upon their health. In a very thoughtful paper contributed to the *Falgun* number of the *Prabasi* by Mrs. K. B. Das, the worthy Secretary to the Bharat Stri Mahamandal which is doing so much for the spread of education in orthodox homes in Calcutta, the learned writer aptly describes the kind of education imparted to our girls in our public schools as fit for the drawing-room only: it has failed to develop their womanhood. The Lord Bishop of Calcutta at the last distribution of prizes of the Diocesan Girls' School is stated to have observed that the system of education of Indian girls on purely western lines would never succeed. His Lordship also said that we need not go outside India to teach Indian women ideal characters. There are examples of Indian women who are matchless in piety, in purity and strength of character and in devotion to duty, and the education of Indian girls would be successful if they only followed these as their ideals. It is not my purpose to enter into the discussion of this question in the present paper. The matter should engage the serious attention of all thoughtful people who have the welfare of our society at heart.

Another means to minimise the evil is to relax the inter-caste rules of marriage and make the area of selection as wide as possible. By relaxation of inter-caste marriage-rules, I do not mean that marriage should take place between the four principal castes, viz, Brahmins, Khatriyas or Kayasthas, Vaisyas and Sudras. In the orthodox society, this will not come to happen in the near future. What I mean is that there ought not to be any difficulty in marriage taking place between the various sub-sections of each caste. In this matter, I am only asking you to proceed in the line of least resistance. There is no reason why a Dakshinrarhi Kayastha should not marry into a family of Uttarrarhi or Bangaj Kayastha; the separation here is only artificial, effected by long residence in different parts of the country, these different sections having a common origin. Similarly, I do not see why a Rarhi Brahmin should not be united by matrimonial alliance with one belonging to the Barendra or Baidik section. The Kayastha Moulis can not at present marry their sons or daughters in any other but the three *Kulin* families

only. They consequently labour under very great hardship owing to this extremely narrow field of selection, they themselves constituting 80 or more different families. There is no reason why there should not be intermarriage between the *Moulis* themselves. By this, the area of selection would considerably extend, and the fathers of girls would not have to submit to the price fixed by the other party. A movement has been set on foot in this direction by the *Kayastha Sabha* of Calcutta but the progress made up to this time has been very slow indeed. A similar movement should be organised among the Brahmins and other castes and we hope that in course of time, the relaxation of inter-caste marriage-rules would greatly help in removing the evils of the dowry-system. It was publicly declared at a meeting recently held in Calcutta by some learned Pundits among whom the names of Mahamahopadhyaya Pramotha Nath Tarkabhusan and Pundit Smriti Kanta Vachaspati may be mentioned, that no Sastric restriction exists against marriage in another sub-section of the same caste. The declaration is very important, coming as it does from the Brahmin-Pundits who wield a great influence on the orthodox Hindu community in matters social, and I sincerely hope that there will now be no hesitation on the part of the members of the different castes in following it.

Let us now see what use is made of money received in dowries. In a certain number of cases, it is applied to meet the expenses or to pay off debts, incurred at the time of the marriage of daughters in the family. It may sometimes be spent to provide for increased accommodation in the dwelling-house for the married son. If the amount is considerable, it may go to the purchase of Government promissory notes, and in some special cases, it may go to cover the expenses of the education of the son in England. But oftener it is spent in vain show only. The bridegroom's mother must have street-bands and illuminations for the marriage-procession of her son, but the bride's father must pay for them. The cost of the presents which it is customary to send to the bride from the bridegroom's house on a certain ceremonial occasion (*Gatra-haridra*) before the marriage, legitimately falls to the share of the bridegroom's party. The cost has been excessive in recent

years, even among the poor middle classes. The well-to-do middle classes who have suddenly risen to affluence are most extravagant in their expenses on such occasions, and their example proves contagious. The aristocratic families are more reasonable in their conduct and they seldom go beyond the scale sanctioned by long family-practice. But no matter what the cost comes to, it must not touch the pocket of the bridegroom's party; the bride's poor father must bear the whole cost. Relations and friends by hundreds must be eaten by the father of the bridegroom to celebrate the auspicious event, but the cost must be met by the bride's father. Need I multiply other instances of such thoughtless waste of money? Now, to meet all these expenses, exorbitant dowry in cash is exacted from the bride's father, besides the jewellery to be given to the daughter, the money-value of which is fixed by the bridegroom's party. We, therefore, see that, in most cases, the cash-money obtained as dowry, forms no asset to the family but goes towards the expenses for vain shows only. And if we seriously consider that this is done at the cost of driving many a family to utter destitution, we shall at once see the cruelty and the folly of our inequitable action and should assert our higher moral nature to put a stop to it.

In order to tackle with the question successfully, the older and the younger generations should both co-operate. I have great faith in the conscience and capabilities of our youngmen. If they are awakened to a sense of duty in this respect, they will be soon able to put down the practice. Out of respect and modesty, they submit to the inequitable arrangement of their parents in respect of dowry. The incidents of the last few days have shown that the conscience of the student-community has been roused in this matter, and they have begun to think that it is improper for them to submit to such unholy contracts. They have realised that they can exercise very great influence in suppressing this pernicious custom, and many of them have taken vows not to submit to a marriage, if there is a stipulation of a dowry in it. I sincerely hope that they will stick to their vows. By this, I am not teaching our young men disobedience to their parents. Obedience to parents is one of the noblest traits in the Indian character and it must not be per-

mitted to slacken, except under exceptional circumstances. The son may altogether give up his body in executing the command of his parents, but he can not give up his soul—his conscience—which is the voice of God within him for any consideration whatever. We need not apprehend that there would be an irreconcilable breach between parents and sons over this matter. The young men at the age at which they are married ought to be treated as friends by their parents and not as helpless children.

“पाश्चात् पद्मवर्षाणि दशवर्षाणि ताडयेत् ।
प्राप्ते तु षोडशे वर्षे पुनः विवाहदाहरेत् ॥”

They should be consulted in this the most momentous event of their life and their views on the dowry and other questions must be ascertained. The duty of the parents will be to respect the holy vow taken by the son and to help him in maintaining it, instead of forcing him to break it. If such a reasonable view of the matter is taken by parents, which I have no doubt all sensible persons will do, the prospect of a breach between the father and the son need not be apprehended.

The following are some of the other methods that may be successfully adopted to mitigate the evil. Interest in the matter should be kept alive by holding public meetings for the discussion of the question. If pledges are issued for signature, there should be two forms of such pledges, one for the young men and the other for their guardians. It will not do to get the pledges signed by young men only; the older generation should be induced to sign them also. This will reduce the chance of friction between parents and sons to a minimum. Many people have got no faith in pledges. Of course, if they are taken only to be broken at convenience, they are certainly worse than useless. But, to my mind, a pledge has got a strong moral force at its back and it has also its educative value. A permanent central committee with an organ of its own should be organised to ventilate the subject and small vigilance committees should be formed to enquire into the circumstances, as far as possible, of marriages taking place in the community and to report to this central committee all cases of exorbitant dowry. The central committee should take immediate steps to publicly expose the misconduct of the parties, without any regard to

their social position. This will create a strong healthy public opinion against the custom and in time will prove to be an effective check to its growth. Some people suggest social ostracism of the misconducting parties. Such a measure might have been useful a couple of generations ago, but in these days of sub-version of old social order, its utility is of doubtful value, and for many cogent reasons, I would not have this system of coercion re-introduced for checking social evils.

Within the short time at my disposal, it has not been possible for me to enter into the detailed consideration of the various side-issues raised in my paper. The questions of Early Marriage and Female Education themselves are too comprehensive to allow me to make more than a passing reference regarding their bearing upon the theme of the paper. As I have stated elsewhere there are more causes than one which are responsible for the existing deplorable state of things, so that none of the remedies suggested would by itself prove sufficiently strong to counteract the evil; their collective action must be brought to bear upon it. I do not pretend to say that I have been able to exhaust the list of the causes of, or the remedies for, the evil in my paper. My object in writing this paper is to place before you a few suggestions for your careful consideration, and I hope the discussion that will follow will clear up many doubtful points.

The suggestions made in the paper may be summarised as follows :—

I. Public opinion should be educated to raise the social status of our women and no efforts should be spared to give them proper education and training. Their elevated position would prevent their being disposed of in the marriage-market at a discount.

II. The present standards of selection require modification. In the case of bridegrooms, mere possession of University degrees should not form the basis of selection; such basis often proves deceptive and disappointing. In their case, general education, character, culture, habits, and family history should mainly determine the selection. In the case of a girl, her general and religious training, the antecedents and moral environment of her family, her accomplishments and her social virtues should guide us in the matter.

III. The compulsory marriage of girls under a certain age should be done away with. No step is of greater importance in checking the evil of the dowry-system than this, and we must act boldly in this matter, if we are at all sincere in our desire to suppress the evil. We must be prepared to fearlessly face social opposition, based as it is on ignorance and bound to give way in time to the light of knowledge and truth. The advance of the marriage-age of our girls would greatly simplify the question of female education and save the nation from decay by preventing the birth of immature children.

IV. Marriage between sub-sections of each caste should be freely allowed. There are no religious restrictions prohibiting such marriages. The non-observance is due to a custom sanctioned by long practice, but there is no reason why it should not be given up to suit the requirements of the modern society. This would amplify the area of selection and would thus considerably weaken the tyranny of the dowry-system.

V. We must curb all unnecessary expenditure in connection with our social ceremonies. I have shown that a greater portion of the dowry is usually mis-spent in getting up vain shows. A strict economy in this matter would, therefore, necessarily effect a reduction in the demands for dowry.

VI. A permanent central committee and a number of small vigilance committees at different centres should be constituted to watch over all marriages, and the misconducting parties should be fearlessly exposed. Pledges should be signed both by the unmarried young men and their guardians; this has a moral and educative value. Public meetings should be organised to ventilate the question.

VII. Lastly, we should fully assert our higher moral nature if we are really anxious to eradicate this evil from society. We should drown all self-considerations and act for the good of the greatest number. We are true to the best traditions of civilisation and to our religion and culture, which are the *commercial* concerns of the

It is a happy
there is a strong
against the
sections of c

questions of social reform, there is a certain section of the orthodox community which would oppose the movement, if not for anything else, for the sake of opposition itself. In regard to the present question, the combination against the evil is general,

and our earnest prayer to Heaven is that it may prove to be a successful combination.

My best thanks are due to Prof. Hem Chandra Dey, M.A., of the Bethune College for help in the revision of the paper.

EXCLUSION OF THE INDIANS FROM AMERICA

THE United States Congress has recently introduced a bill for the exclusion of the Indians from America. To my mind the bill is one of the most drastic, most stringent, measures that a country ever proposed against a friendly nation. The exclusion bill has been introduced by the legislators from the states on the Pacific coast, where most of our immigrant laborers are located. The motives which prompted its introduction appear to be the selfish interests of the labor unions, and the desire of certain politicians to curry favour and hold their place in congress.

Such a policy of exclusion would never have been advocated by the American people as a whole, for Hindus—Americans call Indians "Hindus"—are generally well treated by the people of the United States. Americans have shown every courtesy to our distinguished travellers from India; they have accorded our students in their universities every facility enjoyed by their own students and they have materially aided in many a good cause in India. Ten years of residence have left no doubt in my mind that the average American is well disposed towards India, and that if a national referendum were to be held on the issue of total Hindu exclusion, the sense of the mass of the people would be clearly expressed on the side of the attitude of the labor politicians is, therefore, to

we are confronted
 ect, known as the
 bill was origi-
 all Asiatics, in-
 eration, at

the special request of the Secretary of State, Hon. William Jennings Bryan, will not affect the Japanese but will be confined to the Indians alone. They will, therefore, be excluded not by a general act, but by a special law. In other words, Indians, it appears, will be excluded because they are Indians.

When this bill is enacted into a statute, no Indian will be able to come to America unless he can prove satisfactorily that he is a government officer, missionary, lawyer, physician, chemist, engineer, teacher, student, author, editor, journalist, merchant, banker, capitalist, or traveller. Although the law professes to exclude only laborers, it actually is so hedged about by rules and restrictions as to make it exceedingly difficult even for travellers to come to this country. If any one of the exempted class wishes to enter the United States, he must first obtain from the Indian government a certificate of "permission and identification." This certificate should contain a photograph of the applicant, and also the following data: "family and individual name or names in full, title or official rank, if any, age, height, physical peculiarities, former or present occupation or profession and when and where and how long pursued, and place of residence."

The proposed law will be rather hard on our students planning to come to this country for their education, especially those who may desire to earn their way through college. The law will not only require the prospective student to secure a certificate from the Government giving the information required of all who are entitled to enter the United States but the certi-

Placeholder for missing page.

Placeholder for missing page.

Placeholder for missing page.

Placeholder for missing page.

REPORT ON MY VISIT TO SOUTH AFRICA

By W. W. PEARSON.

WHEN I left India, early in December, there had been many cables sent from South Africa describing the ill-treatment to which, it was stated, many of the Indian strikers were being subjected on the Natal Coal Mines and in the Mine Compounds which had been declared temporary gaols. In view of the spirit of the agreement come to between Mr. Gandhi and General Smuts in regard to these allegations, it is not possible to attempt to justify the action of those who sent the cables, however much one might desire to do so. These cables were sent at a time of great and justifiable excitement, when the chief leaders of the Indians were all in prison, and, even if, in one or two cases, irresponsible persons sent exaggerated statements based on a slender fabric of fact (as, for example, in the case of Nagdu, who was alleged to have been flogged to death, which was, however, afterwards, contradicted), it is best to leave matters as they are and not even refer to the evidence which has already been given at magisterial inquiries and before the Commission apart altogether from the mass of evidence which the leaders of the Indian Community hold in their possession but which they are refraining from bringing forward. What led to the events referred to in the cables was the general strike on the Mines which, later spread to the Sugar Estates on the Coast. Of the possible grave nature of this strike the Union Government was clearly warned by Mr. Gandhi in his letter to General Smuts written on Sep. 28th—three weeks before the strike commenced. This letter received a brief and almost curt acknowledgment on Sep. 30th. If General Smuts had listened to Mr. Gandhi's appeal at the end of September, none of these regrettable strike incidents would have occurred.

For years, Mr. Gandhi, one of the most unselfish and self-sacrificing men I have ever met, has been taking up the cause of his fellow-countrymen in South Africa. He gave up a highly remunerative legal prac-

tice in Johannesburg and embraced voluntary poverty, in order to be able to serve his countrymen more completely. After vainly endeavouring by petition, protest, and interviews to influence the Governments in South Africa to remove at least some of the more glaring of the injustices under which the Indian community suffered, he adopted the method known as Passive Resistance, a method which is legal, peaceful and always available. It means merely accepting the penalty rather than the alleged benefits of an objectionable law. Count Tolstoy, in a letter written to Mr. Gandhi on September 7th, 1910, not long before his death, wrote:

"The longer I live, and especially now, when I vividly feel the nearness of death, I want to tell others what I feel so particularly clearly and what to my mind is of great importance—namely, that that which is called Passive Resistance is in reality nothing else than the teaching of love uncorrupted by false interpretations.....However insignificant is the number of your people who are Passive Resisters, and here in Russia who refuse to serve in the army, these and the others can boldly say that God is with them."

After the Union in 1910, owing to a general tightening up of the administration of the laws especially affecting them and to an attempt to make of general application the most reactionary methods in use in any part of South Africa, the Indians seemed to be worse off than ever. The Passive Resistance Movement, which had been in abeyance since 1911, was revived last year, owing to the reasons given in two important letters addressed to the Government on the matter. The first was dated September 12th, 1913, and was from Mr. Cachalia, a Mahomedan leader and Chairman of the Transvaal British Indian Association. His letter closed in the following terms:—

"In the circumstances, there is now no course left open to the community but to take up Passive Resistance again, which now naturally will not be confined to this Province alone and which, on this occasion, will be taken up by women as well as men. The leaders of the community fully realise their responsibility in the matter. They know also what they and their countrymen will have to suffer. But they feel that, as an unrepresented and voiceless community

which has been so much misunderstood in the past and which is labouring under a curious but strong race prejudice, it can only defend its honour and status by a process of sacrifice and self-suffering.

Passive Resistance has been recognised by the Government as a legitimate means of securing redress. It is, therefore, hardly necessary to assure the Government that the community has no desire to defy the laws of the land, to which it will submit by bearing the penalties provided for a breach of the obligations thereunder which the community cannot discharge consistently with its honour and self-respect.

In conclusion, I beg to state that the struggle will be continued so long as :

- (1) a racial bar disfigures the Immigration Act ;
- (2) the rights existing prior to the passing of the Act are not restored and maintained ;
- (3) the £3 Tax upon ex-indentured men, women and children is not removed ;
- (4) the status of women married in South Africa is not secured :

(5) and generally so long as a spirit of generosity and justice does not pervade the administration of the existing laws referred to herein. (Transvaal Gold Law, Natal Licensing Law, Cape Licensing Law and Union Immigration Act.

And it is respectfully submitted that a smooth and just working of the laws is not possible until the Government consult the leaders of the community in the different Provinces."

Mr. Gandhi's letter of Sep. 28th contained an equally clear warning:—

"I cannot help saying that the points on which the struggle has re-started are such that the Government might gracefully grant them to the community. But what I would like to impress upon the Government is the gravity of the step we are about to take. I know that it is fraught with danger. I know also that, once taken, it may be difficult to control the spread of the movement beyond the limits one may set. I know also what responsibility lies on my shoulders in advising such a momentous step, but I feel that it is not possible for me to refrain from advising a step which I consider to be necessary, to be of educational value and, in the end, to be valuable both to the Indian community and to the State. This step consists in actively, persistently and continuously asking those who are liable to pay the £3 Tax to decline to do so and to suffer the penalties for non-payment, and, what is more important, in asking those who are now serving indenture and who will, therefore, be liable to pay the £3 Tax on completion of their indenture to strike work until the Tax is withdrawn. I feel that, in view of Lord Amptill's declaration in the House of Lords, evidently with the approval of Mr. Gokhale, as to the definite promise made by the Government and repeated to Lord Gladstone, this advice to indentured Indians would be fully justified. That the tax has weighed most heavily upon the men I know from personal experience ; that the men resent it bitterly I also know from personal knowledge. But they have submitted to it more or less with quiet resignation, and I am loth to disturb their minds by any step that I might take or advise. Can I not even now, whilst in the midst of the struggle, appeal to General Smuts and ask him to reconsider his decision on the points already submitted and on the question of the £3 Tax, and, whether this letter is favourably considered or not, may I anticipate the assurance that it will in no wise be taken to be a threat?"

Both of these leaders emphasised the £3 Tax because it was the most glaring of the injustices against which the Indian community protested and because they believed it was the subject of a promise of legislative remedy by the three Union Ministers who met Mr. Gokhale in 1912. It only applied to Indians who came into Natal as indentured labourers from 1895 onwards, but this means that it applied to the very poorest class of Indians in the whole Province, namely, those who had been under indenture and wanted to be free from the servile conditions of the indenture system but who had not saved enough to make them desirous or able to return to India.

My own objection to the £3 Tax I explained fully before the Commission. Apart from the obvious objection that it is a burdensome tax on the poorest class of Indians in the Colony there are the following objections:—

(1) The Indian, when he is recruited, is not in a position to understand what a tax of £3 means in a country like Natal, where the cost of living is so much higher than in India. In fact the majority of these men are so convinced, after the recruiter has talked to them for a few days, that they are going to make a fortune in Natal in a miraculously short time, that they would agree to pay almost any tax proposed. During the strike, Mr. Polak, addressing a big meeting of strikers at Newcastle, asked whether they were aware before they left India that a tax of £3 would be imposed on them and their wives if they failed to reindenture or leave the country. The answer was that they had no knowledge of it and that nothing was explained to them.

(2) It has never been fairly or justly collected. Some have paid and others have not, with the result that many have become liable for the payment of large arrears.

(3) It has in later years only to a very slight extent had the effect for which it was intended, namely, to induce the indentured Indian to return to India at the expiration of his indenture.

(4) It has had the effect of practically compelling men to reindenture because they cannot afford to pay such a heavy tax. So they return into the servile system known as the Indenture System, with which I shall now deal.

In September, 1908, the *Natal Advertiser*, in writing of this system, said :

"We do not hesitate to say that the Indian Immigration Laws, if they do not reduce indentured labour to a form of slavery, at least establish conditions far more nearly approximating to servile conditions than did those which the British Parliament and people rejected in the case of the Rand Chinese. They are inequitable and disproportionate in their incidence on employer and employed ; they convert actions on the part of the employed which are not criminal offences into criminal offences ; they pretend to establish safeguards for the employed, which are not safeguards ; they are unduly restrictive of the liberty of the individual.

The *Indenture System* of Indian labour is the sordid background not only of the whole Indian problem in Natal but also of the unfortunate incidents connected with the strikes on the Mines and the Sugar Estates last November. The whole system is to my mind so utterly and thoroughly bad, that I can only explain its continued existence as due to ignorance and indifference on the part of the thoughtful portion of the European population in South Africa. I have studied it carefully from every possible point of view, for six weeks interviewing not only sugar-planters and other employers of indentured Indians, but also indentured Indians themselves in large numbers, as well as their wives and children, and I have had long talks with court interpreters, a Magistrate, a Public Prosecutor with sixteen years' experience, medical officers who look after the health and sanitary conditions of the workers, and the official designated, and as I shall endeavour to show, wrongly designated, "Protector of Indian Immigrants." And, last but not least, I have spent hours in the Criminal Courts of Durban and Verulam watching cases in which indentured Indians were concerned, so as to get a clear idea of the working of the Immigration Laws with regard to them.

I must, first of all, state that I came to the conclusion, so far as their material condition is concerned, that, the re-indentured Indian as a rule is prosperous, especially now that the wages have gone up nearly one hundred per cent., owing to the stoppage, two years ago, of any further labour supply from India. The medical attendance on the Estates, and in the Corporation and Government Barracks has had a great deal to do with the diminishing death-rate and the increased birth-rate. This applies to those places near Durban which I myself have

seen. I feel sure that in India itself the women of the class to which the indentured labourer belongs as a rule get no proper medical attendance at the time of confinement. With regard to the housing of the indentured Indians, although I can not speak very highly of many of the barracks which I saw on Estates, it is always to be remembered that they are not so bad as slum dwellings in cities, for, at any rate, they are not double-storeyed buildings and there is plenty of fresh air all round. The more recent barracks built in Durban by the Government for the Railway men and by the Durban Municipality are most satisfactory and better than the houses hundreds of British working-men have to occupy in England. They are well built, well ventilated, roomy and sanitary and, if the Indians themselves would learn to value fresh air and good sanitary arrangements, there would be no cause for complaint whatever in these particular places. I should say from personal observation that the indentured Indians who are in the employment of the Durban Municipality and to a less extent in Government employment on the Railways, etc., are very well off. Where they are always before the public eye, there is much less possibility of abuses such as creep in on private estates or on private farms. Another indication of the prosperity of the Indian who has re-indentured at considerably higher wages than those of his first contract, or who has entered into an ordinary civil contract under the Masters and Servants Act is the large amount of jewellery worn by the women folk both on private estates and in the Corporation and Government barracks. Many of the women of such men seemed to be wearing jewellery of the value of £4 or £5, and some must have been wearing gold to the value of £20. It must, of course, be remembered in this connection that Indians of this class put all their savings into jewellery and also that the percentage of women amongst indentured and re-indentured Indians is only about thirty per cent. of the total population. On one large Estate I visited, it was as low as twenty per cent ; so that the display of jewellery in some cases, unfortunately, represents the savings of several men. I wish to state however that with my very short experience the superficial appearance of material prosperity among inden-

tured labourers is more likely to strike one than the underlying evils of the system, to judge which a man ought to live amongst the labourers for a considerable length of time. Any monetary gain there has been (especially since the fresh supply of indentured labour was brought to an end) has been accompanied by a moral loss which has been infinitely greater—a loss which has necessarily followed from the artificial and inhuman relationship between the planter and the indentured labourer which has been legalised and established. My own careful observations of the working of the Laws relating to indentured Indians will I think show how artificial and inhuman that relationship is. But apart from my own observations, those who have been able to study the effects of the system for a considerable length of time are able to say without any doubt that the artificial proportion between men and women, and the herding together of men and women like animals, gives rise to hideous immoralities and under such a system morality reaches a very low ebb. So in spite of certain material advantages enjoyed by coolies who have re-indentured it cannot be too strongly emphasised that the moral disadvantages, which seem the inevitable accompaniment of a system so artificial and unfair to the coolies, destroy any possible argument in favour of the retention of the Indenture System. A system of this sort ought to be judged by the kind of relationship it produces between master and servants. Are they human or are they merely commercial? Cattle and dogs may be well housed and well fed and even kindly treated as animals, but for men and women we require something more than conditions such as are satisfactory for cattle.

Turning now to this other side of the Indenture System, it is to be noted that I wish to emphasise the fact that I regard the Indian Government as largely to blame for countenancing a system which, from its very nature, lends itself systematically to abuse and which it is commonly agreed has created serious evils wherever it has been adopted. The reason why the system reduces the Indian who is under indenture to a condition which can only be described as servile is that the laws afford him no adequate protection either in principle or in practice. The official originally appointed by the Natal Govern-

ment and now a Union Public Servant, known as the Protector of Indian Immigrants, is supposed to be helped in the carrying out of his duties by the Indian Immigration Trust Board, who, according to law, "shall advise, assist and co-operate with the Protector of Immigrants in all matters connected with Indian Immigration." The constitution of this Board is as follows: seven planters and two Government nominees, of whom one is the Protector; so that the Protector is helped and advised in the carrying out of his duties by seven representatives of the very men against whom he is supposed to protect the Indians. Unfortunately, the Immigration Laws are of such a nature, that it would be well-nigh impossible for any man in the office of Protector to carry out adequate protection of the indentured Indian; so the blame must rest on the laws as well as on the officials who carry out the laws.

The Law (No. 25, 1891, II. 2) provides that "the Governor may from time to time nominate and appoint some fit and proper person to be Protector of Indian Immigrants.....at an annual salary not exceeding six hundred pounds." I have most carefully investigated the working of the laws with regard to the Indians who are under the protection of this official, and I unhesitatingly affirm that, so long as the laws remain as they are, no official can properly protect the Indian indentured labourer. I spent almost the whole of one day in the office of the Protector and interviewed him two or three times for several hours, and the only conclusion I could come to was that, as a general rule, the indentured Indian was completely helpless to secure redress of grievances. In the first place, this guardian of the Indian coolie is entirely dependent upon interpreters for his knowledge of what his wards wish to tell him, for he does not even know an Indian language. He further makes the assumption, which so many prejudiced Europeans make, that any complaints or evidence put forward by Indians is not to be trusted. He seems to interpret the principles of British justice in a way that assumes all the Indians to be guilty until they are proved to be innocent, and all the employers of Indians innocent until they are proved to be guilty. And the burden of proof he leaves to the illiterate coolie whose very language

he is unable to understand. When the position of the Indian under indenture is fully understood, it will appear into what a hopeless position the Indian is driven by such an attitude. If he has complaints against the employer and manages to pass the barrier of interpreters, and thus reach the Protector himself, he has this initial prejudice to overcome, and then, if he manages to convince his official guardian that there is justification for his complaint, he is ordered to go back to his employer pending inquiry and, if he refuses, he is handed over to the police for being absent without leave from his employer. This means that he is brought before the Magistrate, who is bound by law either heavily to fine the culprit or to send the unfortunate man to gaol for seven days with or without hard labour for a first offence, fourteen days with hard labour for a second offence, and up to thirty days with hard labour for any subsequent offence.

Section II 6 of No. 25, 1891, enacts that :—

"the Deputy Protector.....is hereby required to transmit, at the end of each month, or whensoever required by the Protector of Indian Immigrants, a return of all complaints made to and of matters investigated by him.....for submission to the Indian Immigration Trust Board."

In view of the fact that, owing to the Government's desire to economise, for the last two years the Report of the Protector has not been published and is, therefore, not available to the public. I called at the Protector's office and asked him whether he could give me the following particulars with regard to complaints made to him: How many complaints had been made during the past two years in his office and what proportion of these had he decided were *bona fide* and not frivolous. His reply was that the figures were not easily available and it would require considerable labour on the part of his staff to procure them! So I had to go away unsatisfied. The fact is that the ordinary Indian coolie who is under indenture dare not complain, for he knows from the experience of others who have complained that

(1) He will have to return to the same master, whether his complaint is regarded as *bona fide* or not, and, if found *bona fide*, before it has been investigated, except where the ill-treatment is of an outrageously

obvious nature, and until the termination of his indenture, which may be two years, may have to tolerate the same treatment of which he complained.

(2) If, in his fear of further ill-treatment, he refuses to return to his master, he will be handed over by the Protector to the Police and will be put into gaol and, when released, he will have to return to his master at his own expense and serve an extra two months for every one month spent in gaol.

(3) If the Protector regards the complaint as frivolous and manages to persuade the man to return to his work, he is sent back to his employer under escort and the cost of his return is deducted from his wages as well as 1*sh.* a day for every day of his absence or 2*sh.* a day if his wages are 30*sh.* a month or more, though the law makes the thoughtful provision that the amount so deducted shall not exceed in any one month the total amount of his wages (See Section 33 (XII) of law 25, 1891).

An employer who has a small sugar estate about twenty miles from Durban told me it was n't worth while a man complaining, for the cost of returning him from the Protector's office was altogether 11/7, which meant to some men the loss of a whole month's wages.

The following case of indentured Indians in service near Newcastle (100 miles from Durban, fare, third class single £1-2) illustrates this point. I tell their story as I gathered it after a careful cross-examination for nearly an hour. Two indentured Indians named Mustafa and Shaik Rasul are related to one another. One of them had, during their indenture, gone to the Magistrate at Newcastle to complain of being assaulted by his employer's son. He was sentenced to imprisonment by the Magistrate for being absent from his employer without a pass. (See Law 25, 1891, Sec. (XII) (3) (1) which reads as follows:

"Unless such immigrant shall satisfy such Magistrate that he has obtained his discharge, or that he is absent from the estate or residence of the person in respect of whom his services shall be due, with the leave, in writing, of his master or the manager or other person in charge of such estate, then and in such case, for a first offence such immigrant shall be punishable by the Magistrate aforesaid by a fine not exceeding 10*sh.* or by imprisonment with hard labour for any term not exceeding seven days.")

In view of the fact that 1*sh.* per day is deducted for every day the man is in gaol

and, therefore, away from his master without leave, in addition to the cost of his return to his employer under escort, imprisonment for seven days means a fine of considerably more than 7*sh.*, while imprisonment for fourteen days means a fine of considerably more than 14*sh.*, so that the man by accepting seven days, not having the wherewithal to pay the fine, is *really fined more than 7*sh.* as well as imprisoned.* His companion thereupon went to Durban, paying the fare (£1-2), out of his own pocket, to complain to the Protector, who told him to go back to his employer. When he refused the Protector handed him over to the Police (See Law 25, 1891, Sec. XII. 31, which reads:—

"It shall be lawful for the Protector of Indian Immigrants or any Magistrate or Justice of the Peace or any police constable to stop any Indian immigrant wherever he may find him and to take such immigrant forthwith before the nearest Magistrate who shall forthwith inquire into the case.)"—

and he was brought before the Durban Magistrate who sent him to gaol convicting him under Section XII 31 of Law 25, 1891. (Note that the Protector by law 25, 1891, Sec. 31, is *classed with the police* and given the same powers!) Both these men spent two months in gaol, as, at the expiration of each period of seven or fourteen days, they refused to return to their employer. The man in the Durban Gaol was, at the end of two months, sent under police escort back to Newcastle and the expenses of his return and a deduction of two months' wages (£2-4 for fares plus food and expenses of escort) have been deducted from his monthly wages at the rate of 12*sh.* a month for eight months. These men now wish to return to India, but, although the original date of their indenture has expired, they are by Law 25, 1891, Sec. XII 33 bound to serve a further four months.

When they return to India they informed me that they would have to pay their own fares and those of their wives and families from Newcastle to Durban. One had saved £12 and the other £6 and their total fares to Durban amounted to £5-10. I asked them whether the Protector did not pay, as I felt sure that they had right to have all their travelling expenses paid back to India in accordance with the terms of their contract, but they assured me that everyone who returned to India paid his own expenses as far as Durban. I wrote to

the Protector on this point and his reply was as follows:—

The employer, at the end of the term of indenture of his Indians, gives them their discharge, and they are at liberty then to do what they please. Only one application has been made to me by Indians for payment of expenses incurred in coming down to Durban to take up passage to India and this, as a matter of grace, was paid by the Indian Immigration Trust Board. It is a moot question whether anybody is responsible. The law is silent in this connection, but the Board's legal adviser is of opinion that the Indians have no claim. The present position, therefore, is if the Indian can pay he must do so, any special case will receive due consideration.

This means that the unfortunate Indian who, on arrival in Natal, is allotted by the Protector to work on some distant estate is heavily penalised.

In answer to a further question as to whether he had during the last 3 years, availed himself of the power of appeal on behalf of an indentured Indian, the Protector replied:—

"I have not, during the last three years, availed myself of the powers conferred on me in the second part of section 47, Law 25 of 1891, to appeal against any decision of the Magistrates."

Let us now briefly examine some of the laws relating to these indentured Indians.

Section 10 of law 25, 1891, enacts that:

"Every Indian immigrant leaving India to come to Natal for hire shall, before leaving India, either be engaged to an employer named in his contract, or shall be taken as bound to serve any employer to whom he shall be allotted by the Protector of Indian Immigrants on his arrival at Natal."

This means that many of the men do not know, when they leave India, what the nature of their work will be. In the contract which is signed in India, the nature of the labour is described as agriculture or mines. As a matter of fact, hundreds of indentured men are assigned to domestic service, labour on the railway or sanitary work in Municipalities. It is this contract form which contains the reference to the £3 Tax, which is said to be fully explained to the Indian coolie before he leaves India.

Section 17 contains the following reference:

"The assignment of females and younger persons shall be only for such lighter forms of labour as such female immigrants and younger persons are fitted for."

The contract signed in India contains the following conditions:—

"Number of hours in each day during which the emigrant is required to labour without extra remuneration. Nine hours between service and sunset.

The women are paid half wages and minors in proportion.

Immigrants under 12 years of age will receive three-fourths of the above rations."

This means that younger persons (age not specified) may be made to work for nine hours a day for a wage varying from 5*sh.* a month to 9*sh.* a month. In practice, the boys are regarded as being bound by the conditions of indenture entered into by their parents and the following names of sons of indentured Indians taken at random from the contract forms given to the employers show that at the age of 10 they may receive 2*d* a day for their nine hours, work.

Nanmuthoo, age 9½, No. 152061.					
1st year	2nd	3rd	4th	5th	
"	5-	6-	7-	8-	
Munusamy, age 9, No. 152078					
1st year	2nd	3rd	4th	5th	
"	5-	6-	7-	8-	

In evidence given before the Commission, it appeared clear that many employers regard such children as actually under indenture and, though the Protector explained to me that they were not legally bound to work, in practice they were. I myself spoke with children of 11 and 12 who said that, although they and their parents wished them to go to school, they were forced to work. One boy of 14 had lost his leg two years before, while working on a trolley, and told me he was made to work. The Rev. A. A. Baillie, in his evidence before the Commission, emphasised the same fact and spoke of boys being taken away from schools by sirdars, in order to work on the estates.

This does not mean that all employers compel children to over-work, but in many cases where the employers themselves leave the oversight of the work to managers and Indian sirdars, abuses of this kind are sure to happen and the children suffer.

Section 25 of Law 25, 1891, reads as follows:—

"No Indian immigrant engaged for field labour shall be compelled to perform any work on any Sunday or holiday save only such as shall be of immediate necessity for the care and feeding of animals, the cleanliness of yards, sties, stables, folds, manufactories and buildings and other work indispensable for the preservation of the property of his employer. Such work shall not be of more than two hours' duration, nor be continued after the hour of eight in the morning."

There appears to be nothing in the provision of this section to prevent an employer saving up work of the nature

described for Sunday employment which would otherwise be done in the ordinary course of daily labour. Thus the law gives unscrupulous employers unfair opportunities for obtaining additional labour from their employees.

Section 26 deals with the penalties relating to this Sunday labour. An employer contravening the provisions of this Section is liable to a penalty not exceeding £2, whereas an employee "refusing or neglecting to perform work which he may be required to perform under the above section shall be liable to a penalty not exceeding £1 on conviction at the instance of the Protector of Indian Immigrants or of the employer of such Indian immigrant, by any magistrate within whose jurisdiction the offence was committed." The penalty for the employee earning from 10*sh.* to £1 a month is just half that to which his employer is liable.

Sections 26 and 31 give to the Protector of Indian Immigrants the same powers as an employer, a magistrate or a police constable—a curious anomaly for an official designated "Protector of Indian Immigrants."

Section 36 imposes a fine not exceeding £5 (equal, taking the average of indentured wages, to more than half-a-year's income) or thirty days' imprisonment with hard labour for gross insolence, fraud or damage to employer's property, while Section 103 imposes a fine of £5 or a month's imprisonment as punishment for keeping his house so as to be a nuisance. Compare with these heavy fines the usual fines imposed upon employers for assault, which the protector informed me varied from 30*sh.* to 2-6, when by some happy chance a conviction was secured. In 1912, the percentage of convictions against employers was 60 per cent., while the percentage of convictions against indentured Indians was as high as 87 per cent. It is significant, however, that, in the same year, only 34 cases were brought against employers, while 733 cases were brought against employees who were invariably unrepresented by counsel and had to state their case through an interpreter.

Section 40 enacts that the indentured Indian shall be transferred (if the estate or place on which he works "shall be sold, alienated or transferred to or succeeded to by another person") to the new proprietor of the estate or place, sub-

ject to the approval of the Protector. This seems to be perilously near slavery.

Section 101 is important, as it throws considerable light on the convictions secured during the recent strike. It states :

"When all or a large number of the Indian immigrants employed upon any estate or property shall absent themselves from their employment without leave for the purpose or on the pretence of making any complaint against their employer, such Indians or any number of them shall be liable to be brought before any court and, on conviction, to be punished by fine not exceeding £2 Sterling or by imprisonment for any period not exceeding two months, with or without hard labour, whether such complaint shall or shall not be adjudged to be groundless or frivolous and *notwithstanding that such complaint may be successful.*"

Commenting upon this Section, the *Natal Advertiser* said :—

"This means that, even if a number of Indians carry a gross complaint against ill-treatment to the Protector and succeed in getting compensation and redress, they are liable to two month's hard labour for having dared to seek justice without first obtaining permission! This, we take it, is the most scandalous provision extant on any British Statute Book anywhere. What if these unfortunate wretches have to ask permission to go to the protector from the very man they propose to complain against? Is he at all likely to grant it? And, if not, are they to endure on in patience? *This section alone is enough to damn the whole Act.*"

Further comment is unnecessary.

Such, then, are some aspects of the laws dealing with the very Indians who are admitted by the employers themselves not only to have helped them to build up fortunes, but also to have built up the prosperity of Natal. Let the following statements speak for the debt that Natal owes to these labourers who have done so much for the country :—

"In 1860, when the Indians were first introduced, the main anxiety in the minds of the people, there was that they would go back to India when their indentures were completed, and Mr. J. R. Saunders, who was one of the members of the Indian Immigrants Commission of 1884, in the course of his report, said : 'If we look back to 1859, we shall find that the assured promise of Indian labour resulted in an immediate rise of revenue, which increased four-fold within a few years—mechanics who could not get away and were earning five shillings a day and less, found their wages more than doubled, and progress gave encouragement to every one from the Berg to the sea.' The Colony was in dire straits in those days. The revenue was only about £4 per head of the white population, whereas now it is nearer £40.....If we mean to take up the matter in real earnest, we must be prepared to do away with indentured labour altogether; but, whatever we do, we must act justly and remember that a certain number of Indians have been born and brought up in the colony and that it is the only country they know and the only home they have."—*Natal Mercury.*

"Indian coolies work the sugar and tea estates of the Coast; Indians develop the coal-mines; Indians perform an increasing share of the work on the farms; for the farmers, who at first viewed them with distrust, are now as anxious to retain them as the planters. Since the advent of coolie labour, *the white population has more than doubled*, the value of land has increased, the cost of living has gone down. It is the Indian coolie who gives Natal the cheap fruit and vegetables which are the envy of the Transvaal, who has brought under high cultivation large tracts which, but for his presence, would to-day be barren. The Umbilo Valley near Durban (recently swept by the flood) and some of the land near Maritzburg bear testimony to his industry. Mr. Maurice S. Evans, M.L.A., of Durban, who is now heading a movement for the cessation of indentured coolie labour, admitted in a little book he wrote some time ago that the Indian is a better cultivator than the Kaffir, that he is steady, thrifty and law-abiding."—L. E. Neame, in his book "The Asiatic Danger in the Colonies."

"The condition of the Colony before the importation of Indian labour was one of gloom, it was one that then and there 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 had 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."

—Sir Liege Hulett.

Such, then, is the indenture system which forms the background of the whole Indian problem not only in Natal but in South Africa itself, which is now faced by what the Europeans in the Colony regard as a serious economic problem.

Let us now, therefore, turn to *the economic question*. In South Africa itself, the aspect of the problem which seems to be most keenly felt is the pressure of Asiatic competition and the fear that the white standard of living will be lowered or the white standard of wages reduced because of the cheapness of Indian labour or the simpler standard of living adopted by the Asiatic. In the different provinces of the Union the Asiatic question differs considerably. It must be remembered, however, that Natal especially owes a great debt to Indian labour, which has not only built up the whole of the sugar industry of the Province, but is at present supplying almost its entire market with fruit and vegetables grown on small farms owned or rented by ex-indentured Indians. During my stay in Natal I heard nothing but praise from employers of Indian labour on tea and sugar estates for the industry and good behaviour of the Indian coolie. Mr.

Marshall Campbell, the largest employer of Indian labour in Natal, said in his evidence before the Commission: "There's no such thing as a lazy Indian. He is an industrious man and is law-abiding"; and, in conversation, he said to me that Natal had been made by Indians. In an interview published in *South Africa* on September 24th. 1904, Mr. Frank Reynolds, a sugar planter with an estate of over 12,000 acres in extent, when asked, whether the Kaffir or the Indian were the better worker, replied "the Indian, by far. In sugar industry, for example, the Kaffir is a thing of the past, and we now employ none but Indian coolies. If we had as many Indians in the Colony as we have Kaffirs, our productions, in an agricultural direction especially, would be very much greater." This statement, made ten years ago, has been strongly reinforced by this same gentleman's statement made before the Commission. This was the universal opinion of all the employers of Indian labour I talked with, and, in the Transvaal, where there is practically no Indian agricultural labour, the owner of a large farm was lamenting that it was not possible to have a few hundred Indian labourers on his farm. "It would be the making of the place", he added.

Natal now finds itself in the difficult position of having to pay the debt it owes, and gives, as its excuse for not paying, some very strong and true economic objections. Many countries incur debts, the payment of which afterwards raises economic difficulties, but they nevertheless find some means of paying them. So it should be with Natal. There are without doubt new serious economic conditions introduced into the country owing to the introduction of Indian labour, and these conditions are apparently hitting the white man pretty hard. But, as the Rev. R. G. Milburn said in his speech in Calcutta on Dec. 3rd :-

"All countries must learn to adapt themselves to new economic conditions. The introduction of Asiatics is not a more disturbing factor than the introduction of machinery or the rise of trade unions. A country must learn to adapt itself to these changes. . . . If South Africa or Canada were afraid that the price of labour or of goods was being brought too low, it was open for them to fix a minimum rate of wages or to say nothing shall be hawked about at less than double its value. The plea of economic necessity is simply a confession of a settled determination to perpetuate an economic injustice."

Personally, I have over and over again pointed out to white people who have raised objections to the Indians in Natal that the very fact that they are in the country shows they are needed, and very few people deny that as agriculturists they have been and are invaluable to the whole development of the country. It would be almost impossible to find a white man's house in Durban where fruit or vegetables grown or hawked by Indians are not consumed, and a prominent member of the Senate informed me that Indian labour enriched the province by £2,000,000 a year and provided work for hundreds and indirectly thousands of white men. With regard to Natal, I feel, after studying the question from as many points of view as possible during my six weeks in the Province, that a certain limited number of white men in such trades as tailoring, shoe repairing and store-keeping do suffer very considerably from Indian competition. One man who is now working on the Railway at 9-6 a day told me he used to be a boot-maker, but for two years had been suffering so much from the competition of five Indian boot-makers, that, during those two years, he often had to go without his meal and eventually was ruined. Now this man works on the Railway, and buys fruit and vegetables from the Indian hawkers and has his clothes made by an Indian tailor. So, from the point of view of the consumer and especially the consumer with a narrow purse such as the low-paid white artisan, the coloured worker endeavouring to live up to the white man's standard and the native servant or agriculturist, the Indian producer or retailer is an economic advantage.

As traders, the so-called Arab traders or Bombay merchants undoubtedly enter into competition with European merchants, but they must in many ways benefit white men other than merchants, and they certainly supply the needs of the natives. Many of the lower class Europeans buy from these Indian traders. European wholesale merchants supply them with goods, European shippers import for them and they pay the usual duty on all goods imported into the country as well as railway rates, besides in many cases enhanced rents due to restrictions as to Indian trading licences, and so they contribute to the revenue of the country. In the Transvaal it is

chiefly the merchants that enter into competition with European merchants, but the percentage of traders except in the towns is small compared with the percentage of the population that benefits by cheap trade. The fact that a few European traders suffer by this competition is surely not sufficient reason for objecting so strongly to the presence of Indians in the country, unless, of course, the trader has a disproportionate influence in the municipal government, which, in point of fact, he has in most towns all over South Africa.

Another class which is growing up in Natal is the Natal-born Indian, who receives a purely literary education and is fitted for nothing but office work. This class is regarded as a danger to the young European colonists who, as clerks, require higher wages. Competition of this kind is, however, not at present very great, as in many offices, as e. g., lawyer's offices, Indian clerks are employed as interpreters and in order to attract Indian clients, so that they do not really replace European clerks. In order to avoid a large increase of this type of Indian, it seems advisable that the Government should modify its educational syllabus for Indians, and make it of a more practical nature, so as to train up a class of young Indians who would be as useful to the country as their fathers and grandfathers have been. This I shall deal with in my remarks on education.

Before leaving the economic aspect of the problem, it is worth noting, with reference to the Asiatic standard of living, that the standard of living of the Indians of all classes, especially of the Colonial-born Indians, is less simple in South Africa than in India, and there is no reason why, if the Indians in South Africa are treated with justice and respect, their standard of living should not continue gradually to approximate to the European standard. But for this three things are needed: first, a greater patience and tolerance on the part of the Europeans for people who belong to a nation whose ideal is never to judge a man by his outward standard of living and has always regarded luxury or comfort as an evil rather than a blessing; secondly, a greater sense of security of vested interests on the part of the Indian community; and, thirdly, a greater readiness (which will almost automatically show itself

with the spread of education) on the part of the Indians themselves to conform to the European's ideas of cleanliness and sanitation. I have met Indians in South Africa who contribute largely to rates, and taxes, but who, in their carelessness of sanitary conditions and lack of cleanliness in dress, make it difficult for Europeans to understand or be tolerant with them. Let the Indian in South Africa remember that an Englishman judges a great deal by outward appearances and, though this may be regarded by some as a superficial method of judging, South Africa is, after all, a European Colony and the feelings of the Colonists ought to be regarded in a matter which could be so easily remedied and which would, I feel confident, do a great deal to make matters smoother for those Indians who have made South Africa their home. In this matter, the schools are helping considerably to train up the coming generations to pay more attention to elementary rules of sanitation and to cleanliness in personal dress. In the Transvaal, it is to be noted, however, in excuse for the Indians, that they are not encouraged to give much care to their houses, as they are not allowed by law to hold property in their own name and are, therefore, not encouraged to spend money on the houses they occupy, while, in the Malay Location in Johannesburg, where most of the Indians live, the condition of the roads is disgraceful and the Municipality which takes rates and taxes for the purpose of roads, drainage, etc., sets an astonishingly bad example to its Indian tax-payers.

Dr. Turner, late Medical Officer of Health for the Transvaal, on being interrogated in the Transvaal Legislative Council in connection with alleged Indian insanitation, retorted upon his questioner that, if, like the Indians, he had been compelled by the municipality to live in a pig-stye, he would also live like a pig. Things have, I am told, improved somewhat since then.

To sum up, then the economic tendencies of this question. There are two sides to it:

(1) the danger of white labour being replaced by Indian labour (as is happening in the case of tailoring, etc.), thus driving out certain classes of Europeans; and

(2) the benefits conferred upon the Colony by the work of Indians which are as follows:

(a) Cheap indentured labour has immensely benefited, and is still benefiting tea and sugar planters, so much so that a planter told me that many planters will be ruined if all the indentured Indians are taken away from them.

(b) The railways and Government and municipal works have, from their commencement, been considerably helped by Indian indentured labour. There are still a large number of indentured men being employed on the railway, etc.

(c) The majority of Europeans in Natal, in one way or another, trade with Indians *either* by buying fruit or vegetables grown by them, wearing clothes made by them, employing them as servants, or by entering into commercial transactions with them by supplying goods to retail traders or by importing for merchants or purchasing from them. Thus it appears that the Indian and European Communities are mutually dependent on each other and benefit one another. Further, if the Indian is really a danger to the Colony, then the European community has only to boycott the Asiatic and he would have to go to-morrow. This he will not do because it touches his pocket and his attitude towards the Indian seems to be, "I may make as much money out of him as I can, but I cannot tolerate the idea of his making any money out of me"!! This is simply modern commercialism with colour prejudice added.

The danger of the European being compelled to adopt the Asiatic standard of living is more apparent than real, for observation seems to show that the Indian standard of living is gradually rising towards the European standard. This may be seen by comparing the manner of life of an Indian only recently settled in Natal with the manner of life of one long settled or born in Natal.

The condition of Indians in Natal, so far as their standard of living is concerned, is undoubtedly advancing steadily. Even the earnings of reindentured Indians are steadily rising, and they are able to buy boots and coats as they would not do in India, and they are, further, assured of regular food. The free Indian, on the other hand, is without doubt in every way advancing and is every year approximating more closely to the standard of living of a European country like Italy, where people live frugally. Many of the rising

generation who are Natal-born have never seen India and are gradually becoming Anglicised not only in methods of living but also in language. Such Natal-born Indian children often talk English to each other as if it were their mother-tongue.

I do not for one moment mean these superficial impressions to be a summing up of the whole situation, for the real question at issue is the biggest question of the future, namely the conflict of civilization. Many people even in the West are already beginning to doubt whether the more complex civilization of Western nations is really higher than the simpler ideals of civilization which have been so highly prized in India and which alas there seems some danger of being lost in these days of commerce and competition. I have merely embodied these impressions in my report in order to show that the European, from his point of view, has a legitimate cause of complaint against Indians who, because they live so simply and also so often in filthy insanitary quarters, are able to undersell the European trader and compete with Europeans in some trades so successfully as to oust them.

With regard to the Education question, I feel that the many disabilities under which the Indians suffer can only be overcome by a persistent endeavour on the part of the Indian community to show the Government their earnest desire for education up to a considerably higher standard than that at present general amongst them. If the Indian community will itself lead the way by starting schools and asking for government support, the education question will solve itself in time. But, in so doing, I feel that an attempt ought to be made to prevent the education from becoming too literary in character and too much divorced from the traditions and language of the Indians themselves. Ordinarily more emphasis ought to be laid upon the vernaculars of the children and upon the great value of practical training in agriculture and kindred pursuits. If this is not done, a type of Indian will grow up for which there will be no place in the Colony, and the only result will be discontent and idleness. In addition to this opportunities ought to be given for a certain number of Indian boys and girls to take up the higher branches of education so that they may be trained for the vari-

ous professions. Only in one Government School in South Africa is the elementary teaching based on the vernacular, and that is in Johannesburg. Amongst the labouring class of Indians, there is an urgent need for elementary education on the lines suggested above. In the Report of the Education Commission of 1908, the following statement appears :

"INDIAN EDUCATION: Though this matter is not specifically mentioned in the Order of Reference, the Commission feels bound to call attention to the grave disabilities under which the Indians in Natal are placed as regard education. Our Indian population which exceeds that of the European Colonists, may be divided into (a) Indians under indenture, (b) free Indians, and (c) the so-called Arab merchants or Mahomedan traders. For the children of Class (a), save in the case of one or two planters only, no educational provision is made whatever, and the Commission is of opinion that it should be made compulsory on the owner of any estate where there are twenty or more Indian children of indentured employees, between the age of 5 to 12, to supply them with elementary education at the employer's cost, preferably by teachers of their own nationality who would act at a much lower salary than a European teacher could afford to do. The Commission feels bound to express its regret that, while the large employers derive great benefits from the services of Indians, these employers are themselves so callous in regard to the future of the children of their servants and so little alive to the future interests of the Colony, on the score of a little expense. (b) With regard to the education of the free Indians, the Commission would recommend that, in districts in which this class of our population is most congested, Government Primary Schools should be established. The contributions of this class of citizen to the revenue entitle them as our fellow-subjects to elementary education at least. (c) As regard the children of Mohammedan traders, who generally live in towns, the educational facilities already provided for Indian and coloured children seem to the Commission to be adequate; while, for those who live in the country, if primary schools are established, as already proposed, such children would be provided for."

During the two months I spent in South Africa, I was only a week in the Transvaal. The rest of my time was given to Natal, where I concentrated almost entirely on the indenture system, of Indian labour; so my general impressions of the situation as regards Indians in South Africa must be brief.

The most striking impression one gets both in Natal and in the Transvaal is the intense colour prejudice which exists. This is to be attributed, in the first place, to the existence of a large native population, which is four times as great as the white population of South Africa and shows an astonishing vitality, and, secondly, in Natal, to the evil influence of the indenture system which has induced an

attitude towards the Indians akin to that which one believes to exist, as a relic of the slave days, in the Southern States of America. This instinct of self-preservation, together with a lack of clear understanding or appreciation, of the great and ancient culture and civilisation of India, makes the white man in South Africa look upon the Indians in the same way as he regards the native.

This colour prejudice is the root cause of most of the grievances of the Indians at the present time. So long as it exists, it cannot be expected that the Indians will receive justice in political, social or legal matters. Christian principles do not seem to help in this matter, for very few of the Europeans seem to extend their Christianity so as to cover their relationships with coloured people. In this respect, their Christianity is not even skin-deep. I have seen the astonishment on the faces of white people when I have in public places shaken hands with an Indian or a Native. It simply is not done and people never think that such an attitude is unchristian.

This colour prejudice is also at the back of the alleged ill-treatment on the plantations and in the mines or gaols. Given colour prejudice in the form in which we find it in South Africa, and what can we expect from Europeans of the inferior type that we find amongst managers or overseers on estates or warders in gaols? I have myself been received by gaol officials in Durban in a way that did not make me feel confident that they would treat Asiatics in a better way. So strong was this prejudice that even a European who showed his sympathy with Indians was regarded as tainted, and treated accordingly.

It is only fair to add however that on many of the sugar estates it is not only European overseers but also Indian sirdars who ill-treat Indian coolies and often illiterate coolies suffer as much at the hands of their own countrymen as at the hands of Europeans. This again is due to the evils of the Indenture System.

We find in the Transvaal that the Indian community, though in many respects it appeared to be better off financially than in Natal, labours under graver legal disadvantages. The Indian population in Johannesburg, for example, consists mainly of traders and hawkers, the former of whom are chiefly Mahomedans and the latter

Hindus (Tamils and Gujeratis). Some of these hawkers are able to send £20 to £50 a year home to India for the support of their wives and children, and for this they are often blamed by those who wish them to spend their money in the country where they make it. The reason they do not do so is quite clear apart from all the other restrictions placed upon them. They are not encouraged to bring their wives and children to the Transvaal and they are not encouraged to settle in the country because they are not allowed to hold property in their own name.

The Indians pay rates and taxes like any other inhabitants of the country, but they are penalised in many ways.

In the Transvaal, restrictions are placed upon Indians

(1) *with regard to travelling* from one Province to another ;

(2) *with regard to holding property* in their own name.

Syrians, who are Asiatics, and Turkish subjects, are allowed to hold property, but Indians, who are British subjects, are not allowed to do so.

(3) *with regard to trading*, for Indians are not allowed to trade in all townships ;

(4) *with regard to residence*, Indians being compelled to live in locations which are generally arbitrarily chosen by the municipality and are not properly looked after ;

(5) *with regard to travelling on trams* in Johannesburg and Pretoria. Although they are public conveyances supported out of municipal rates and taxes for the benefit of the public, trams are not available for Indians or natives. In spite of all these disabilities, the Indian community is showing great public spirit and progress. I was greatly struck in Johannesburg, as well as in Natal, by the great strength which the Indian community in South Africa has gained by three things :—

(1) The breaking down of caste restrictions. I sat down to eat with Indians of all castes and religions, both men and women.

(2) The partial breaking down of the barrier between Hindus and Mahomedans, both parties showing a readiness to sink their differences for the welfare of the Indian community as a whole in a way that is rare in India.

(3) The emancipation of Indian women. In Johannesburg, I addressed a large

meeting of Indian ladies and spoke in two days with more Indian ladies of different classes and creeds than would be possible in India in two years. The way that the ladies of the Indian community in South Africa have influenced the Passive Resistance movement is most instructive and inspiring. They have willingly undergone sacrifice and suffering to uphold the honour of the community.

The Indians in South Africa have indeed been showing us in India what power and strength can be gained by a willingness to unite in sacrifice and unselfish service.

In conclusion let me suggest, as one who loves India, that the sufferings and humiliations of the Indians in South Africa should make us in India feel more strongly than ever the evils of caste prejudice which has for centuries permitted millions in India to suffer degradations and humiliations at the hands of those who belong to the higher castes. Coolies in Natal have in some cases given me as their reason for being unwilling to return to India their fear of social persecution at the hands of their own countrymen in the villages of their birth. One man told me that he had actually returned to Natal because his life had been made so miserable in his own village in India on account of his having crossed the sea. Rabindranath Tagore writing of this caste system says :—

The regeneration of the Indian people to my mind, directly and perhaps solely depends upon the removal of this condition of caste. When I realise the hypnotic hold this gigantic system of cold-blooded repression has taken on the minds of our people, whose social body it has so completely entwined in its endless evils that the free expression of manhood, even under the direst necessity, has become almost an impossibility, the only remedy that suggests itself to me is to educate them out of their trance. . . . Must we not have that greater vision of humanity which will impel us to shake off the fetters that shackle our individual life before we begin to dream of national freedom ?"

It is a hopeful sign of the times that so many of India's greatest thinkers are recognising this evil and that there are so many earnest workers amongst the depressed classes in their country. To educate themselves out of their trance the people of this country need to turn to their fellow-countrymen in South Africa for inspiration and example.

Let the people of India, while doing everything in their power to uphold, in their struggle for honour and self-respect, the Indian community in South Africa,

follow the example of their fellow-countrymen in that country, and show their respect for the dignity of human nature by recognising all men as brothers and

taking into the embrace of a larger humanity the sixty millions of out-casts and untouchables of their own Motherland.

GLEANINGS

To Kashmir by Aerial Cable.

The far-famed Vale of Kashmir, in northern India, is to be brought into touch with the outer world by means of the longest aerial cableway in the world—75 miles across the Himalayas. United States Consul Henry D. Baker, on special commercial service in India, writes from Simla, the summer capital, to *The Daily Consular and Trade Reports* (Washington, October 17) that engineers have long tried in vain to solve the problem of adequate transportation across



An Aerial Cableway.

this mountain barrier. It is crossed at present by a road 200 miles long, a wonderful piece of engineering, completed in 1887. Fifty-four men were killed by falling boulders during its construction, and owing to the presence of these huge loose rocks in the soft soil, the building of a railroad—even a light electric road—has been pronounced impracticable. There is nothing for it but to swing a cable high in air over the treacherous mountain-chain. Writes Consul Baker in substance:

"After the invention of Brennan's monorail system of transport the Government of Kashmir entertained strong hopes that this system would be well adapted to meeting the special difficulties of communication across the mountains, and Mr. Brennan, in his experiments with the monorail, was liberally assisted by subsidies from the Kashmir Government. However,

it was found that the monorail system would also be impracticable, chiefly because of the sharp-turning angles which would be required, and also the danger from slips.

"At the suggestion, then, of Lieutenant-Colonel A. J. de Lotbiniere, a Canadian military engineer, whose services had been lent to the Kashmir Government as state engineer, it was decided to cause investigation of the feasibility of an aerial cableway, and, if possible, to encourage private enterprise to enter on this project. This survey has been completed and has demonstrated to the satisfaction of the firm and of the Kashmir Government that the scheme is practicable and will not be unduly expensive. It is anticipated that the cost will amount to about \$1,500,000.

"In discussing with Lieutenant Colonel de Lotbiniere at his home in Kashmir, the features of this great scheme, it was mentioned to me that altho the work would be undertaken by a London company, yet he hoped, as the cableway would be operated by electricity generated by water-power at a station near the town of Rampore built by an American electrical engineer and equipped with electrical machinery from the United States, which had given every satisfaction, that the London company in the interest of uniformity of electrical equipment would purchase all its electrical machinery and material in the United States.

"The cableway will be constructed in big spans of about 800 yards each with fixt cables upheld by iron pillars or towers of latticework, some of which will have to be 100 feet high. There will be separate sections every five miles and separate cables, of course, for outgoing and incoming freight, which will be about nine feet apart and with a diameter of about 1½ inches each. From these cables steel cars will be suspended and conveyed, about 30 to every mile, and holding 335 to 450 pounds each of freight. These cars will be carried over great gorges and precipitous hills, and in some instances there will be a sheer drop underneath them of 1,200 feet. The transfer of cars from section to section will be automatically accomplished by revolving drums which will effect release of the cars and their renewed gripping to the hauling ropes of the next section. On account of the difficulty of expansion and contraction from heat and cold, the cables will be equipped with a complicated system of springs anchored with tremendous weights to make them of the same length all the year round. The cableway will follow the gorge of the Jhelum River most of the way, which it will frequently cross and recross, accordingly as the spans can be most conveniently constructed, and the towers be located where there can be safety against slipping and dangers from falling boulders. The great advantage of the aerial cableway will be that all dangerous parts of the road can

be dodged and the cars moved from hill to hill and over gorges instead of at the side of them, the towers being based at places where there can be no danger of slips.

"It will not be the intention at first to use the aerial cableway for transport of passengers, but only for freight. However, if the cableway is found to work with perfect safety and no accidents occur, it is likely that within a year or two it will be equipped with cars suitable for passengers."

The cost of carrying goods over the present mountain road now amounts to about \$25 a ton, and the transport requires over two weeks. In many cases this cost is practically prohibitive. By the aerial ropeway it is estimated that goods will travel five or six miles per hour and, by short cuts from the present road, be over the ropeway within 15 hours, while being propelled by cheap water-power the cost of transport would be an insignificant charge against the cost of the goods transported.—*The Literary Digest*.

Killing the Cigaret Habit.

In Chicago they have a "clinic" where any one who wants to rid himself of the cigaret habit may go for treatment, and come away, according to an article in *The Continent* (Chicago), "with a positive dislike for tobacco." "Messenger boys of the loop district, schoolboys as young as four and a half years found by their parents to have the tobacco habit, young business and professional men, and women from the stage," says Mr. Herbert H. Smith in this Presbyterian weekly, "are all in the growing throng which has been seeking the assistance of the Anti-Cigaret League to cure themselves of the desire to smoke." They are cured, we are told emphatically, "and so far as reports have been received by the officers of the League, the cure appears permanent." Before Dr. D. H. Kress took charge of this work, he had been an active worker in the Anti-Cigaret League, and had cured and counseled cigaret smokers in private practise. From this came the suggestion of the establishment of a clinic under the auspices of the League, and in its offices. From the first, it seems, "applications for help were very large."

"Men prominent in business who had been smokers for twenty or even thirty years have come to the office for assistance. Women who were afraid to confess the habit to their husbands have been given the assistance which has helped them to regain their former self-respect."

With all its wonderful effectiveness, the cure is simplicity itself. As we read:

"Its base is the chemical reaction of silver-nitrate solution with nicotin. This creates an unpleasant taste. The smoker who has previously rinsed his mouth with a diluted solution of silver nitrate might go far enough to put a match to a cigaret, but he is almost certain to say 'Bah!' and throw it away after the first puff or two. 'No more for me.' The effect is immediate. Dr. D. H. Kress, general secretary of the Anti-Cigaret League, who has forsaken his practise to devote a large share of his attention to this newly established work, does not claim credit for the discovery of this cure. The details of the mouth-wash were in fact published in 1908, but attracted little attention. Through the treatment of the cancerous mouth of a patient a number of years ago the attention of Dr. Kress was focused upon this chemical solution as an aid in taking away the desire for tobacco. He already had observed that habitual smokers are large consumers of tea, coffee, meats, and highly seasoned foods. He found that when a man



KILLING THE CIGARET HABIT.

A boy takes the "cure" from Dr. D. H. Kress while Miss Lucy Page Gaston of the Anti-Cigaret League assists.

limits his diet to milk, baked cereals, and fruits, desire for tobacco is very much lessened. Combination of attention to diet with the silver-nitrate mouth-wash constitutes the basis of the cure."

The news of this cure and its success has, says Mr. Smith, "inspired letters from every State in the Union and from foreign countries, bringing requests for details of the cure." So the campaign "which has begun so auspiciously in Chicago is to be carried to other cities of the country through clinics and special meetings." In Illinois the Anti-Cigaret League is also doing effective work in helping to enforce the State law against smoking by minors:

"In the six weeks after prosecutions were brought it is said that cigaret sales of one chain of stores in the loop district of Chicago fell off 10 per cent., which is the same as saying that sales decreased an average of 8,500 cigarets a day. Practically all of these previously had been sold to minors and contrary to law. The use of tobacco among schoolboys is also being diminished through special officers employed by the League who may arrest any one under 18 years of age seen smoking in a public place."

By means of an instrument adjusted to the wrist of a smoker, Dr. Kress, we are told, can generally tell "from the pulse beats as traced on a smoked paper" the extent to which he uses tobacco. The *Continent* article concludes with this up-to-date explanation of the harmfulness of cigaret smoking, especially for the young:

"Recent scientific investigation and examination of the smoke produced by the burning of a cigaret show that the nicotin of the cigaret is far less virulent than are the carbonic oxide and other products of its

combustion. The loose structure of the cigaret is said to cause the production of this poisonous gas. Carbonic oxide thus enters the blood through the lungs, and the damage done is in direct proportion to the quantities inhaled. Acrolein is another of the drugs produced by the burning of cigaret paper. It is this that makes the smoke irritating. Acrolein in considerable quantities is extremely dangerous. It is said by doctors that the constant irritation of the nervous system of the young, especially by cigarets, causes restlessness and inability to concentrate thought." —*The Literary Digest*.

Electric Smoke Abatement.

Smoke abatement by electric discharge has been experimented with for some time, but altho the method has been attended with some success, it is not widely used, nor even familiarly known. The prin-

changes in the position of the corona electrode do not greatly affect the symmetry of the electrical discharges.

"It is probable that this form of discharge is the most efficient application of the electrical method of removing fumes, smoke, and dust from gases. The use of 300 watts will clean 800 to 1,000 cubic feet of the densest kind of smoke or fumes per minute, with a very small energy loss. The cleaning can be done by passing the gases through 4 feet, or even less, of the corona discharge. The voltage is about 28,000 . . .

"Referring to the accompanying illustrations, Fig. 1 shows dense, black smoke passing through the precipitating chamber, which is 4 feet high and 3 feet in diameter. About 900 cubic feet of smoke is passing through every minute, uninterrupted by current flow. Fig. 2 shows the same precipitating chamber in which the corona current was turned on only a second before the photograph was taken. At the top of the picture is seen part of the black smoke that was pass-

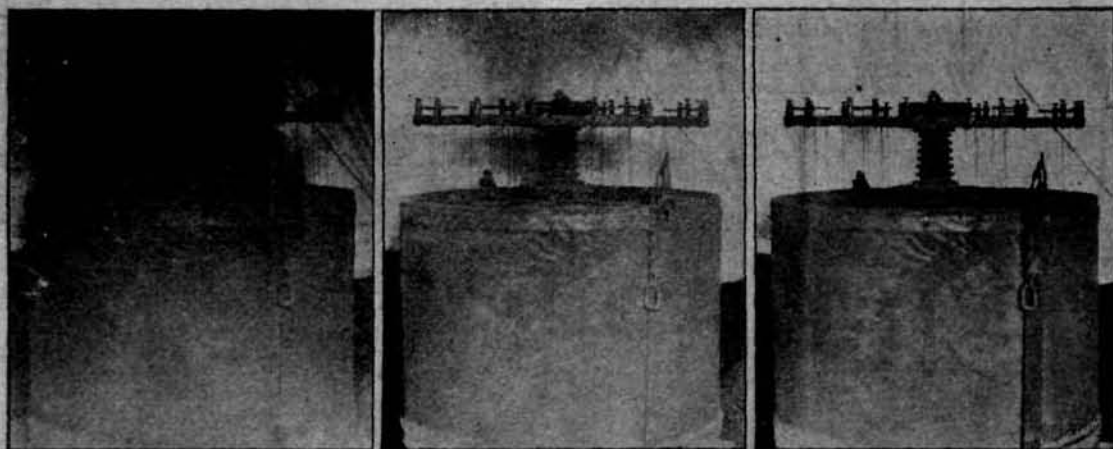


FIG. 1.—Dense smoke passing through the precipitator before the current is turned on. The flow of gas is 900 cubic feet per minute.

FIG. 2.—Same as Fig. 1, but just after the current has been turned on. The smoke is seen disappearing above the apparatus.

FIG. 3.—Dense smoke is passing in at the bottom of the chamber, the gases coming out clear at top, as long as the current flows.

THE ELECTRIC CURE FOR SMOKE.

ciple of the method is to charge the soot particles with electricity so that they will cling together to form large masses, like wet snowflakes, which fall by their own weight instead of being disseminated through the air. A contributor to *The Scientific American Supplement* (New York, September 6), W. W. Strong, asserts that lack of success hitherto has been due to faulty electrodes. He uses ring-shaped poles to distribute his electricity and claims that they are satisfactory beyond previous experience. He says of the "corona method," as he terms it:

"In many of the methods used for clearing smoke, a 'point' or 'edge' electrical discharge is used. A discharge of this kind is not uniformly distributed about the point or edge. The discharges cause a slight pressure in the gas, and the smoke or fumes always seek that part of the apparatus where the discharge is weakest or entirely non-existent. Thus, it will be seen that the efficiency of the point or edge discharge process is greatly reduced.

"The writer has made use of a corona type of discharge and has thus obtained a perfect radial symmetry of the discharge about the electrode. The negative corona is found to be more suitable since slight

ing through before the current was turned on. The corona discharge cuts the smoke off 'just like a knife.' Altho dense smoke is flowing into the precipitation chamber in Fig. 3, the smoke particles are aggregated and fall into a receptacle at the bottom. The precipitation continues to take place as long as the corona current flows, allowing only clear gas to pass into the air. An end view of the precipitation chamber, taken at night, is shown in Fig. 4. This shows the electrodes covered over and completely hidden by the discharge from the corona current—a purple violet discharge somewhat similar to the northern light displays sometimes seen in the midnight sky. With the rapid development of high-tension apparatus, this method promises to be an important factor in abating smoke and the many kinds of dust and fumes of our cities. It is quite probable that the apparatus can be made to run automatically and can be so shielded that no one can come in contact with the high voltage currents.

"This method of cleaning gases does not interfere with the draft to any appreciable extent, and it does not lower the temperature of the gases. It precipitates the dust, fumes, or smoke in a practically pure

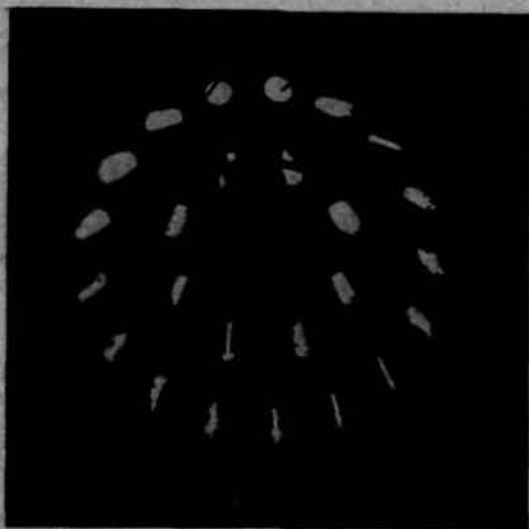


FIG. 4—TOP VIEW OF PRECIPITATION CHAMBER:
Taken at night, showing electrodes hidden
by discharge

state so that if they possess any value they can be very easily recovered. This method also produces a small quantity of ozone which assists in purifying the gases."—*The Literary Digest*.

Giving jobs to Filipinos.

If President Wilson's Philippine policy should ever prove a disappointment, he at least can not say that he was not warned in time. The warnings, too, have come from men with such expert knowledge of Philippine problems that many editors think the President and his advisers can not ignore them. Mr. Dean C. Worcester's strictures upon the Wilson policy are found self-contradictory by the anti-imperialist *New York Evening Post*, and set down as "maunderings" by the Democratic *Philadelphia Record*, but his thirteen years of service as Secretary of the Interior in the Philippines convince other dailies that what he says is worth listening to. Then when William H. Taft adds the weight of his experience as President of the United States, as Secretary of War, as Governor-General of the Philippines, to criticism of the present Administration's course, the Republican press, at least, are fully satisfied that Democratic folly has been clearly exposed. Mr. Taft feels that he knows "so much more about the problem and its difficulties than any of the gentlemen in this Administration" that he has "a duty and a right to call their attention to some of the dangers that beset them and to some of the mistakes" that he hears have been made. He thoroughly disapproves of the "steps toward Filipino independence" that have been taken, as part of the declared Democratic policy of early freedom for the islands. As he puts it, in a speech delivered in Brooklyn:

"It is the inability of the common people to understand what is their own interest that justifies our staying there, and to say that they would prefer the independence of the islands under the present conditions is only to demonstrate their lack of capacity to receive it. By going in and doing what we have done

we are pledged to stay there until that good shall become not only substantial, but permanent."

The "one criticism" that ex-President Taft thinks can be made of our government of the Filipinos is that possibly we have given them too much share in their control. He says:

"The great body of the adult Filipinos to-day, steeped in ignorance, do not know their own rights under the government under which they are now living. The supreme difficulty of maintaining a government of free civil institutions there is in giving the uneducated and the poor an understanding of what their rights are. They do not know enough to vindicate those rights by the methods secured to them now, of appeal to the courts and to the constituted police authorities

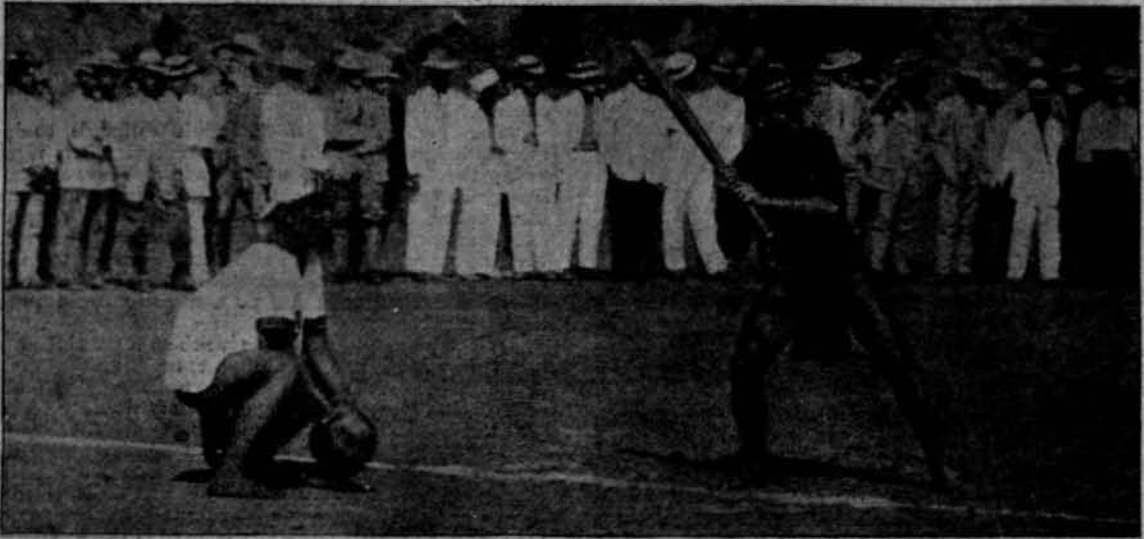
"It was wise and right to give them a partial autonomy in order that they might be educated in the problems of government and in the problems of popular control, but the gift of one power only feeds a desire for other increases and never satisfies.

"Therefore, our friends in this Administration will find that while for a time there will be quiet satisfaction in the supposed increase of power that has come from enlarging the number of Filipinos in the commission who constitute the second chamber of the government, there will be an ultimate demand for an election of that commission, and soon will come the demand for a definite time for announcing when independence is to be had.

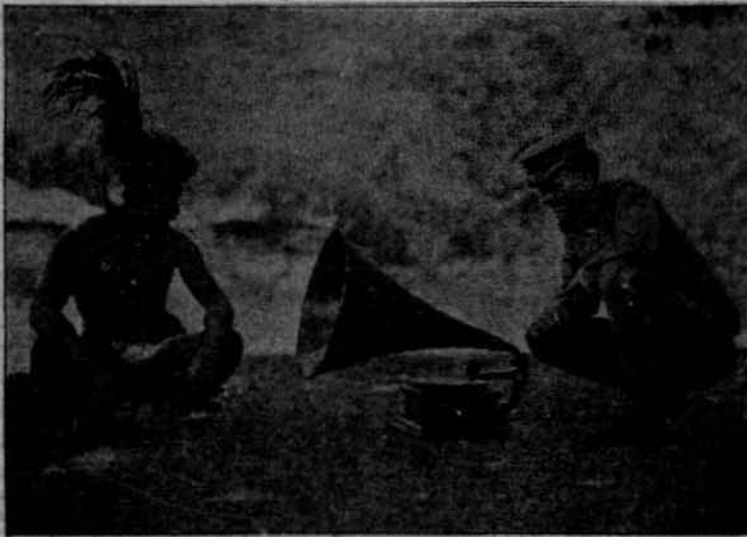
Mr. Taft also fears the return of the spoils system in the Philippines. He does not like the report from Manila that immediately upon his arrival Governor-General Francis Burton Harrison called for the immediate resignations of the heads of six or seven of some of the most important bureaus "and announced his intention of appointing Filipinos to some of these places and Americans from the United States to others." Among these bureaus, notes Mr. Taft, are those of Customs, Public Land, Internal Revenue, and Health, which "require for their proper administration a thorough knowledge of the islands and a technical familiarity with especial statutes and bureau regulations." Our former President hopes "that this sweeping removal of most competent officers is not the result of a tendency toward the spoils system," and declares that "if the American civil service in the islands breaks down, disaster will certainly follow."

These are the changes that also rouse the ire of Mr. Worcester, and in statements made just before leaving Manila and just after reaching San Francisco on his return from the Philippines after his voluntary resignation from office, he speaks more plainly and pointedly than does the former President. In particular, he says, it was "very bad policy" to discharge a man like Charles A. Sleeper, who had been for thirteen years Director of Lands, and "whose competency had been noted by every expert who visited Manila." He is succeeded, continues Mr. Worcester, as reported in a San Francisco dispatch to the *New York Tribune*, "by Manuel Tinio, a young Filipino lawyer with no special training for the work. An utterly inexperienced youth is to administer the affairs of the public domain, mineral lands and agricultural lands, including the 7,000,000 acres of friar lands.

"This appointment alone will result in a lot of trouble which may be far-reaching, for the natives are frankly antagonistic to the plan of settlement adopted when the difficulty over the friar lands came along."



AMERICANIZING THE FILIPINO.



"His Master's Voice!"

Other cases are cited, and Mr. Worcester waxes particularly indignant over the "contemplated removal" of the head of the Department of Public Health. He is quoted in the press as saying:

"No living sanitarian has a better record for ability and efficiency in coping with great sanitary problems than Victor C. Heiser, of the United States Public Health Service, who has been Director of Public Health in the Philippines for nine years. He has practically eliminated smallpox, bubonic plague, and cholera, and has excluded beri-beri from public institutions; has built the best general hospital in the tropics, and has isolated the lepers while arousing only a minimum of opposition by so

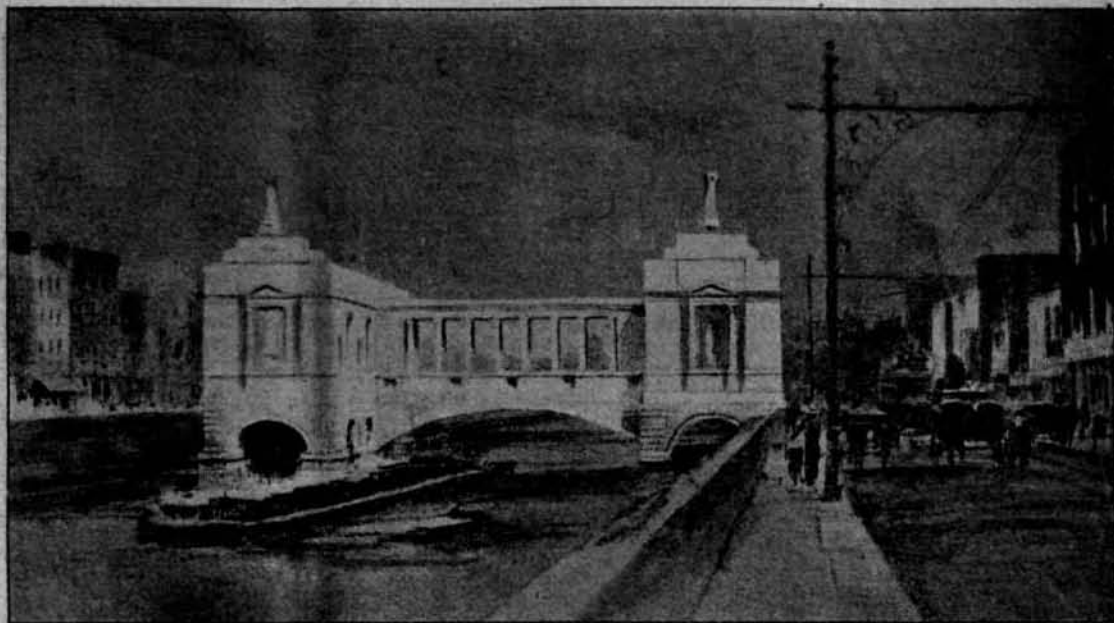
doing. He has reduced the death-rate of American officers and employees to less than five in 1,000, and among Filipino officers and employees to four in 1,000; he has made Manila more healthful than many of the larger cities of America and has materially reduced the death-rate throughout the islands. His place simply can not be filled for years. Should Dr. Heiser be transferred to make way for a politician, he doubtless would leave a sigh of relief, but it would be a sad day for the Philippines."

If men like these, declared Mr. Worcester at a farewell banquet in Manila, "are to be removed from the service to make room for political appointees of whatsoever nationality, let it be done promptly. The sooner it is over with the sooner the inevitable day of reckoning will come." Now that he has left the Government's service, Mr. Worcester's business, so he

says, "is to endeavour to bring home to the people of the United States the truth about the Philippine Islands." He expects that there will be plenty of interesting data soon available. He is certain that the placing of the balance of power in the hands of natives will produce serious and unwelcome results, and he regards the promise of early independence as a very grave mistake.

There is only one satisfactory aspect to the present situation, the *New York Sun* quotes Mr. Worcester as saying:

"It will result in speedily demonstrating to the American people certain important facts relative to the present fitness of the Filipinos to maintain an in-



A BRIDGE AND AN ART GALLERY IN ONE.
Designed by M. Edwin Lutyens to span the Liffey in Dublin and house a picture collection donated by Sir Hugh Lane.

dependent government, one for which the United States could afford to be responsible. Unfortunately, while the demonstration will be highly instructive, it is the poor 'tao' in the fields who will pay the freight. If the consequences could be made to fall on the Filipino politician only, one might welcome the demonstration."

Editorial critics of the present Administration are glad to find in Mr. Worcester's statements a verification of their worst doubts and fears. They present his views with all the emphasis at their command; and if they are Republicans, they remind their readers that it is all a consequence of the awful mistake the country made last November. The *New York Tribune* (Rep.) points to the apparent Democratic "intention to make the insular service, like the diplomatic and the internal revenue, a gleaming field for party loot." And the change in the Land Bureau, thinks *The Tribune*, "threatens to impose upon the Philippines one of the worst evils from which Mexico is suffering—that is, the monopolizing of the land by a sort of feudal aristocracy and the degradation of the masses into a tenancy scarcely distinguishable from peonage." The new Governor-General, thinks the *Philadelphia Public Ledger* (Ind.), "is inviting a catastrophe which will react upon the Filipinos and postpone their ultimate independence. The *New York Sun* (Ind.) wonders if we are not making in the Philippines the same mistake that England made in Egypt when Sir Eldon Gorst was sent to replace the Earl of Cromer." The *New York Times* (Ind. Dem.) is not so sure that we are on the road to ruin in the Philippines, but it is nevertheless worried. Further changes in the same direction, it says, "will inevitably undermine the whole system of administration."

A timely exhibit, remarks the *Columbus Dispatch*, was the action of those Mohammedan Moros who asked Governor-General Harrison to send them an American Governor—

"They have fared well at the hands of the American soldier, but they have no faith in the Christian Filipinos, or the Tagalogs of Luzon, who are the chief agitators for Philippine independence. . . ."

The lesson of the incident is that not all the Filipinos are speaking at Manila."

Yet the supporters of the Administration's policy are also being heard from. The *New York Evening Post* (Ind.) points out that much work which must take many years to carry out, and which directly affects the Filipino people, must inevitably be left to representatives of that people to execute. "To deny natives of character and tested ability the right to acquire experience, on the ground that they now lack it, is the very acme of imperialist self-contradiction." The *Philadelphia Record* (Dem.) sees no point at all to Mr. Worcester's "Philippine maunderings." It reminds him that, after cleaning up Havana, we turned it over to the Cubans, and it "is still a quite healthy place to live in." It notes Governor Harrison's declaration that the present competent staff of civilians employed in governing the Moros and other wild tribes will be preserved intact. It observes that while slavery and peonage grew or continued under twelve years of Republican administration, "one of the first acts of the Filipino Assembly since the arrival of Governor Harrison was the passage of a bill incorporating into the native law all the antislavery provisions of the Spanish as well as the American *corpus juris*." *The Record* similarly replies to other Worcester charges, proceeding to the conclusion that "most of the ominous anticipation of Mr. Worcester seem to be of the category of troubles that never come." —*Literary Digest*.

A Novel Art Gallery for Dublin.

One of Dublin's most artistic friends, a son of Ireland too, proposes to dower the old city on the Liffey with a building that will duplicate the charm

of the Ponte Vecchio in Florence. Dublin is struggling with the question whether she wishes or not to be dowered, and if so, whether the proposal embodies the method that will please her best. People who know Dublin declare the donor hasn't the easiest task on his hands. He is Sir Hugh Lane, founder of the Modern Gallery of Art, where the collection of modern pictures is said to be unexcelled outside of Paris. Many of these were his gift; some were placed there on loan. It has been necessary to find new quarters, so he proposes a gallery in the form of a bridge to span the river Liffey and replace an ugly iron structure.

Funds for the enterprise were secured by lectures given by Lady Gregory when she was last in this country with the Abbey Players. To cap all that Sir Hugh Lane has done for art in Dublin, he now proposes to give a fine collection of pictures by Corot, Claude Lorraine, Manet, Degas, Sargent, and other masters old and new to the city on condition that it will accept his plan of an art gallery to house the treasures. Mr. Clement Shorter, of the *London Sphere*, calls it "one of the most magnificent proposals that has ever been set before a great corporation." But—

"Those that know Dublin, as I do, will understand that there are many clashing forces in that historic city, and that the Dubliner, like the rest of his race, is a critic first of all. Some there are who say that the bridge will spoil the Liffey, but a look

at . . . Mr. Lutyens's design will answer that criticism. Others say that Mr. Lutyens is not an Irishman, and an Irish architect must be employed in these days of Celtic renaissance. But the Dubliner forgets that in accepting the masterpieces of art by Frenchmen, Englishmen, Americans, and other nationalities that are in Sir Hugh Lane's collection he has already allowed a breath of happy inconsistency, and the question of the architect is on all fours with the artists. Besides, Mr. Lutyens, an Englishman, born in London of Dutch origin, had an Irish mother, and his father worked for years as an artist in Dublin.

"Dublin has not had a great building for a hundred years. Here is a golden opportunity on the threshold of a new era. The Dublin Corporation has already committed itself to a vote of £22,000 out of the estimated cost of £43,000, £11,000 has been subscribed, and Sir Hugh Lane and his committee have guaranteed to find the rest of the money. Let me therefore entreat my Dublin friends not to forego this golden opportunity of adding one more to the glories of their beautiful city. They have accepted Sir Hugh Lane's generous gift of pictures for the Municipal Art Gallery, which I have visited with such keen pleasure. Let them not turn their backs upon this greater and still more generous gift which will add to the joy with which all of us who are strangers visit Dublin." —*Literary Digest*.

THE ANDAMAN AND NICOBAR ISLANDS

BY A. BAYLEY DECASTRO.

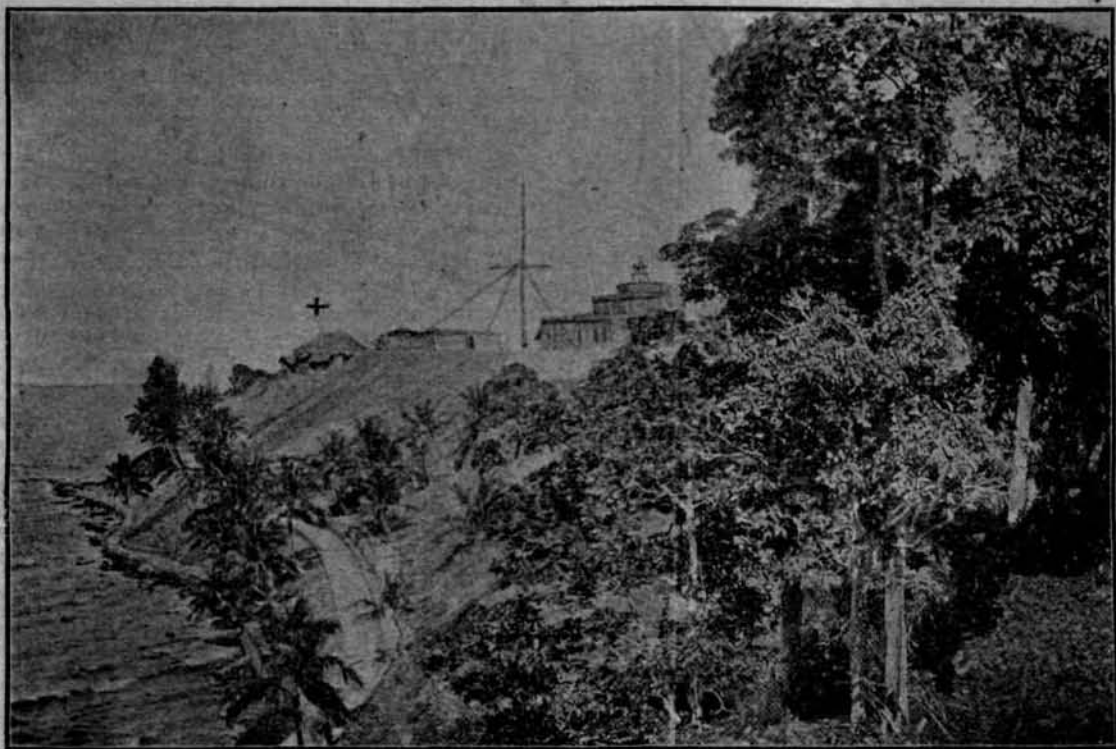
SO much, and yet so very little being generally known by people in general about the Andaman and Nicobar Islands, and it having been my good fortune to have sojourned in these regions, I think it would not be out of place to mention a few facts in the pages of this Magazine, facts both of recorded historical importance and authenticity and others again, from personal observation and study. These two groups of islands were always considered separately, being groups which undoubtedly are from every point of view different but in 1872-75 the Nicobars were affiliated with the Andamans which was at that time formed into a Commissionership.

Geographical Situation. The Andamans and Nicobars which form one of the minor dependencies of the Indian Empire, lie in the Bay of Bengal between the parallels of 10-30' and 14-15' N. Latitude and the

Meridian of 92-10' and 95-50'E. Longitude, in a North by East direction. On the West lies the coast of Madras, and on the East Tenasserin bordered by the islands of the Mergue archipelago, respectively about 780-340 miles away.

The Andaman group give a total area of about 2,500 square miles and the principal islands of the group are the Great and Little Andaman, the Labyrinths, the Archipelago, North Centinal Interview Island, Land Fell, and the Cocos. There are several smaller islands, while further Eastward lie the two volcanic islets Narcondon and Barren Island, the latter of which has only very recently 10 or 13 years become completely quiescent, and these two islands are the connecting links between the eruptive regions of Burma and Sumatra.

Domestic goats which I am informed were years back put upon Barren Island



ROSS ISLAND (NORTHERN EXTREMITY)

The mark at the further end shows the writer's house.

for breeding purposes, now roam about in goodly number in a semi-wild state. There is no other life to be met with on this Island, although it is now covered with vegetation. In the waters around Rock cod, tiger fish, and mullets are plentiful. On a voyage from Rangoon to Port Blair this Island is passed from a few hundred years, the depth being near on 100 fathoms but a short distance away from the shore.

Origin of the Name Andaman. Some doubt apparently exists as to this name. It is however very old and as Sir Henry Yule in his commentary on Marco Polo suggests that it can be perhaps traced to Ptolemy, the Greek who flourished at Alexandria shortly after the commencement of the Christian era, and if so from him we get the first authentic reference to the archipelago. For he records about the Good Fortune Islands,—“Agdaimonos Nydos,” the Andaman Islands, whence have come the names Agdaman, Angdaman, Andaman.

It is possible that the Chinese knew of

this group even earlier, for they have records of the neighbouring Nicobars, going back many thousand years.

Arab travellers mention of these islands in A. D. 871 and speak about the inhabitants being cannibals.

Marco Polo mentions of them in the 13th century.

In 1563 Master Craesad Frederick mentions of these islands and calls the inhabitants “wild and savage because they eat one another.”

Dr. J. Francis Gemelli visited the islands of the Nicobar group in 1695, and referring to the neighbouring Andamans says, “The islands pay an annual tribute of a certain number of human bodies to the Island of Andaman to be eaten by the natives of it.”

Captain Alexander Hamilton is the next historian (1700 A. D.). “The Andamans are surrounded by many dangerous rocks and banks and they are all inhabited with cannibals.”

We do not however get any very reliable history until near the end of the 18th century when the Honourable East India Company

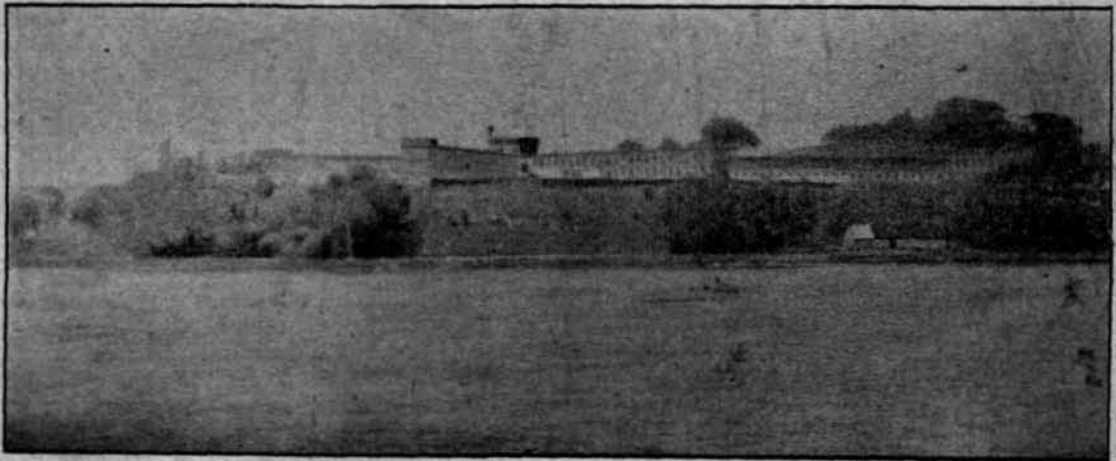
sent expedition to the regions under Colonel Calebrook and Captain Blair to report on the possibility of the formation of a penal Settlement there. So favourable was this report that in 1789 Captain Blair was sent to establish a penal Settlement in what was then called Port Cornwallis—now Port Blair. In 1792 however Blair received orders to transfer the whole Settlement to a harbour in the North Andaman which was named Port Cornwallis—the name it bears until today—the original port of that name being then called old harbour.

This new settlement was so unhealthy that after four years it was abandoned, and then once again for many years the islands were untenanted by a foreign element.

In 1842 Sir Archibald Campbell's fleet on its way to Burma, for the first Burman war called at Port Cornwallis to investigate

after several months. These charming islands were in 1879 handed over to the Government of Burma, and since then several small settlements have been established.

In 1855 the Honourable East India Company resolved to suppress the piratical outrages so common among these islands, especially the Nicobar group and a year later at the close of the Indian Mutiny it was once again resolved to open the penal settlement in the groups. Dr. R. J. Mouat who at this time was lecturing about his visit to these parts evidently was greatly instrumental to establish a feeling of enthusiasm about the islands, for a Commission was deputed by the Honourable East India Company to examine these islands and select a suitable spot for the Settlement. They finally decided on old harbour to

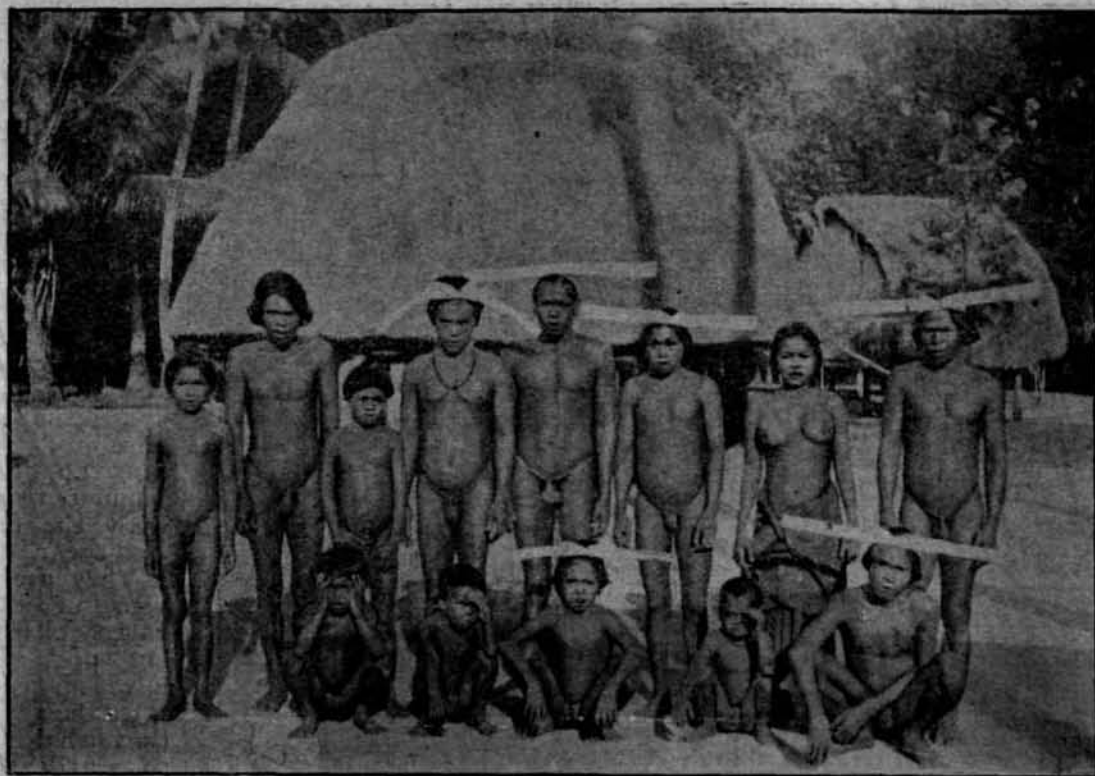


The Cellular Jail, on Aberdeen, Port Blair.

the cause of the murder of the Russian Scientist Dr. Helfer who was employed on research work by the Honourable East India Company and in 1844 when a most terrific cyclone raged, the two troop ships "Runyuredi" and "Briton" were wrecked on Sir John Lawrence Island. So violent was the wrath of the elements that both ships were bodily thrown across the reef among the trees of the forest, and it is recorded that no one was injured. In the early part of 1849 two settlers on their way to Australia were so attracted by the sight of the Cocoa Islands (these islands are indeed very pretty) that they resolved to colonise them, but bad weather and ill health caused them to abandon the project

which they gave the name of Port Blair in honour of its former resident. The advice of the Commission was acted upon and the late General (then Captain) H. Man was sent to Port Blair to formally re-annex the Andamans and following him came a body of convicts in charge of Dr. J. P. Walker who was appointed the first Superintendent.

In 1872-73 the Andamans with the Nicobars were formed into a Commissionership and a year later Lord Mayo, the Viceroy of India, met his death there (Hope Town) at the hands of an assassin. This then may be looked upon as the genesis of the Andaman Islands, and especially of the new flourishing Colony and Penal Settlement.



KAR NICOBARESE.

Note the head-dress of the men and also the tail end of the loin cloth as seen in the fifth and sixth men standing.

The Aborigines. The natives of these charming islands, for charming indeed they are, are of pure Negroite blood, and are very probably member of the most ancient race remaining on the earth, and standing closest to the primitive type of human beings.

The average height of the Andamanese men and women is 4'-10 $\frac{3}{4}$ " X 4'-7 $\frac{1}{4}$ " respectively. These figures are proportionately built, are symmetrical and graceful. Though certainly not muscular, yet they are well developed, the men are agile and sturdy with broad chests and square shoulders. The abdomen of both men and women tend to protrude; this is due to the enormous quantity they eat, generally at one sitting and steaming hot (I may here remark that the theories of cannibalism have now been exploded). The colour of their skins are jet black, especially when besmeared with fat. The hair is dark, lustreless and woolly and of what is termed the "pepper-corn" type. The

women keep their hair if anything shorter than the men. The skull is mesocephalic in shape with an index of 82, the forehead is of good size, round and prominent, the face is small and has a tendency to squareness.

Speech is rapid and vivacious, each tribe possessing a distinct dialect which can however be traced to the same source. They are said to be divided into 12 tribes, if groups of 50 or less may so be called. In disposition they are childish but bright and merry, though quick tempered and restless. Their power of perseverance is very limited. Great affection is lavished on children, and their women folk are well treated and not used as drudges and slaves.

The character of the jungle has been very detrimental to their health, while excessive tobacco smoking which they greatly love still further helps to undermine an alrerdy enfeebled constitution. Their vital powers are indeed small, and



Nicobarese, from the village of Mus on Kar Nicobar.

they readily succumb to febrile and pulmonary affections.

They have no distinct and orthodox form of worship, but the belief of a supernatural being Puluga—the Creator—exists, and they also believe in two evil spirits—Erom-Changala—the spirit of the woods and Juruwinda—the spirit of the sea.

Their weapons are bows and spears for hunting and fishing and they also use hand nets and sein nets for taking fish.

Their food consists of pigs which abound in the jungles—musang dugong, porpoise, fish, turtles and their eggs, fruit, honey (of which they are very fond, and sugar is another thing they love) and roots. Food is cooked and eaten as hot as possible. Oysters and the delightful variety of crabs that abound around these islands also form an article of diet. The coast people are very powerful swimmers and divers, but the interior tribe are naturally not so.

I once saw an exhibition fishing contest. Each competitor stood on the prow of his dug out with a big fish spear poised in his hand. On the sight of a fish this was hurled at it and then the fish hauled in by

the string attached. On one occasion the string broke, and although it was squally at the time and the depth of the sea at the spot over 30 fathoms, in the twinkling of an eye the man had dived straight down and to the surprise of all came up after a minute or so with the fish and spear.

They are so keen of this variety of fishing sport and have so educated their eyes that fish down to great depths

are plainly seen by them.

Geographically, the islands are connected with the opposite mainland so that in remote times migration may have probably been possible, and there are to be found in the Malay Peninsula and the Philippines with which they were at one time connected, aborigines who are the nearest existing relations of the Andamanese.

Stoliezka, the historian, remarks that "In the Andaman Kitchen-midden have been found shells, pig bones, pottery (referred to a stone age, at least to the Neolithic period, and almost identical with the fragments found in the Danish Kitchen-middens) and stone implements. Every second stone picked up showed indications of being used in some way, some as hammers, others fastened to wood as hatchets, knives, etc., a beautiful polished celt was found indistinguishable from European or Indian celt of the Neolithic period, also a typical arrow-head—all of Tertiary sandstone."

It is probable that the land now constituting the Andamans first appeared above sea level as an extension of Cape Negrais in the latter part of the Tertiary epoch, at

which time also occurred the elevation of the Arakan Yoma Hills, and later became isolated by subsidence due to neighbouring volcanic action. The greater part of Rutland Island is formed of serpentine in which small layers of brown opal have been discovered, and which throughout the group seems disseminated with small crystals of chromium.

Concerning the geology of the island it is rather interesting to note that in the valley of the Irrawady hot springs and other evidence of volcanic action occur in the same relative position to the Arakan Hills as the two Islands of Narkondum and Barren Island occupy in respect to the Andamans. And very little controversy exists that could possibly deny that these two islands belong to the great line of volcanic disturbance that extended from lower Burma to Sumatra, Java, and the Malay Archipelago; and accordingly it would seem as if the Andamans proper which possess no volcanoes of themselves lie just outside the line of such activity.

On the Western side in which direction Great Andaman Island slope, banks of coral occur at 20-28 miles from land. Little Andaman is swampy in many places and possesses small creeks.

Throughout the Archipelago the scenery is marvelously beautiful. The picturesquely undulating surface is covered everywhere, except where artificial clearing has been made, with the most luxuriant tropical jungle foliage; for situated within the tropics with fertile soil and climate which is moist for 8 months of the year the islands are covered from hill-top to sea-shore with an unbroken mantle of dense vegetation undergrowths of rattan and other occupying plants. The coast line is all along deeply indented and affords a number of deep water harbours and anchorages, where complete shelter for ships can be found in all weather. The most known and best are Port Blair where the Settlement stands, and Port Cornwallis. But on the same coast of the Great Andaman are Macpherson Strait, Shoal Bay, Port Meadows, Calebrook Passage and Stewart Sounds. Charka-Juru is another good port on the West Coast. Juru is the Andamanese of Sea. Homfray Strait cuts off Baratang Island from the Middle Andamans. At Baratang some very extensive and valuable Forest work is carried on. In the Great Andaman the highest point is Saddle

Hill, 3400 feet, while on the North shore of Port Blair is Mount Harriett, 1300 feet—the summer resort of the Governor. Fords Peak on Rutland Island rises to a height of 1400 feet.

The forest on these islands produce valuable wood, which from a trade point view can be used for many purposes; and as minor products there are canes, rattans and gurgan oil which was once looked upon as a specific for leprosy. The Banian and Pandouk which resembles Mahogany, Marble wood of a black mottled appearance, satin wood, and the Iron tree, which is said to turn the edge of an axe, are all found in these forests, in delightful confusion with palms, cotton and screw pines. There are also bamboo clumps and along the coast mangroves. One very interesting point about these forests is the distribution between ever-green forests full of the Gurgan trees (*Dipterocarpeae*) and the half shedded leaf forest of the Padouk trees (*Pteocarpus dalbergioides*). The climate of the Andamans is equatorial in its uniformity. The South-West Monsoon lays its full force upon the islands, which sets in with terrific thunder and lightning and rain at about the close of May and lasts till October. At Port Blair the mean humidity is 83 per cent. and the average rainfall 117 inches and there are about 180 wet days in the year. The neighbourhood of the Andamans is considered to be the origin of many of the violent cyclones that visit India and Burma.

Birds. There are very few indigenous birds. The Andamanese Oriole is an exceedingly pretty bird with gorgeous black and gold plumage. The *Centropus Andamanensis* is a peculiar little Cuckoo. Island parrots are a brilliant green colour, the male has a bright scarlet bill (*Palocornis Magnirostris*). At Rutland Island a large variety of fruit pigeon is common, and also the black racquet-tailed Drongo—"Dissemuroids *Andamanensis*"—a bird whose flight as its long tail feathers spread out behind it is exceedingly graceful. The Andamanese sun bird is olive black with a blue throat and yellow breast.

The tribe of the North Andamans is the Aka-Balawa now on the verge of extinction. The inhabitants of the Little Andaman are called Onges, a tribe akin to the Jarawas who on no account can be civilized, nor they have anything to do with those

natives of the islands who have partly become so and live at the Andamanese homes.

On Aberdeen Island at Port Blair is the great convict Cellular Jail with 663 Cells. It is three stories high and built with wings like a star fish.

First of all the industries of the Andamans is timber. In connection with which the Forest Department have about 14 miles of tramway and a steam saw mill on Chatham Island which was erected in 1896. The Forest department employes 500 to 600 convicts, and some of the most valuable timber is sent to India and Europe.

Other exports are rattans and Gurgan oil, trepang-bech-de-mer, tortoise shell, and edible birds' nests, but these are only collected in small quantities and sold at enormously high rates.

Port Blair is in communication three and often four times a month with Calcutta, Madras and Rangoon by the ships of the Asiatic Steam Navigation Company and the Royal Indian Marine. The distance between the Settlement and these ports is roughly 796, 780 and 387 miles respectively.

The Nicobars lie 80 miles south of the Andaman Group, and form a chain of islands 160 miles long lying in a N. N. W.— $\frac{1}{2}$ W Direction with a forking out in the centre N by E. The total area of the group is about 600 sq. miles, and consists of 20 islands, the most important of which are Car Nicobar, Tilanchong, Chaura, Teressa, Trinkat, Nankauri, Little Nicobar, Great Nicobar. At the southernmost extremity of Tilanchong is a small island called the Isle of Man after Mr. E. H. Man (afterwards General Man.) Although these islands are scarcely ever mentioned, the China mail boats and other leviathans of the deep pass almost in sight of them every day, and in the central group at Nankauri they possess one of the finest and most historical harbour in the eastern seas.

These islands belong to an area of elevation which stretches from the Bay of Bengal into the southern seas.

The three most important geological formations of the Nicobars are (1) an eruptive serpentine (2) marine deposits of a younger tertiary age and (3) recent coral reformation. The only traces of mineral ever discovered have been ores of cop-

per and iron pyrite disseminated through dioritic and serpentine rock. They are however rich in building material.

Climate. The climate of the Nicobar is more uniform in comparison to that of the Andamans, for it is less diversified by wet and cold, and hot and dry seasons; and resembles a good deal that of the Malay peninsula in the same latitude. The mean humidity at Nankauri is 79 per cent and the average rainfall 110 inches, while as for the southern group the average is about 150 inches annually, which is very probably due to the densely forest-clad mountains of Great and Little Nicobar.

The most prominent Flora is the enormous quantity of *Barringtonia speciosa* which have "large shining leaves, and beautiful crimson-topped, tassel-like blossoms", and grow in abundance along the coast. There are also on these islands tall screw pines (*Pandanus larum*) bearing enormous fruit which forms a staple article of diet, and also the graceful *Ptychoraphis Augusta* palms. A mangosteen and a wild cinnamon (*Cinnamomen obtusifolium*) are also met with, as also the pepper vine and the Areca palm. The last two are also cultivated, the former for the sirih leaf, and the latter for the nuts.

Discovery. In the writings of Ptolemy we get probably the first reference to these islands, for he mentions after the Andamans about the "Barussae", which appears to be the "Lankha Balas" of the ancient Arab navigators, and these are certainly the Nicobars. The Chinese have records of these islands for thousands of years or more. The next record we strike is that of an Arab trader, who met these islands on his way to China in 851 A. D. (Vide trans: by Abbe Renandet in Paskerton's collection of travels, page 183).

In 1711 A. D. the first attempt at a Settlement was made at Car Nicobar by Jesuits.

In 1756 Tanck took possession of the islands in the name of Denmark, and under the designation of Frederick Oerne founded a colony on Great Nicobar which was transferred to Kamorta in 1760, but came to an end there owing to the unhealthy climate.

In 1766 fourteen Maravians settled at Nankauri with the object of extending and fostering the growth of the Danish East India Company; but in about a dozen years nearly all had died. In 1779 two

more landed here but after 8 years returned to Europe.

English traders from India began to visit the islands for cocoanuts at the beginning of the 19th century, and from contact with them the life and customs of the natives appears to have undergone much growth and alteration.

Denmark made a last attempt to colonize the group by missionary enterprise in 1831 when Pastor Rosen was sent out, but returned after 3 years.

The year he left two Catholic missionaries arrived from Malacca at Kar Nicobar but after a time one of them died of fever, and the survivor returned.

In 1845 Mr. Mackay the Danish Consul at Calcutta toured the island in search of coal.

These islands were finally taken possession of by the Government of India in 1869, (although the British had officially annexed the groups in 1807 but not occupied it) and a settlement was formed at Nankauri to abolish piracy. This settlement was given up in 1888 after it had served its purpose.

Piracy. The central islands of the Nicobar group were once notorious for the disaster of vessels calling there, which losses were for a long time put down to cyclones, but it was ultimately discovered that the vicinity of Nankauri harbour was the habitat of a band of reckless desperate pirates, who cut off vessels, and murdered the crew whenever ships called for purposes of trade or for provisioning themselves with fresh water, and there appears good ground for the belief that this was done under the leadership of an Englishman named William Worthington who it appears deserted at Nankauri in 1808 from the frigate "Bucephalus." In 1814 the "Cerces" was boarded by an Englishman who said he had been left behind by a Man-O-War. He inspected the ship, then went away, but next day returned with 30 canoes full of desperados and made a futile attack upon her. A short time after the "Hope" was cut off, an Englishman who stated he was Worthington from the "Bucephal" murdered the captain and mate, and the natives killed the crew with the exception of two who escaped in a boat to Rangoon. In a paper to the "Journal of Indian Archipelago" in 1847 the Missionary Chopard says that silver had a great attraction

for the natives and induced them to murder.

In 1883 a Cholia vessel was cut off in the Nankauri harbour (Expedition Harbour) and every one murdered.

In 1844 Captain Ventura of the "May" from Moulmein anchored at the North of Teressa at 2 P.M. and an hour later he and the crew were murdered. Captain Gardener writing in the Singapore Review Vol. II, 1857 states "While I was at Kar Nicobar two vessels were cut off at Nankauri, the crew massacred, the ship plundered and scuttled."

In 1840 "Pilot" South Sea Whaler was cut off, the Captain and 30 of the crew murdered, the 3rd mate, Surgeon and 7 of the crew escaped in a boat.

In 1844 the Cutter "Enelia" anchored in Expedition Harbour and within an hour her Captain was murdered.

Piracy here however came to an end by the occupation of Nankauri harbour by the Government of India in 1869, but two years previous to this it was necessary to send British punitive expeditions. A lot of the atrocities which have taken place here are undoubtedly traceable to a body of Malayas who settled in these parts, and attracted a number of inhabitants to themselves.

Nankauri is a heart-shaped island with an area of 19 sq. miles and a height of 530 feet. The bed rock consists of a serpentine magnesi which lies exposed in several places. It is covered by a plaster yellowish white clay marl, formed by the disintegration of plantomic rock. The clay beds are identical with those of the northern islands and contain alumina, silica, magnesia, iron, and gypsum. Portions of the clay cliffs exposed to the sun are covered with efflorescent crystals of magnesia sulphate (Epsom salt) and Professor Ehrenberg found on examination in 1850 "that this formation is a polycystian clay similar to that of Barbadoes".

On this island wild cinnamon is common as is also the Amonium Fenzlii the leaves of which are used for cigarette wrapping, and the fruit eaten by the natives. Little fruit is grown by the inhabitants, but limes, guavas and soursaps are commonest.

The houses on the island are by no means so substantial and neat as those on Kar Nicobar. As for the harbour it is absolutely ideal and the picturesque I have

ever seen, long deep broad creeks extending on all sides, with beautiful tropical vegetation on the coast line, and deep basins, and anchorages with good bottoms.

Dogs and pigs are plentiful on the Island; these are generally fed out of a common trough with a kind of gruel, and when it is judged that they have had enough, they are smacked on the head and sent off. The semi-wild cattle on Trinkat, Tamara, and Nankauri are the descendants of the Government cattle which were left there when the Settlement was broken up at Nankauri.

The custom of partially exhuming the bodies of the dead exists here, and when celebrated it is the occasion of a gorgeous feast—"Korouak." In the Northern Islands the entire body is dug up, carefully washed, wrapped up and once more buried, but here the skull and jaws are only retained. The lamps used in the houses are made from cocoanut shells, the oil being melted down lard, and the wick a bit of string. In some houses on the island of Balaea opposite Nankauri may be seen picturesque "henta," drawn on slabs of wood during one's illness. These are drawn by orders of the village doctor "Menluana". They generally take the form of pigs, crocodiles, palm trees, and tables with men sitting around drinking. If the patient recovers, the pictures are retained, otherwise thrown into the sea or burnt. The picture of a bird "Kalang" is said to drive away fever.

The Megapode. This remarkable bird which is a cross between a fowl and a partridge, and is most numerous on the island of Tilanchang, is also found at Nankauri. In size it is about as big as a 6 months old chicken. They lay eggs in mounds of earth and sand which is thrown up to a height of 4 or 5 feet by 12 in diameter at the base. In appearance the bird resembles a partridge, though perhaps a bit larger, and has the same dropping tail. The feet are out of all proportion and are remarkably strong. The plumage is olive brown in colour except on the head, which is thinly covered with grey, the cheeks are naked and of bright vermillion. They live in the jungle by the shore, where the soil is soft and can easily be built into their mounds. There is no difference between the sexes. The male helps the female to evacuate the hole in the mound where the eggs are deposited for incubation. The egg is undoubtedly

the most remarkable thing in connection with the megapode. For in size and proportion to the bird they are very large measuring $3\frac{1}{4}$ " x $2\frac{1}{16}$ " generally, often more. The weight of one of these birds is on an average 6 times greater than its egg, whereas the domestic hen weighs 22 times as much. In January 1906 a megapode was shot at Nankauri weighing 1lb 12 ozs., while a megapode's egg found on the same island weighed 13 oz. 210 grs.

Kar Nicobar. On this island there is a small Church of England Mission, which appears to be both influential and flourishing. The principal village on the island is that of Mus. The houses here which are very strongly built, are kept very neat and clean, as also a large area of ground space all around. The living houses called "Pati", are about 20 feet in diameter by 15 feet high standing on thick posts about 7 feet high. The cooking house is called "Kamun telika", has a riding but curved roof and an oblong floor. On this island are to be seen bannana plantations, melons and sweet potatoes, cocoanuts are indiginous, but besides there are limes, shaddock, tamarind, and papaya. Beetle-nut is also common. Cocoanuts and pandanus are the staple food; oysters, fish, crabs, rice, meat and pigs—which are both wild and domesticated—are also indulged in.

The loin cloth worn by the Kar Nicobarese is called "Kissato". In the central and southern islands they call it "Nang."

The dwelling place of the head man is called "Mah".

When the Nicobarese is about to die he is taken to the "house of pollution" which stands on the burial ground. The burial ground is a clean and nicely marked out area on the reddish grey sand, and is studded with grave posts. After a few years the skeleton is dug up and thrown into the jungle, but in the case of man, and if he had been one of importance, the skull finds a permanent resting place in the grave.

On the outskirts of the village of Mus are to be seen several small huts called "Talik Ngi"—the place of the baby and here a mother repairs with her newly born babe for several months, attended only during that time by her husband.

The Nicobarese are very fond of liquor, this habit having been inculcated into them by the traders from the straits and China.

The Canoes they built are called "Ap", and are really dug out made from a single trunk of the "Calophyllum spectabile," while for the sake of stability an out-rigger is attached.

"The Nicobar cocoanut though small has an excellent flavour, while the 'milk' cannot be excelled anywhere for sweetness."

On the Kar Nicobar a very excellent variety of large size fruit pigeon—the *Carpophaga insularis*—is to be found.

The Nicobarese show a growing tendency towards civilization; this is due to their relationship with traders; they live in much better constructed houses than the Andamanese, and cultivate in small quantity articles of food.

Kamorta. On this island lies a little cemetery with its two occupants, Nicolas Shimmings, Chief Engineer R. I. M. S. "Kwang tung" and Frederik Adolph de Roegostorff, a Dane who was for some time Superintendent of the Settlement and was murdered by a Sepoy of the Madras Infantry in 1883. Nowadays all that marks our possession of these islands is the colonial Jack presided over by a Hindu; all that shows our past occupation are fallen brick works, grass grown roads, and graves; these things are the result of our contact with the native inhabitants. In the north some knowledge of the English speech and the beginning of education have helped the suppression of piracy.

Whistling teal (*Dendrocygna Javanica*) are very abundant along the creeks of the island, while in the forest button quail, and a small serpent eagle (*Spilornis minimus*) are encountered.

Chaura lies 7 miles N. W. of Teresa and has an area of 3 square miles. The chief trade of the island is canoes which it supplies to all the other islands of the groups; pottery manufacture is also large and profitable. The anchorage here is bad. The island is covered with a thick forest and dense jungle, and is also well populated. The natives of Chaura are feared very much by those of the other islands, as they are credited with great powers of magic, and in consequence adopt an independent and overbearing demeanour. Chaura was named by the Portuguese navigators of the 17th century Sombbrero, on account of its fanciful resemblance to such an article of head gear. The inhabitants are taller and darker than the Nicobarese and their heads in shape are dolichocephalic.

Pulo Milo in the Little Nicobar group, abounds in forest land and birds, the prettiest of all being the *Palocarnis caniceps* (a parrot only restricted to the South Nicobars). It is clad in sober colours, with the exception of a grey head, across the front of which like a pair of spectacles runs a patch of black feathers, the plumage is a dark green. Monkeys are very common in the Little Nicobar group. The scarlet hermit and purple land crab are also very numerous.

Kondul in the Great Nicobar is fully a mile and a half long and half a mile broad. St. George's Channel separates it from the Little Nicobar. It is almost 400 feet high with steep cliffs of slate and sand stone, ultimately merging into thick forest land and jungle. It is principally on this island in its interior that the last remnant of the Shom Pen race dwell, a very rude uncultured savage lot. They manufacture a coarse cloth from the bark of a tree which they trade in with the coast dwellers, and also deal in canes. Pigs are very plentiful on this island, and here stands Mount Thuillier, 2100 feet, the highest point in the Nicobars. The principal trade of the Great Nicobar is rattan canes. Barter worth \$ 1 is given for ½ a dozen bundles of rattans which at Singapore fetch \$ 12. A beautiful big size black and white pigeon (*carpophago bicolor*) is met with on some of the smaller islands which lie around especially Pulo Babi.

As remarked above the *Shom Pen* manufacture a coarse cloth from the bark of the *figus brevicuspis* in which they trade. They also make baskets and spears out of a single piece of very hard wood. Cats, dogs and pigs are their pet creatures, caught young in the jungles. They are monogamous,* and marry for life, which is not like the other Nicobarese. The women are well treated and only looked upon as slightly inferior to the men. They are very careless with their drinking water, using any stagnant putrid pool, and in consequence elephantiasis is very prevalent. Ringworm is very common too.

The natives of Teresa are very probably right when they say that the inhabitants of Nankauri are Malays (they resemble them very much) who having lost their boat when out fishing, settled there, while the Kar Nicobarese are looked upon as descendants of the Burmese, who were

obliged to leave the coast of Tenasserim at the time of a revolution.

The maximum height of a male Nicobarese is 5'-10½" and the minimum 4'-10½". They are well built, average chest measurement 35", muscular, and sturdy. The form of the skull is brachycephalic with an index of 80.5, and the back of the head is flat, excepting in the case of the Shom Pen.

Theory regarding origin. (Kar Nicobar). "A certain man from some unknown country arrived at the Nicobars on a flat with a pet female dog and settled at Kar Nicobar. In the course of time he espoused the bitch and begot a son. When this son was grown up he concealed his mother by covering her with a "Nyong", a kind of petticoat made of coco palm leaves; and after killing his father in the jungle took his mother to wife." The Nicobarese believe it is the progeny of this pair which now people the island. The two horned head dress "ta-chokla," worn by all males, is symbolic of their mother's ears, the tapering end of the loin cloth which hangs behind them they call her tail, and the short cotton cloth (skirt) reaching as far as the knees of the women, represents the Nyong. They call themselves the sons of a dog, and for this reason are remarkably kind to the canine species.

Theory about the Coconut trees. "Once upon a time there was a scarcity of water, and a certain man then produced it from his elbow by means of magic arts. The people therefore considered him a devil and beheaded him. On the spot where the head fell there sprang up a tree, which after a time became very big and began to bear fruit resembling the head of the slain man. For a long time the people were afraid to approach the tree or taste the nuts, and by the falling of the ripe fruit there grew up a dense forest. At last some wise man brought to the tree an old man who was dying and made him taste of the nuts to find out their qualities. The old man ate one and found it to be delicious, and from continually eating the nuts he became very strong and grew to look like a young man."

The Nicobarese all have a belief in evil spirits, but the conception of a supreme being or a hereafter does not seem to exist. Their domestic animals are swine, cats, dogs and fowls.

They make use of the narcotic proper-

ties of the "Barringtonia speciosa" for fishing purposes. A paste made from the seeds is thrown into a confined space of water, this acts like tuba, and causes the fish to become unconscious and rise to the surface. The staples of food throughout the year are cocoanuts, pandanus, yams and bananas. The principal beverages are the water from unripe cocoanuts and toddy, ordinary water only being used for cooking. Tobacco is used by both young and old of both sexes, for smoking and chewing. China and Java tobacco is looked upon as the best. Strong Burma Cigars I found were well appreciated. Betel chewing is universal. Their teeth are both large and prominent, and the constant chewing of betel and tobacco, stains them a black or brown which is much admired. About 200 years ago it is recorded that Jesuit Missionaries found tin on the Great Nicobar. Iron pyrite in small quantities has been found on Kar Nicobar. On the island of Chaura where iron work seems to be confined, the best spear heads are manufactured. All the Nicobarese are expert basket makers.

All traders visiting these islands have to obtain a license either at Port Blair, or from the local Agents at the cost of one Rupee per member of the crew, and the principal stipulation made is that no one is to be left behind when the trading boat departs.

Trade is always carried on by barter, and cocoanuts form the standard of value; though money sometimes exchanges hands it is chiefly used by the natives as ornaments. The annual production of cocoanuts is estimated at a minimum of 15,000,000, a third of which is exported.

TRADE ARTICLES AND THEIR VALUE IN THE NICOBARS.

N. Plated silver soup ladle	[cocoanuts. 500 prs. of
" large spoon	" "
" table spoon and fork	" "
" dessert spoon and fork	300 "
" tea spoon and fork	120 "
" mustard spoon	200 "
	according to size
Tumblers	... 20 to 40 prs.
Decanters	... 60.80
China plates	... 40.80
China bowls	... 40.80
Enamelled plates	... 40.80
Enamelled cups and saucers	... 40.80

Matches (packet of 1 dozen boxes)	prs. 24	Do.	clasp	prs. 20-60
Thread (1 dozen balls)	12	Burmese daos		40-200
Tobacco (one bundle)	100	Table knives		40-160
Red Cloth—one piece	1200	Two anna piece		38
Do. Turkey	1600	Rupee		30-80
White Calico	800	Wooden and tin clothes boxes, looking		
Fancy coloured chintz	800-1000	glasses, sugar, camphor, turpentine, castor		
Rice, one bag of 2 mds.	400-500	oil, cabin biscuits, etc., etc., are also used		
American knives	80-120	for barter.		

V. P. MADHAVA RAO

IT falls to the lot of very few men to administer successively the affairs of three large Native States like Travancore, Mysore and Baroda, each important in its own way. Mr. V. P. Madhava Rao C.I.E. the newly appointed Dewan of Baroda has had this unique distinction. His career is interesting in that he is practically a self-made man and has risen to his present position by sheer force of character and by dint of honest hard work. He comes of a middle-class family of Mahratta Brahmins long settled in the Tanjore District. He was born and educated in Kumbakonam, which, under the distinguished educationist the late Mr. W. A. Porter, was known as the Cambridge of South India.

After graduating as B.A. in the Madras University in 1869 he obtained in 1870 a footing in the Public Service of the Mysore State which was then being administered by the British Commission. The late Maharajah was then a minor, whose education was being carefully supervised by the guardian Colonel G. B. Malleson, C.S.I. and by the Comptroller, the late Mr. Rangachariu. It was Mr. Rangachariu who subsequently became the first Dewan of Mysore after the Rendition that gave Mr. Madhava Rao a start in the Public Service as a clerk in the Office of the Guardian. Mr. Madhava Rao was next year made Head Master of the State School in which the late Maharajah received his education. Mr. Madhava Rao's next step was that of Public Prose-

cutor and later on Munsiff and Head Shirestedar to the Judicial Commissioner. By the time the administration was handed over to the young Maharajah, Mr. Madhava Rao whose capacity and character had attracted the notice of the European Officers of the British Commission had risen to the position of a Subordinate Judge. He soon exchanged the Judicial for the Revenue Branch of the administration and it was in French Rocks, Shimoga and Bangalore that he was afforded opportunities for the exercise of those powers of initiative and organization and readiness of resource which were brought into full play when, subsequently, he was made Inspector General of Police and Plague Commissioner and Revenue Commissioner and later on had to administer the two Native States of Travancore and Mysore.

In Shimoga he distinguished himself as a capable and sympathetic District Officer. As Deputy Commissioner he was not content with doing the routine duties of the office. Sanitation and extension of towns may almost be said to have been his hobby. The first extension made in the State was carried out by him in Sagar in the Shimoga District and was named after the late Maharajah. As Deputy Commissioner of Bangalore he had the initiation of measures for combating famine which then threatened the State.

Among the measures devised and successfully carried out by him was the system of granting relief to weavers who are almost the first to suffer when famine appears.

This system was subsequently adopted in Madras and has become a recognized method of relief now.

After about 7 years' work in French Rocks and Shimoga and a couple of years in the most important District of Bangalore, Mr. Madhava Rao was in 1892 made the Inspector General of Police in Mysore, the first Indian to be entrusted with that responsible charge.

From the beginning he brought his powers of initiative and organization to bear upon the improvement of this branch of the Police Service and it has been acknowledged on all hands that by the time he left this office to take a seat in the Council of Regency in 1898 the Police Service in Mysore had been brought to a high level of efficiency and its tone and *morale* greatly improved. About this period, the dread epidemic of plague which had appeared in the Bombay Presidency threatened to spread to Mysore and Mr. Madhava Rao was asked by the Government of Her Highness the Maharani Regent C. I. to organize measures for its prevention. The difficulties connected with the enforcing of the rather severe measures which were then in vogue, such as compulsory evacuation and disinfection and getting the people exposed to infection by inoculating are now matters of history. In Mysore there was even greater opposition to these measures than in other parts of India, but Mr. Madhava Rao rendered a good account of himself by fighting for the campaign with great humanity and firmness. The Government of India conferred on him the C. I. E. for his plague services and bestowed on him the Kaiser-i-Hind Gold Medal in the first year of its institution.

Before concluding this period of Mr. Madhava Rao's career, mention must be made of the great sanitary improvements introduced by him, both in the cities of Bangalore and Mysore and in the rural parts of the State.

The two great extensions to the city of Bangalore in the North and South, known as Mallesswaram and Baswangudi, owe their origin to him. He also started the system of relieving congestion in the cities of Mangalore and Mysore by opening out the thickly crowded parts of the city and bringing air and light into them.

After about five years' work in the Council of Regency Mr. Madhava Rao was re-appointed as Councillor and Revenue

Commissioner in August 1902, when His Highness the present Maharajah was installed as Ruler of Mysore.

Mr. Madhava Rao was the first to be appointed as Revenue Commissioner in Mysore, an office which was created with a view to securing greater and more direct control and supervision for the important branch of the administration which deals with Land Revenue and allied matters.

After a couple of years' service as Revenue Commissioner and Councillor, Mr. Madhava Rao was in March 1904 invited by His Highness the Maharajah of Travancore to be his Dewan.

Here, in the short space of two years, he thoroughly overhauled the administration, the most important of his reforms being the introduction of a simple system of Land Revenue Settlement, the abolition of the system of levying heavy fines on Service Inam Lands before they were confirmed to the holders, bringing the financial working of the State into line with the more advanced and scientific system obtaining in British India, the institution of the Popular Assembly on the lines of the Mysore Representative Assembly, and the organisation of a Dewaswam Department or agency for the better management of temples and charitable institutions. Last, but not least, of his reforms was the abolition of the system of the assessment in paddy and substituting a system of money payment for it. The former system was attended with much abuse and corruption and the fixing of the money value of the assessment in kind was a problem of considerable difficulty. Before however Mr. Madhava Rao left Travancore for Mysore, he had solved the problem, and this reform and the institution of the Popular Assembly are most gratefully remembered by the people of Travancore.

When he had been Dewan of Travancore for two years, he was recalled to Mysore as Dewan. During the three years of his Dewanship the State made considerable progress in several directions. The Civil Service was re-organized. A Legislative Council was established for the first time in Mysore. First steps for the separation of Executive and Judicial functions were taken. Rules were framed for the more efficient working of the District and Taluk establishments. Measures were taken for the spread of knowledge of scientific agriculture among the rural community. The

Co-operative movement received his special attention and a large number of societies were brought into existence. The Financial Department was thoroughly overhauled. A Famine Reserve Fund was created in 1906-1907 without dislocating the finances of the State and every year a sum of Rs. 2 lacs is being added to it. A committee consisting of the two Councillors was formed with a view to effect retrenchments in the departments in which costly establishments were being maintained without any adequate return for the money spent. Mr. Madhava Rao's policy was one of Retrenchment and Reform and Reduction of taxation.

Among the more important of his fiscal reforms may be mentioned the abolition of *Halat* tax which bore heavily on the *Supari* industry involving the surrender of a revenue of nearly 4 lakhs of Rupees and the mitigation of the evils of the sandalwood monopoly. The Municipal Regulation now in force in the State which was passed during his administration bears evidence of his democratic tendencies. He was instrumental in giving a pure water-supply to the important towns of Shimoga and Harihar. He was the first to recognize the claims of outlying stations to have their requirements in the way of drainage and water-supply attended to equally with those of the capital cities. A scheme for the improvement of the famous place of pilgrimage, Melkote, was passed.

It was during his Dewanship that the question of the constitution of the Department of Public Health assumed a practical shape and a regularly organized department with a qualified staff of Sanitary officers for districts and Taluqs under the control of a Sanitary Commissioner was brought into existence and it has demonstrated its usefulness by the good work it has turned out. Indigenous medicine received support and a College for teaching Ayurvedic medicine was established in Mysore. The third installation of the Cauvery Power Scheme cost the sum of Rs. 12 lakhs. Electric light to the Civil and Military Station, Bangalore, was supplied and formally inaugurated on the 1st January 1908.

That important branch of the administration, viz. Education, received full attention from Mr. Madhava Rao. It was during his Dewanship that Primary Educa-

tion was made free, that the minimum pay of the village school-master was raised to Rs. 10; that manual training and kindergarten were introduced in all the schools, as also religious and moral instruction.

It will not be out of place to refer to the two pieces of Legislation for which Mr. Madhava Rao was adversely criticised. The first is the Mysore Mines Regulation of 1906 whose object was to prevent the recurring thefts of gold which were going on in the Kolar Gold Fields. In connection with this measure it has only to be mentioned, quite apart from the justification or otherwise of the Regulation, that the Enactment had already been passed during the previous administration and the only work left to Mr. Madhava Rao was to publish it.

The Newspaper Regulation is another measure that has been disapproved. The measure is not aimed against honest and frank criticism of public men and measures, though, doubtless, the time chosen for the enactment and the circumstance amidst which it was carried out imparted to it a character that does not belong to it. It is true that certain of its features deserve to be reconsidered, and Mr. Madhava Rao himself stated that the Regulation would not be put into force in regard to any newspaper unless the character of the publication is such that its continuance was undesirable in the interests of the State.

Since his retirement from the Dewanship of Mysore Mr. Madhava Rao toured through the whole of India with a view to study the conditions of the different parts. He, like Swami Vivekananda, has been of opinion that for the uplift of India, it is essential that facility should be given to the masses to learn Sanskrit as it is through that language that direct access can be had to the ancient Hindu culture and spirituality. He was of immense help to His Holiness the late Jagadguru of Sringeri in founding what is known as the Indian Sanskrit Institute in Bangalore, where higher learning in Sanskrit is being imparted according to the ancient method. There is a movement on foot to make the Institute the centre for combining the Pandit method with the critical method of the Western nations.

As regards Social Reform Mr. Madhava Rao's belief is that reform should proceed from within, to be of any value or perma-

nence, as was seen in the Tiruvadi Parishad of Pandits in December 1912. Hinduism and the caste system are not, he holds, as rigid as people suppose, nor the Pandits an ignorant and perverse lot. The discussions over which he presided showed that Pandits were alive to the needs of the modern times, and the Shastras, if rightly interpreted, would not be found to be against the adoption of reforms which we hear so much now-a-days.

Mr. Madhava Rao identified himself with the District Conference in Tanjore and delivered an address at the annual meeting in 1913, at Shiyali. His address created some sensation as it contained a vigorous attack on the Land Policy of the British Government in Ryotwari tracts. He condemned the system of the recurring settlements and said that that system had no justification either in ancient Hindu practice or in the teachings of Economic Science. His contention, in brief, was that there is no such thing as an unearned increment in regard to agricultural land. In the beginning of this year he had taken up the question of the necessity of imparting instruction in non-language subjects through the medium of the Vernaculars. The Society which had been formed under the auspices of the Madras Mahajana Sabha invited him to take an active part in the movement and he interested the Bishop of Madras and Mrs. Besant in it and secured their co-operation. One of the reasons which induced Mr. Madhava Rao to advocate the system was that it was necessary in order to bring the light of modern knowledge to the masses and to bridge the gulf between them and the English educated classes. In



V. P. MADHAVA RAO.

Photograph taken specially for the Modern Review at the time of his investiture as the Dewan of Baroda.

order to facilitate the making of the vernaculars the medium of instruction, it is necessary, in his opinion, to have our provinces redistributed on a linguistic basis. These and the formation of an association for the benefit of the young men of India on the lines of the Y. M. C. A. were engaging his active attention when the call came from His Highness the Maharajah Gaekwar inviting him to take up the Dewanship of Baroda.

THE VILLAGE POTTERY

THE village potter plays an important part in the village economy and is as a rule much respected by the villagers. Though he is poorly paid, the articles he turns out are necessary for every household. They are (1) surahis or water bottles, which are very porous and clean, and are largely used for the cool water that may be drawn from them after an hour or so.

(2) Kalasas, waterjars, pitchers.

(3) Handis, cooking-pots, Bhandas, cups, frying pans.

(4) Glasses, khuris (small pots), dishes &c.

(5) Cheelams for the hookah or tobacco bowls.

(6) Rings for wells.

The shapes of these which are as yet uncontaminated by foreign demands are not only graceful but highly instructive. It accordingly seems possible that were a complete series of all the pots used in carrying water or in boiling rice, or in holding milk &c., to be collected from every race of people and from all parts of the Empire much of great interest would be learned, not only from the stand-point of the arts and industries of the country but as object lessons in historic and anthropological science. The shapes vary with every few hundred miles, and are severely isolated according to the races of people and the traditions of the country. The primitive methods of ornamentation shown on them might also afford suggestions of great value in the study of Indian decorative art.

The articles which the potters turn out are very perishable and priced low. Thus their earnings on the average are small amounting to Rs. 6 to Rs. 10 a month. Again, the potters are out of work during the rains. They require sunshine to harden their wares before they are fired and hence have to stop work in the rainy season, when they become day labourers or cultivators in their own fields. In the working season, however, they are very

busy, the little boys of their family helping them in their work.

The clay that the potters use is generally carried from river banks and pond or bil sides. This is heaped in the corners of their hovels and there allowed to soak with water. After a couple of days the clay is mixed well with a shovel and is tempered by the potter with his own legs for about half-a-day. Next he takes care to examine the trodden clay and picks out the stones or hard lumps if any. Lastly a proportionate quantity of sand is added to the clay before finishing it into a stiff paste. But if pots of a black colour are required (as in Sewan and Khulna) they mix with the paste some handfuls of ashes.*

The village potter's instruments are only a wheel and a few flat mallets of wood. The former consists of a horizontal fly-wheel, 2 or 3 feet in diameter, made of light timber and its rim is covered over with a paste of straw and mud. This heavy load around adds to the momentum of the wheel while in motion. Once set spinning the wheel revolves steadily for minutes. The wheel rests upon a pyramidal stone and rotates on a strong pin cut from the heart of a tamarind tree and fitting loosely into a socket in the pyramid. In the rim there is an rotent which assists in the wheel being rotated with the help of a bamboo pole, *pitna*. † The clay to be moulded is heaped in the centre of the wheel. A round ball of hardened clay is held inside. The bamboo is then applied to the wheel and with a dexterous motion of his hands the potter sets the wheel in violent motion. His left hand is thrust into the centre of the clay, while his right hand is slightly pressed on the outside to keep the whole

* Sir G. Watt—Dictionary of Economic Products.

† The extension in the Behar districts of the form of potter's wheel used in parts of Bengal has been suggested by Mr. Cumming. The Behar wheel, the ancient "rota," is solid; the improved Bengali wheel has a heavy periphery attached by spokes to the central hub. The latter is mechanically more efficient.

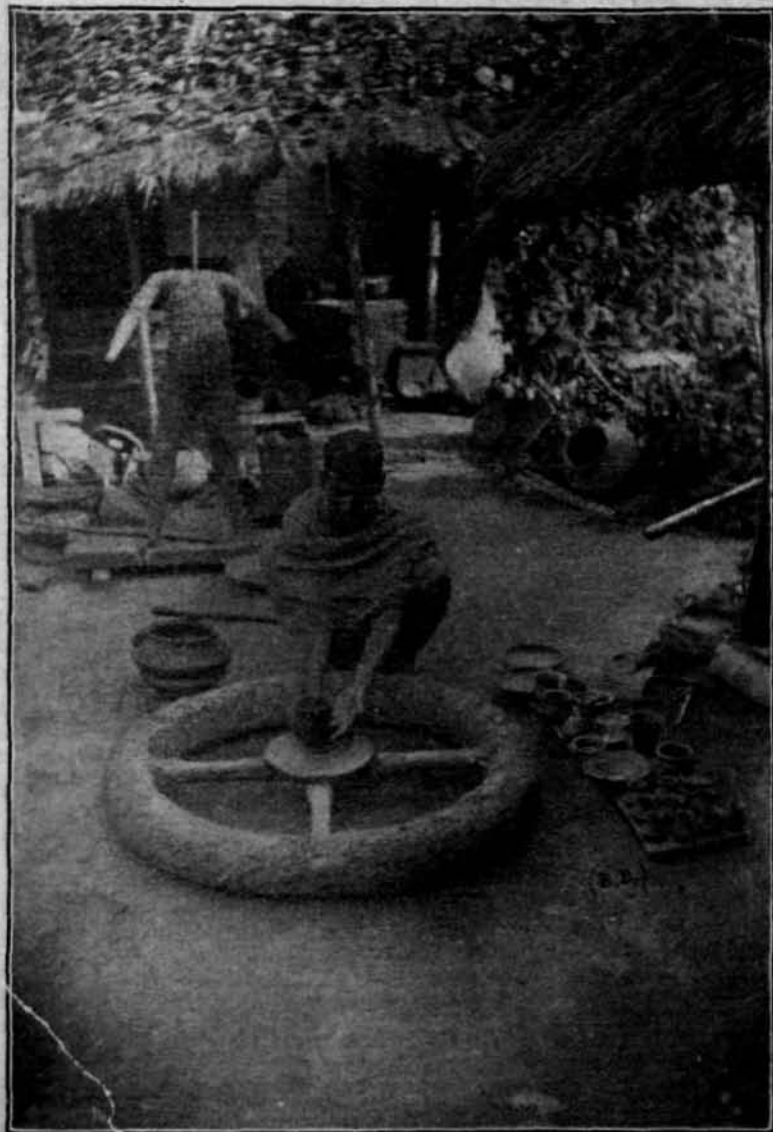
together; but it is from the inside that most of the shaping is due. Meanwhile the wheel is made to turn more quickly. Then by keeping both hands opposite each other, i.e., one inside and one outside—together moving slowly up from the wheel, pressure by both hands is exerted and the shapeless mass of clay assumes the required forms with astonishing rapidity. Sometimes fancy lines are cut as the plastic material is revolving on the wheel. Then he smooths the surface of the pot or any other model which he is preparing with a convex piece of wood. Next he presses a delicate twig at the bottom of the finished model just to cut it off from the heap of clay and finally with a skilful movement of the hand he removes it from the wheel for being dried in the sun.

After it has become hard it undergoes finishing and polishing (with a special preparation called the *kabis*). This is comprised of yellow earth (a form of fuller's earth) known as piary matti, of powdered mango-bark and shaji matti or crude carbonate of soda. Tiles and bricks are also manufactured by the potter in a different and simpler way. He prepares the semi-solid clay and spreads it out along the level ground. Allowing it to dry for a few days he cuts it into the required sizes and shapes by sharp edged pieces of wood; the bricks and tiles thus formed are dried a little more in the sunshine. The pots, which are open on both sides require something more to be done before polishing. The open bottom is closed by the potter by spreading out the clay with the help of a small, flat, wooden mallet, the

whole thing being then polished and painted.

The colours are always mixed with mucilage obtained from bel or tamarind seed. Red paints are prepared with red lead; yellow with arsenic and indigo; and black with charred seeds or red seeds. Garjan oil is used to impart gloss. Sometimes powdered mica is sprinkled over toys while the paint is still wet.

The tiles and bricks as well as the pots are afterwards stacked together in the form of a rough square with alternate



The Ordinary Potter making earthen vessels

layers of twigs, dry leaves, cowdung and other easy combustibles. The whole is next covered all round and over with husk and set fire to from the bottom. If the articles are blackened as in Sewan, there are usually placed within the pan or the kiln some damp straw, cow-dung and oilcake which generate much smoke. The confinement during the firing imparts black colour. Otherwise grass reeds or bamboo stems are the ordinary combustibles. One night and day is allowed for burning, while another night and day is taken up in cooling. Thereafter the conical frustum shaped tiles are each cut in two. As for the pots they are kept as they are. The range of vegetable substances used in the same way as the mango bark in the preparation of kabi is very remarkable and in each case it is claimed that these vegetable ingredients give it its polishing property over the clay. Among these may be mentioned the bark of the *tensa* tree, the leaves of the bamboo, of the bashak, &c. To impart colour the vessels are coated with coloured earth, such as geru, chalk or talc (abrak) before the firing. The heat fixes the colour without the formation of a glaze. After being fired, unglazed pottery is often smeared with lac, one layer of lac over the other, in order to make it impervious to fluids.

In almost all villages we find the potters turning out not only the things of household and agricultural use but also clay toys for the young folk. In the figures of men and women, horses, tigers, elephants, etc., smaller toys, the outlines are imprinted from the moulds kept for that purpose.



The Skilled Potter making images.

But the Krishnagar (Churni) and Santipore modellers who turn out images of gods and goddesses of full size have attained a far higher standard. The stuff of straw which is used from year to year is covered with clay and the pratima is painted and varnished with an exuberance and profusion of colour that are quite in keeping with the magnificence of the Hindu religious festivals. These artisans decorate the images with tinsel ornaments, vying with each other in the effect they can produce. A subsidiary

trade carried on chiefly by the lower classes of the society has also arisen. These prepare a magnificent stock of tinsel ornaments for a whole year to adorn the pratimas and supply the entire Hindu population of Bengal on the occasion of the great festivals.

But the artisans can best display their talents on the occasion of the Doljatra when they are required to turn out new images, not according to any fixed time-honoured models. The figures, often very large, of warriors, of various gods and goddesses, of milkmaids and cows, that they shape to adorn the *dol-prangan*, amply testify to the high degree of excellence they have attained in the higher forms of the ceramic arts.

The models of native life in miniature turned out by the Krishnagore artisans have in recent years acquired a great celebrity and command a great sale. Models of fruits, vegetables, fish, &c., are also made of clay and lac which are sold at Rs. 3 a dozen. The price of a miniature cow or human figure ranges from As. 12 to Rs. 3.

Hindu observance and custom stand in the way of the development of the potter's art. According to the Hindu custom, pottery is easily defiled and has to be broken whenever polluted, since it cannot be cleansed in the same way as brass. So again pottery has to be thrown away on certain prescribed occasions whether polluted or not. On the occasion of an eclipse or a death in the family, the clay vessels used for cooking purpose have to be discarded. Thus has come to existence an immense traffic with the Hindus in a cheap material (where artistic developments would be superfluous), but no demand whatever for higher class of pottery. Glazing is almost unnecessary unless the ware be meant to hold water and since artistic ware has mainly been produced in the way of grain or pickle jars, painted or lacquered pottery is equally serviceable and infinitely cheaper than glazed ware. Unless the social and religious customs of the people are modified, the higher developments of the potter's craft will continue to suffer.

There are however a few disadvantages the craft now labours under, which might be remedied with a little out-put of capital. First among the potter's hardships is the waste of good deal of energy and time by his having naught but his legs to temper

the clay. To save this waste of time and energy, he might very profitably make use of what is known as the pug-mill. This simple mechanism consists of a vertical shaft revolving in a hollow cylinder in which the clay is put. This is about three feet wide and has a hole in the bottom for the tempered earth to pass out. To the vertical shaft a cross beam is attached by one of its ends while the other end is being dragged round and round by the bulls just as in the case of the indigenous oil-mills.

Coming now to the examination of the wheel, the worst disadvantage about it is that there is every danger of the wheelman being injured. There have been cases of permanent deformation. These dangers happen when the potter either stands too close to the fast rotating wheel or when the beginner slips and tumbles over while revolving the wheel with a bamboo. Further, the time taken in making a certain number of articles is far in excess of the actual time required to the mere shaping of them and this time must be saved by some easy contrivance. The extra amount of time is spent in resetting the wheel in motion not only when beginning to shape a new pot or tile but also between the shaping and the rough polishing on the wheel itself. Thus while he should take about two minutes to work a tile he generally takes an additional minute. Hence in a day of seven hours' work he takes four and two-thirds hours to the actual shaping while the remaining time is lost in extraneous labour. So then if these two and one-third hours be utilised in fruitful work he will be able to turn out 50 more.

There is yet another source of waste of time, for even the most experienced man is not able to rotate the wheel without tilting it out of its horizontal position and the wheel takes some seconds before regaining its stability and steady movement. All these entail a waste not only of time but also of energy.

A writer has suggested the introduction of a new mechanism, the advantages of which are rapidity of production, safety of person and uniformity of work. The time which the potter spends in maintaining the motion of the wheel is in the present case utilised in the actual shaping of the articles. And he can, during the time that is thus saved do half as much work again. In this case however we have to take into account the wages of the boy working at the

handle. But this item of expenditure may be reduced by half if one and the same handle is made to work another machine of its kind placed in contiguity. The potter, if he has a son, might not have the necessity to hire a hand. Even if he has not, there will be, in spite of having to pay the boy, a distinct gain of about 30 per cent., more than before. The rapidity of production depends to a certain extent on the uniformity of rotation and work. In this mechanism the same rotation can be maintained from first to last. In the potter's wheel, as it is, there is a great range for diversities of velocity, because the wheel after being set to rotate gradually slackens in speed and the potter has sometimes to reset it even before a single tile or pot is made. Another evil attendant on the crude wheel is here cured. And it is that there is no chance of the wheel being tilted out of its horizontal position. The dangers which at present beset the potter's wheel have been already set forth; and these two causes of danger will here be absent fully. For the whole mechanism is planted on a pit two feet deep and is also covered over with planking at the level of the ground.

The process of manufacture of bricks suffers under an additional disadvantage. In making bricks by hand it is very difficult to get the edges sharp and well-defined, the only way to obtain this being to use none but well made moulds and to reject at once any mould found to be in the slightest degree cracked or damaged. That difficulty is to a large extent overcome by the use of machinery though an even greater disadvantage at once arises, viz.,—that machine-made bricks have to be transported from the brick field to the building site, thus materially adding to their cost. In India it is usual to manufacture handmade bricks near the place

where they are used and it is highly likely that the clay is not always the best that could be desired or discovered, were a search made a little further a-field. Finally, the Indian climate is a serious consideration. It is impossible to harden a large number of bricks at a time on account of the size of the kiln. The bricks absorb moisture and are badly cracked in the sun-shine. On account of this reason, the manufacture of bricks by hand and firing by kilns are gradually decaying. In the immediate neighbourhood of Calcutta which is the most important brick-making centre of India bricks are for the most part fired by furnaces and not kilns. In this way, the Akra factory which is the largest brick factory in India can turn out 20 to 30 million bricks annually.

The industry has now begun to be carried on efficiently according to scientific methods and on a large scale in different places. On this side of India, the Calcutta Pottery Works has been manufacturing tea-cups and saucers, inkpots, dolls &c., which have excellent finish and command a large sale in the country. Indeed the scope for improvement of the cottage industry in this case has declined to a great extent. The people have begun to use enamelled iron wares for their household purposes. China wares are also coming into daily use. Earthen lamps are being superseded by tin lamps, and tin dishes and jugs are also replacing earthen wares. Still the cottage organisation is found to a large extent in the rural tracts of the country supplying earthen wares amongst all classes of the peoples, the poor who cannot afford to use wares of iron, copper and bellmetal and the rich who are enjoined by religion to use earthen wares for certain purposes enjoined by the *Shastras*.

RADHAKAMAL MUKERJEE.

KRISHNA AND THE GITA

Krishna and the Gita (Raja Surya Rao Lectures: First Series) being twelve lectures on the authorship, philosophy and religion of the *Bhagavat-gita* by Babu Sitanath Tattvabhusan. Printed and published by A. C. Sarkar at the B. M. Press,

211 Cornwallis Street, Calcutta. Pp. xii + 406. Price Rs. 2-8 or 3s. 6d. net.

Babu Sitanath Tattvabhusan is an admirer of the Gita but he is not a blind admirer. His book is well written and is worth studying. Of all the books

written on Krishna and the Gita, it is one of the sanest and we can confidently recommend it to those who take an interest in our scriptures.

The author has given an excellent summary of the lectures and it is worth quoting. He says:—

"Of the twelve lectures comprised in the series, I have devoted three to Krishna, three to the Schools of philosophy which more or less influence the "Gita" System, one to the treatment of "Jnana", two to "Bhakti" and three to "Karma". In my first lecture, that on "The Origin and Growth of the Krishna Legend," I take up the following questions for discussion, and answer them to the best of my knowledge and ability:—(1) When was the battle of Kurukshetra fought? (2) When and by whom was the Mahabharata, of which the Gita is a part, composed? (3) Were Krishna and the Pandavas mentioned in the Mahabharata in all its various redactions? (4) If not, into which of them and in what period of Indian history were they introduced? (5) Was Krishna conceived as an incarnation of God from the beginning? or (6) Was he deified only by a slow process of development? Now, following the research of Orientalists, Indian and foreign, I divide the ancient literary history of our country into four periods, each comprising several centuries, namely, the "Mantra," subdivided into those of the composition and compilation of the *Mantras*, the *Brahmana* and *Upanishad*, the *Sutra*, and the *Dharmasastra*, and from the data supplied by the literature of these periods, show that the great war was fought in the second subdivision of the *Mantra* period, that is, sometime about the twelfth or the thirteenth century before Christ. Then as to the date and authorship of the Mahabharata, I show from statements in the poem itself and from other data, that it consists of four strata belonging to different ages and composed by a host of authors, the first stratum going back to the fifth Century B.C., and the last coming down to about 300 A.D. As to the date and authorship of the "Gita" I show by what I regard as conclusive proof, both positive and negative, that it cannot be the utterance or work of any one belonging to the period of the compilation of the "Mantras," when the great war referred to in it was fought. On the one hand, the poem, which has had so great an influence on our later literature, finds no mention in that of the first three periods of our literary history, namely the *Mantra*, the *Brahmana* and *Upanishad* and the *Sutra*. On the other hand, the writer of the "Gita" is deeply read in and clearly mentions the literature of these periods. It belongs evidently to the early part of the *Dharmasastra* period, and its date is either a little before or a little after the beginning of the Christian era. Next, in regard to our third and fourth questions, in which of the four strata of the Mahabharata, Krishna and the Pandavas were introduced, I show that it is very doubtful if they were in the first stratum at all, and that even if they were there, their original characters were greatly altered in the second. According to scholars like Prof. Hopkins and Mr. R. C. Datta, the Pandavas are mere poetic fictions and took the place of the ancient Bharatas in some stage of the development of the epic. Lastly, in reply to the 5th and the 6th questions, those relating to the deification of Krishna, I show that the Krishna of the fully developed Mahabharata is a combination of the non-aryan Chief, Krishna, of the Rigveda and the Angiras Kshatriya Krishna, of the "Chhandogya Upanishad," worshipped first as a hero and demi-god, and gradually, in order to serve as a rival figure to Buddha, raised to divinity and made the centre of a Vaishnava propaganda. In

no literature before the Dharmasastra period is there any mention of an incarnate deity, the very idea of special incarnations being absent therefrom. It is only in the period referred to, when the necessity for a rival of Vedic religion, enriched with new ideas and under new methods made necessary by the opposed system, was felt, that books like the "Gita" and the Atharvan Vaishnava Upanishads were written.

"In the second lecture, that on "The Krishna of the Mahabharata and the Puranas," I have given a detailed life of Krishna as it is found in the books, regarded as authorities on the subject, namely the 'Mahabharata' with its great supplement, the 'Harivamsa,' the 'Vishnu Purana' and the 'Bhagavata Purana.' This account of Krishna's doings will, besides supplying information, enable my hearers to judge how far reasonable is the claim, put forth recently by some of our eminent writers, in favour of Krishna's character as worthy of imitation, taking for granted that it is at all historical.

"In my third lecture, that on "The Krishna of the Bhagavadgita," I show that the central idea of the Gita,—Krishna, the Divine Being, driving the chariot of his disciple, Arjuna, and communicating to him the highest wisdom,—is suggested to the author by the third 'Valli,' first chapter, of the Kathopanishad, which speaks of Reason as our charioteer, the body as the chariot, the senses as horses, and the objective world as the road to be travelled over, and points out the evil of following the senses and the blessedness of following Reason. I then point out that in identifying himself with the Supreme Being and speaking in his name throughout his book, the author of the Gita only follows the teaching and example of the *rishis* of the Upanishads, as the germ of his doctrine of incarnation lies there, and even the form of teaching adopted by him, for instance in the colloquy between Indra and Prataradana in the 'Kaushitaki.' I then explain at some length the Hindu scriptural doctrine of the Logos,—the particular manifestation of the Universal consciousness in relation to some individual consciousness, when the latter feels itself filled by and identified with the former and yet not exhausting or fully representing it. The Krishna offered by the Gita for our worship is not an individual appearing in a certain time and place, but the Universal Self, whom we see as our own self, free from the limitations of time and space, in moods of deep communion. This is proved by a reference to several passages of the Gita, specially its sixth, seventh and eleventh chapters.

"In the fourth lecture, that on the "Relation of the Gita to the Sankhya Philosophy," I try to explain, as clearly as I can, the fundamental principles of that philosophy, and then show the striking similarity of these principles to those of the critical philosophy of Kant. I also point out how the inconsistencies of both the systems proceed from the same misconceptions and may be, as they have actually been, shown by the same or similar arguments. I then corroborate my exposition of the Sankhya Philosophy by numerous quotations from *Isvara-Krishna's* Karika. Lastly, I show how deeply the teachings of the Gita have been influenced by the Sankhya Philosophy and how it tries to reconcile the doctrines of this philosophy with its unmistakable Vedantism. I show that in several points this attempted reconciliation is not quite successful, but is deeply suggestive and helpful to a true solution of the great problems of thought and life.

"In the fifth lecture, that on "The Gita and the Yoga Philosophy," after discussing Patanjali's date, which I fix as the Second Century B. C.,

I mention the points in which the Yoga Philosophy differs from the Sankhya, namely its Theism and its system of 'Sadhan.' Having stated at some length the nature and grounds of the former, I take up the latter and explain the different 'Yogangas,' both the outer and the inner, quoting at every step from the *Yogasutras* and occasionally from *Bhoja's* commentary on them. I then go back to the 'Upanishads' and show what conceptions of 'Yoga' prevailed at the time when *Sankhya* and *Yoga* were merely forms of 'Sadhana' and not systems of philosophy independent of the Vedanta. Coming to the *Bhagavad-gita*, I show how far *Patanjali's* 'Yogangas' find recognition therein, and explain at some length the more correct and comprehensive system of 'Yoga' taught by it.

[In another place the author writes—*Patanjali's* Isvara or Ruler hardly deserves the name, having scarcely any ruling function. In no sense is he a creator or even a supporter of the universe. Both *Prakriti* and *Purusha* are independent of him and can do without him. Neither the creation or evolution of the world nor the happiness or liberation of ordinary souls depend upon him. *Patanjali's* world, both material and spiritual, is complete without him. Our philosopher introduces his Isvara into his system almost incidentally. Page 161].

"In the sixth lecture entitled 'The Bhagavad Gita and the Vedanta Philosophy' I at first comment at some length on the features that distinguish the latter as well as the 'Purva Mimansa' from the other systems of Hindu Philosophy, namely the constant appeal which these two systems make to the authority of the Vedas. I explain, with reference to certain utterances of Acharya Sankara, what this appeal to 'sabda pramana' means in the case of the Vedantists. It is to them nothing but an appeal to spiritual experience—experience that is possible to all pure-hearted and thoughtful persons. I then give a statement of the views of the two chief Schools of the Vedanta Philosophy, Unqualified Monism and Qualified Monism, on such subjects as Creation, the Relation of God to Nature and Man, Liberation and the way to it, etc., and show by quotations from 'Brahma Sutras' which of these two sets of views are favoured by them. I then point out that the Gita, though agreeing in the main with the latter set of views, namely Qualified Monism, represents a distinct variety of Vedantism which cannot be quite identified with either of the two chief Schools. In its teaching of 'bhakti', the Gita is far in advance of the 'Brahma Sutras' and in a sense in advance of the 'Upanishads' too, which, though teaching love to the Supreme Self, do not bring out clearly and prominently the relation of man to God as of a finite person to an Infinite Person, the one enjoying the infinite love and constant care of the other.

"In the seventh lecture, that on 'The Gita Ideal of Knowledge compared with the Western Ideal', I at first show the error of the current view that the philosophical knowledge of religion is not essentially necessary for deep spiritual culture. I then point out the great importance which the author of the 'Gita' attaches to such knowledge. The author's view of God and his relation to Man and Nature is then set forth—a view which, I point out, is possible only to one who has attained the highest wisdom. Coming to the question of method, I regret the absence in our philosophers of a clear one, such as can convince us, moderns, who are trained under the Western system of education. I then proceed to expound at some length the Critical and Dialectic Methods identified with the names of Kant and Hegel, and

indicate the fundamental features of the system of Absolute Idealism to which these methods lead. Having shown that most of the principal systems of ancient and modern philosophy, Indian and Western, belong to the first two of the stages of thought—the Objective, Subjective and Absolute—I point out that the author of 'Bhagavadgita', though not clearly aware of a method such as the Dialectic, had a wonderfully synthetic imagination, which prevented him from being satisfied with the halting and one-sided systems referred to, and led him to the instinctive grasp of a system of Idealism unifying apparently conflicting but really harmonious tendencies of thought and life. In this lies his chief claim to the honour which is so universally accorded to him.

"In my eighth lecture, that on 'The Gita Ideal of bhakti compared with the Vaishnava Ideal,' it is at first shown that the philosophy of unity in difference expounded in the seventh lecture is the real basis not only of 'bhakti' and 'karma,' but also of 'jnana.' Dualism worships an unknown God, a God which is at the same time finite, as he is limited by man and Nature. Such a God cannot command whole-hearted 'bhakti'. Any feeling for any Super-Sensuous being is not 'bhakti' in the true sense; it is only the awe, reverence and love inspired by the Infinite that deserves the name. On the other hand Unqualified Monism, by denying the reality of the finite, the 'Sadhaka' or aspirant, makes the Infinite, the 'Sadhya,'—the object of aspiration,—meaningless. It leaves no room, not only for 'bhakti,' or 'karma,' but even for 'jnana' as a 'sadhana' or system of spiritual culture, for the latter as much as the two former, implies the distinction of the 'Sadhya' and the 'Sadhaka.' After these preliminary remarks, the teaching of the 'Upanishads' on cultivating love to God is expounded at some length with reference specially to the 'Maitreya Brahmana' of the 'Brihadaranyaka Upanishad' and the 'Narada-Sanat Kumara-Sambada' of the 'Chhandogya.' It is then shown that the 'Gita' teachings on 'bhakti' closely follow the lines laid down in the Upanishads. The fundamental teaching of both on the subject is the direct realisation of the Infinite, the intellectual aspect of which is 'jnana' and the emotional aspect 'ananda' or 'bhakti.' 'Jnana' and 'bhakti' therefore are inseparably related, and all teachings that tend to separate two and seek the one in exclusion of the other are fundamentally incorrect and injurious. It is then shown that of the two processes of realising the infinite, the 'anyaya' and the 'vyatireka,' the 'Gita' follows the latter in its sixth chapter and the former in the eleventh. In its twelfth chapter it commends the worship of the 'Saguna' 'Brahma' taught in the eleventh chapter, as making smooth the way to the 'Nirguna,' and points out the difficulties in the way of those who would directly grasp the 'Nirguna.' His 'Saguna' worship is not however the worship of images or finite gods, which, according to him, is not the proper worship of God. In this connection the 'Gita' attitude towards deva-worship and sacrifices is explained at some length. This leads to a discussion of the later development of 'Vaishnavism'—the development heralded by the 'Srimadbhagavata' and carried on further by such works as the 'Brahma Vaivarta Purana' and the 'Narad Pancharatra' and by still more recent works like the 'Bhaktirasamrita-Sindhu' and the 'Chaitanya-Charitamrita.' This later 'Vaishnava' ideal of 'bhakti' is expounded at some length, and its fundamental error, the substitution of mythological belief for direct realisation, is pointed out.

"In my ninth lecture, entitled "The Gita ideal of 'bhakti, compared with the Christian Ideal," after some preliminary remarks on the historical connection of Christianity and certain phases of Hinduism and the importance of a reverent study of Christianity on the part of us, Hindus, I point out that unlike Krishna, Jesus is, in the main outlines of his life as recorded in the gospel, a historical person, and that these outlines present a truly divine character which is as much a light now as when it first appeared in the history of the world. I then proceed to set forth Christ's teachings on the love of God and man and point out of their eminently practical character, and the profound influence exerted by them on human history. I then pass on to the teachings of St. Paul and show how, under an imagery and phraseology very different from those employed in our sacred books, his teachings on sin, atonement, faith, work, love, crucifixion and resurrection are in deep harmony with the 'Gita' teachings on 'Jnana,' 'bhakti,' 'karma,' 'Brahma-nirvan' and 'Brahma-Samstha.' Passing on to the teachings of St. John, the Evangelist, I touch upon his teachings on love and then give a somewhat detailed exposition of his introduction to the fourth gospel, which I extracted, but left unexplained, in my fourth lecture. I try to show that the doctrine of the Logos set forth therein is fundamentally the same as that taught in the 'Upanishads' and the 'Gita' and that the Christian idea of the Triune God is no more a mystery than the Hindu idea of the Inner Self of all beings, 'Sarva bhutantaratma,' who makes his one form manifold,— "Ekam rupam bahudha yah karoti."

"In the tenth lecture, that on "The Gita Doctrine of 'Karma' or Work," after preliminary remarks on the relation of 'jnana,' 'bhakti' and 'karma' and on the order of the three 'Shaktas' of the 'Gita,' I briefly sketch the history of the rise of the extreme followers of 'karma' and 'jnana' as parties in the religious community of ancient India. I then speak of early attempts at establishing harmony, 'Samuchchaya' between these extreme tendencies and refer to and quote from the 'Isopanishad' as such an attempt. But the conflict thickened, the sects referred to grew into regular schools of philosophy, and more elaborate attempts became necessary to combat them. The 'Gita' is the most successful of these attempts. At first it grapples with the 'Karma-kandis,' the followers of Jainism, to whom there is no higher ideal than the life of ceremonial practices and their worldly and otherworldly results. It shows that there are higher truths than these sectaries know of and higher motives of 'karma' than they appeal to. On entering this higher sphere, however, our author feels the power of the logic of the opposite School, the Sankhya Philosophy, and is so far led away by it as to pronounce the Self as essentially inactive, a doctrine which cuts down the roots of his doctrine of 'karma.' His Vedantism and his strong common sense, however, come to his rescue and he propounds the doctrine of an ever-active God and those of 'nishkama karma' and 'Brahmarpana,' which constitute his refutation of the opponents of 'karma,'—the Sankhyas and the Mayavadi ascetics.

"In the eleventh lecture, that on "The Ethical Ideal of the Bhagavadgita," I take up again the question of the relation of 'Jnana' and 'Karma' and show by an analysis of knowledge the unreasonableness of the doctrine of an inactive Self, the fundamental error of the 'Sankhya.' I show that knowledge in all its forms maintains itself by ceaseless activity, and that the Self, both in its absolute and relative forms, is essentially active and purposive. Every moment of

our life we are in the hands of an ever-active Person who, though he has no desires for himself, being eternally perfect, is inspired with an inexhaustible desire for the perfection of his creation. This leads to a discussion of the 'Gita' doctrine of 'nishkama karma,' desireless or disinterested work, in the course of which it is shown in what sense the 'yogin' who has attained unity with God, has, and in what sense he has not, desires. It is shown that the characteristics which the 'Gita' gives of a 'Sthita prajna' person, a person who is established in wisdom, indicate an ideal of character in which our appetites and propensities, instead of being starved or suppressed as in the ascetic scheme, undergo a process of purification and become parts of the all-comprehensive desires of union with God. God being all-in-all, the abandonment of desire for finite things means only abandoning their pursuit as objects independent of him. As parts or manifestations of him, the desire for them is a part of love to God. This leads to the exposition of the doctrine of 'Brahmarpanam,' giving over all things to God, and of 'karma' as 'jnana,'—doing all things in the spirit of divine worship. In expounding these doctrines I feel that I have reached the greatest height of the teachings of the Gita, and with a trembling hand I humbly submit my exposition to your judgment, such judgment as you may pass upon it in the light of your spiritual experiences.

"My present lecture on "The Gita System of Practical Morals", the twelfth and last of the series, is, as you see, rather supplementary. It has enumerated a number of practical duties consistent with the ideal of conduct set forth in the previous lectures and given a brief summary of all the lectures of the series."

Pandit Tattvabhushan writes in one place:—

What is merely a suggestion in Kant—a subject creating its own object—took a definite form as a system long before him in the philosophy of Absolute Monism in Indian Philosophy, in the philosophy of Parmenides in ancient Greece, latterly in Spinoza and afterwards in Fichte (p. 240).

This statement is very misleading. Parmenides belonged to a period which is called, by Schwegler, the realistic period of Greek Philosophy (Hist. of Phil. p. 30). All the pre-Socratic philosophers were realists and none of them could clearly distinguish between Idealism and Materialism. It is true that Schwegler makes Parmenides say that "being and thought are one and the same." But this seems to be a mistranslation of the Greek Text. The translation given by Burnet, one of the leading authorities, is this:—

"It is the same thing that can be thought and that can be" (Early Greek Phil. p. 198). In a note he writes:—

"Apart from the philosophical anachronism of making Parmenides say that "thought and being are the same," it is a grammatical anachronism to make him use the infinitive (with or without article) as the subject of a sentence."

There is another passage which is translated thus:—

The thing that can be thought and that for the sake of which the thought exists, is the same; for you cannot find thought without something that is, as to which it is uttered. P. 200.

According to Parmenides, 'only that can be which can be thought' (fr. 5), 'for thought exists for the sake of what is' (fr. 8, 35).

We quote the following passages from Burnet:—

"We find Parmenides chiefly interested to prove that "it is." He says simply, "What is, is." "That which is with Parmenides, is primarily what, in

popular language we call matter or body; only it is not matter distinguished from anything else. It is certainly regarded as specially extended, for it is quite seriously spoken of as a sphere. Moreover, Aristotle tells us that Parmenides believed in none but sensible reality" (p. 203). "Parmenides does not say a word about 'Being' anywhere. The assertion that 'it is' amounts just to this, that the universe is a "plenum" and that there is no such thing as empty space, either inside or outside the world. From this it follows that there can be no such thing as motion (p. 204). "That Parmenides was denying the existence of empty space was well known to Plato. He says that Parmenides held "all things were one and that the one remains at rest in itself, having no place in which to move. Aristotle is no less clear (p. 207). To sum up: What is, is a finite spherical motionless corporeal "plenum" and there is nothing beyond it. The appearances of multiplicity and motion, empty space and time, are illusions. . . . What appears later as the elements of Empedokles, the so-called "homocomeries" of Anaxagoras, and the atoms of Leukippos and Demokritos, is just the Parmenidean "being." Parmenides is not, as some have said, the "father of Idealism"; on the contrary, all materialism depends on his view of reality" (p. 208).

Weber says that if matter is interpreted in the subtle, metaphysical sense of substance, or universal substratum, Parmenides may be reckoned among the materialists. "But," adds he, "it would be a mistake to call him a materialist in the sense in which the term is applied to Democritus and the modern materialists: for materialism, properly so called, exists only in opposition to spiritualism which is later than Parmenides. The monism of Parmenides and Heraclitus is like the marble which may be formed into a basin or a Jupiter, or like the mother-cell from which, according to circumstances, a Socrates or an Erostratus may come; it is capable of being differentiated and developed into materialistic or spiritualistic monism.

Plato deduces idealism from it, while Melissus of Samos interprets it in an altogether materialistic sense."

It is notorious that Plato's Parmenides is not Parmenides as he was; "it is Parmenides *platonising*" as Ferrier aptly describes.

Benn says in his "Greek Philosophers"—"It must be clearly understood (and Zeller has the great merit of having proved by incontrovertible arguments) that the Eleatic Being was not a transcendental conception, nor an abstract unity as Aristotle erroneously supposed, nor a Kantian noumenon, nor a spiritual essence of any kind, but a phenomenal reality of the most concrete description. We cannot call Parmenides a materialist because materialism implies a negation of spiritualism which in his time had not yet come into existence."

Janet and Seales say—"His philosophy of nature is a concession to the demands of common sense. Far from setting up any antithesis between the spiritual and the corporeal, he explains all psychological phenomena by the mixture of substances in the body." (Problems of Philosophy Vol ii—pp. 181-182.)

According to Windelband the Being of Parmenides 'is corporeal actuality.' "The Being of Parmenides was identified with the absolutely corporeal. This absolute corporeality is not...boundless but is a Being that is complete in itself, unchangeably determined, self-bounded, like a perfectly rounded changeless and

homogeneous sphere...We can designate...the Eleatic system neither as materialistic nor idealistic, because these terms have meaning only when corporeality and thought have been previously considered as different forms of actuality. "The Eleatic theory is rather an ontology which in regard to its content so completely took its stand at the naive point of view of the identity of corporeality and thought, as really to exalt it to the dignity of a principle." (The History of Ancient Philosophy, pp. 61-62).

So according to many leading authorities, the system of Parmenides is not idealism at all. It is true there are sentences (two, I suppose) which have been idealistically interpreted (vide History of Philosophy, Schwegler, page 16 and Hegel, vol i, page 253). Even if that were taken to be the correct interpretation, it would not follow that Idealism "took a definite form" in the system as Sitanath Babu asserts. That might be called a fortunate hit or a suggestion and nothing more.

Parmenides has left us "a few crumbling bones from which to construct our skeleton as we best may and to give it, if that be possible, some semblance to the remains of an organic creature" (Ferrier). But Spinoza never says that the subject creates its own object. On this point also we may quote the opinion of leading authorities. Schwegler says:—

"He looks on thought as 'only' thought, on extension as only extension and this conception of them necessarily excludes the one from the other."

Erdman says on the same point:—

"Anything of the nature of body can be conditioned (caused) only by something else of the nature of body and a process of thought only by a process of thought—a separation of the two worlds which excludes all idealistic explanations in physical philosophy, all materialistic explanations in mental philosophy (Hist. of Phil. Vol. ii, p. 75).

Caird writes in the same strain:—The two worlds of mind and matter, thoughts and things, are thus absolutely separated from each other. Though completely correspondent, they are absolutely independent, and idealistic explanations of physical and materialistic explanations of mental phenomena are equally precluded. (Spinoza, p. 193).

Weber says:—"Thought cannot be explained by matter and movement (by this thesis he wards off materialism); nor can extension and movement, i.e., matter, be the product of thought (by this he wards off the idealism of Malebranche) (Hist. of Philosophy, p. 333).

Hoffding says:—"The difference between these two worlds is thus irreducible; we cannot deduce the mental from the material."

Sitanath Babu has passed the following remarks on the Brahma Samaj and the Maharshi and the Brahmananda:—

"But the highest wisdom, wisdom in the real sense, cannot be second-hand. It must be direct and must come through a good deal of searching, of mental analysis and synthesis, deduction and induction, observation and introspection—processes of which ordinary people are afraid. They seem to think that there is royal road to religious knowledge, a road open alike to the wise and the ignorant, the thoughtful and the thoughtless. In the Brahma Samaj, this belief has been fostered and perpetuated by the doctrine of Common Sense or Intuition taught by the Maharshi and the Brahmananda. The current belief seems to be this:—The knowledge of God and matters spiritual is instinctive and direct;—reasoning or philosophical study is not necessary for the attainment of this knowledge, whereas direct or instinctive knowledge is

the thing that availeth in spiritual life. Now, it is impossible to imagine a confusion of thought more hopeless than what is involved in this sort of thinking and yet it is just this that our leading men, without distinction of sections and denominations, men belonging alike to the Adi, New Dispensation and Sadharan Brahma Samaj, foster and encourage by their precepts and examples, by direct teaching and by their practical indifference to the philosophical study of religion." Page 220-221.

Sitanath Babu does not seem to have correctly represented the views of the Brahmas and their attitude towards philosophical knowledge. (1) We are not aware that Brahmas are "crying down and discouraging the systematic pursuit of philosophic knowledge." What Pandit Tattvabhusan says, seems to be a hasty generalization from the opinions of the few with whom he has come in contact. (2) His identifying the Intuition of the Brahma Samaj with the so-called Common Sense of the common people is very curious and misleading. Our author very well knows the true meaning of Intuition, but at the time of criticising the views of the Brahma Samaj he uses it in the sense of a theory (or absence of a theory) which is philosophically untenable. (3) We have not been able to understand what our author really means by "direct knowledge." In some places he identifies it with discursive knowledge (Vide page 220, lines 6-10; page 222, lines 11 and 12). In some other places he takes it to mean "Instinctive Knowledge." In philosophy and in every other branch of knowledge, discursive knowledge and intuitive knowledge are used in opposition to each other. It is the latter and not the former that is 'direct knowledge.' Logical knowledge is always indirect and we cannot say it always gives us the true knowledge of reality. We may prove the existence of God by cosmological, teleological, ontological, ethical or some other arguments, but such a God will always remain a "God of inference".

Philosophical knowledge is necessary, essentially necessary; but it is not enough. Our knowledge of God must be direct, immediate, intuitive. God must be seen, must be touched, (if I might be allowed to

use a physical metaphor), must be felt. This is, I think, what the Maharshi and the Brahmananda meant by Intuitionism. (4) Pandit Tattvabhusan seems to have mistaken their mission. They were not philosophers but seers. They preached and rightly preached the doctrine of God-vision and God-perception. Would the Brahmas were loyal to the spirit of Devendranath and Kesab Chandra. (5) Sitanath Babu has laid an undue emphasis on philosophical knowledge as if it were the only kind of knowledge that availeth. Are there not other branches of knowledge that also contribute—and sometimes more effectually—to the development of spiritual life?

One point more and we have done. But we are pained to allude to it. From Sitanath Babu we expected a calm composure and consideration for the views of others. But we have been sadly disappointed. He has not been able to meet his opponents with a sympathetic spirit and equanimity of temper but has allowed himself to be carried away by his feelings. He speaks of their opinions rather slightly and his remarks are sometimes—offensive. In one place he writes "The author of the Gita has the *hardihood* to say," etc (*italics ours*) p. 332. In another place patronisingly he says:—"Notwithstanding the patronising attitude of our author," etc. page 222. Instead of using such language he should have tried to enter into the spirit of the author of the Gita and to account for his inconsistency. His attack is not always overt. Even under the cover of toleration he will have a fling at his opponents and it is the more to be regretted. In one place he writes:—

"There are many things in it (the Christian doctrine of Logos) which I do not understand, though merely because I do not understand them I do not reject them in the superstitious way in which many non-Christian theists and unitarian Christians do so." Page 310.

This canon is an excellent weapon for the blind admirers of the Gita (and all revivalists) to snatch, and to hurl at our author (and every critical thinker.)

MAHESCHANDRA GHOSH.

EYESORE

BY RABINDRANATH TAGORE.

XXV

THE moon sets on the one side, the sun rises on the other. Asha went away, but Binodini did not appear on Mahendra's horizon. Mahendra wandered forlorn, in season and out of season invading his mother's apartments, but the tricky Binodini was not to be caught.

"With his wife away, nothing in the house seems to please poor Mahin," concluded Rajlakshmi, noticing his disconsolate looks. The thought that his mother should count comparatively so little in his life, for pleasure or for pain, cut her to the quick; nevertheless his lackadaisical melancholy air evoked her sympathy. She sent for Binodini and said: "I've got short of breath ever since that influenza, and can't

be going up and down the stairs as I used to. Will you see to Mahin's meals and everything, my child? He's been looked after all his life, and can't do without it. Don't you see how he's moping since his wife left? What a wife to be sure! How could she desert him like this!"

Binodini with face averted fumbled with the bed-clothes.

"Well child, what's troubling you? There's nothing to hesitate about. Whatever people may say, you're quite one of us."

"Wouldn't it be better not to—?" murmured Binodini.

"All right then, don't!" snapped Rajlakshmi. "I'll get along as best as I can by myself," with which she essayed to mount the stairs to do up Mahendra's room.

"Oh stop, please!" cried Binodini in a flutter. "I'm going. Forgive me if I've seemed disobedient. I'll do exactly as you wish."

Rajlakshmi had a supreme contempt for society gossip. Since her husband's death her social circle had been mostly limited to Mahendra and herself. Binodini's hint of Mahendra's incurring social censure had annoyed her. Hadn't she known Mahendra since his infancy? Where could you find such another immaculate youth? To think of anybody daring to speak ill of him! Wouldn't the tongue that uttered such a foul calumny wither and drop off!

That evening when Mahendra came home from college, the state of his room took him by surprise. The perfume of incense greeted him as soon as he entered. His mosquito-curtain had acquired a pink-silk flounce. The bed on the floor was spotless and trim, and the usual bolster had been replaced by square cushions of the English pattern, the embroidery on which represented days of Binodini's toil. "For whom are you working these?" Asha had often asked her, and had received the bantering reply: "For my funeral pyre; death is the only sweet-heart I'll ever have."

Mahendra's portrait on the wall had been adorned with little coloured bows at the corners, and under it a small table had been placed against the wall with a vase of flowers upon it,—as if it were an offering from some unknown worshipper. Altogether the room wore a changed aspect. The bedstead had been slightly shifted from its former position, and the clothes-horse

draped to form a screen between it and the floor-bed, dividing the room into two parts for the day and night. The little cabinet in which Asha used to keep her trinkets had red Turkey-cloth fastened inside its glazed door, so that its contents could no longer be seen. The old associations had been completely overlaid by the touch of a new hand.

As the tired Mahendra threw himself on the floor-bed and leaned back on the cushions he found them scented with the pollen of *nageswar* flowers. As he closed his eyes it seemed to him to be the fragrance of the *champak** fingers which had worked the cushions.

Then the maid appeared with pared fruits on a silver salver, and a crystal goblet of iced pineapple *sherbet*. This was also a new departure, and bore witness to the manipulation of skilful hands. Each one of Mahendra's senses was assailed by this insidious novelty.

As Mahendra finished his repast with great relish, Binodini entered with *pan* and spices, and said with a smile: "Forgive me, friend Mahin, if I've not been able to look after you these last few days; you know I've got to attend to all the household work. Whatever you may do, swear for my sake not to tell my Eyesore that I've been neglecting you!" She then pushed the *pan*-box towards him. Even the *pan* was not the same, with its aroma of screw-pine blossoms.

Mahendra.—"It's glorious to have intervals of neglect like this!"

Binodini.—"Why, may I ask?"

Mahendra.—"One can make a grievance of it, and get it paid back with compound interest."

Binodini.—"And how much interest do I still owe you, Mr. Banker?"

Mahendra.—"As you weren't here while I was eating, you must prolong your stay after the meal, and even then some debt will be left over!"

"What a shark," laughed Binodini. "Once in your clutches there's no getting out, I see."

"My accounting may be strict," rejoined Mahendra, "but what have I realised in cash?"

"What is there to realise?" sighed

* The *Champak* bud resembles in shape a delicate finger, and the complexion most esteemed in Bengal is compared to its colour.

Binodini, suddenly becoming grave. "Yet the debtor has been made captive."

"Is this then no better than a gaol, friend Eyesore?" said Mahendra becoming also grave.

The boy came in with a lighted lamp, which he placed on the table. Binodini shaded her eyes with her palm from the sudden light. "Who knows, friend?" she said in reply. "There's no getting even with you in words. Let me go now. I've got other duties to attend to."

Mahendra clasped her hand as he said: "Since you've allowed yourself to be made captive, you shall not be released!"

"Unhand me, for shame!" cried Binodini. "Why want to bind me when I've no way of escape?" With which she tore away her hand and left the room.

Mahendra fell back on the scented cushions, the blood throbbing within his breast. What with the quiet of the evening, the solitude of the room, the breath of the new spring, he felt he could hardly contain himself. He put out the lamp, bolted the venetian door, barred the glazed sashes and retired for the night, though it was quite early yet.

Even the bed seemed different; with an extra quilt over the mattress it was softer, and again there was a subtle perfume of *khuskhus*.* Mahendra tossed from side to side, as if trying to recover some token of the past to cling to; but they all seemed to elude his grasp.

At nine o'clock in the evening there was a knock at the closed door. Binodini was standing outside, saying: "Friend Mahin, your supper is waiting, open the door."

Mahendra jumped up to undo the fastenings, but as he touched the bar he stopped short, and throwing himself on the floor-bed, he cried out: "No, no, I'm not hungry, I don't want anything."

The anxious reply was heard: "Is anything the matter with you? Shall I bring you some water, is there anything else you'd like?"

"Nothing, thank you, nothing!"

"Don't keep anything back from me, please. If you're all right, why aren't you opening the door?"

"Mahendra almost shouted as he hurriedly replied: "No, no, I'm not going to open the door, not for worlds. Do go away!" with which he again got into bed,

and resumed his gropings in the darkness, in the emptiness of his bed, in the turmoil of his heart, for some memory of the absent Asha.

Finding that sleep would not come, Mahendra got up, lit the lamp, and sat down with paper and pen to write a letter to Asha.

Oh my Asha, do not leave me alone here any longer. You are my good Angel,* when you are not with me my desires break their bonds and try to run away with me, I know not whither. Where is the light to guide me on to the right path—your trustful loving eyes alone can give it. O my true, my only one, come back to me, keep me safe, keep me filled with yourself. Rescue me from the sin of doing you wrong, the terrible fate of forgetting your love.

Thus Mahendra, to spur himself on towards Asha, kept writing through the long night hours. The distant church-clocks chimed, one after another, the hour of three. The sound of passing carriages in the street had almost entirely ceased. The *Vehaga* tune which was being voiced by some neighbouring dancing-girl had long since died away into the prevailing silence of sleep. Mahendra, somewhat consoled with the outpourings of his heart which he had addressed to Asha, went back to bed and this time fell asleep at once.

It was late when he woke next morning. The rays of the sun had entered his room. As he sat up he felt the tension of last night considerably lightened. Coming out of bed he saw the letter he had written lying on the table. "What have I been doing?" thought he. "What a sentimental ass I've been. How lucky I didn't post it! What would Asha have thought of me—the poor girl wouldn't have understood half of it!" Mahendra felt miserably ashamed to think how he had been worked up, and for what a trifling reason. He tore up that letter and wrote a short and simple one in its place:

How much longer are you going to be? If your guardian is not returning soon, just let me know and I will run over and fetch you. I am not feeling a bit happy all alone!

XXVI

Annapurna was rather alarmed to find Asha come to her so soon after Mahendra's return. She put all sorts of questions to her—"So, Chuni, this Eyesore of yours you were telling me of, you think her the most accomplished person in the world?"

"It's quite true, Kaki, I'm not exag-

* A scented grass.

* Lit. *Lakshmi*, goddess of fortune.

gerating a bit. She's as clever as she's pretty, and as skilful with her hands."

"You think so, of course, since she's such a dear friend. But what do the rest of the household think of her?"

"Mother's never tired of praising her. She's in tears if my Eyesore so much as talks of going back home. And she's such a devoted nurse. Even if any of the servants are ill, she tends them like a sister."

"And what says Mahendra?"

"You know what He's* like, Kaki. He never can see any good in people He doesn't know very well. Everybody else loves her, but she's not been able to pull on very well with Him yet."

"What d'you mean?"

"Well, you see, though I took a lot of pains in bringing them together, they're hardly on speaking terms to-day. You know how reserved He is. People think Him proud, but you know that's not so, Kaki. Only He can't get on with people, except just one or two."

Asha blushed as she suddenly became conscious of the last words which had escaped her. Annapurna smiled to herself, greatly relieved. "Indeed!" said she. "That's why, when Mahin was here, he never even mentioned your Eyesore?"

"That's just like Him," cried Asha indignantly. "If He doesn't like anybody, it's just as if He hadn't seen or heard or known of such a person!"

"And if he does like a person," said Annapurna with an affectionate smile, "he can't think or talk of anything else in the world. That's also just like him—eh Chuni!"

Asha was silent, and returned the smile with downcast eyes.

"And what news of Vihari?" continued Annapurna after a pause. "Isn't he going to get married?"

Asha suddenly grew grave and was at a loss for a reply.

Annapurna got nervous at Asha's silence. "What is it Chuni?" she cried. "I hope nothing's the matter with him!" The childless woman had given Vihari the place of a son in her heart. The one recurring regret in her retirement was that she had not been able to see him happily settled in life before leaving the world. The rest of her world-life had been fulfilled,—the

thought of his loneliness was the only thing that disturbed her devotions.

"Don't ask me about brother Vihari," said Asha at last.

"Why, pray?" queried the astonished Annapurna.

"I really cannot tell you," said Asha, as she escaped into another room.

Annapurna was lost in thought. Vihari, that jewel of a boy! How could he have possibly changed so that Chuni couldn't bear to talk of him! Alas for unkind fate, why had not Vihari married Chuni? Why had Mahendra snatched her away from his very hands? This was the first time since her retreat that Annapurna shed tears. "Oh, poor boy!" said she to herself. "If he has done anything unworthy, how much he must have suffered to have made him do it." The very thought of how great that suffering must have been, pierced her to the heart.

When in the evening Annapurna was at her devotions, a carriage stopped in front of the house, and the driver got off and began shouting and thumping at the door. Annapurna called out to Asha from within her prayer-room: "Look here, Chuni, I quite forgot that Kunja's mother-in-law and her niece were coming from Allahabad. This must be them. Will you take a light to the door and let them in."

As soon as Asha, lantern in hand, had opened the door, she saw Vihari standing outside. "Hullo, sister Asha!" he exclaimed, aghast. "How's it they told me you weren't coming to Benares!"

The lantern dropped from Asha's hand. She rushed up the stairs as if she had seen a ghost and shrieked: "O Kaki, for heaven's sake tell him to go away at once!"

"Who is it, Chuni, who is it?" cried Annapurna starting up from her prayer-mat.

"Brother Vihari has come even here!" replied Asha, as she went off into the next room and bolted the door. Vihari could hear everything from below the stairs. He was about to beat a hasty retreat. But when Annapurna, breaking off her devotions, rushed down the stairs, she found him sitting in a heap in the doorway—his legs had failed him.

Annapurna had not brought a light. She could not see Vihari's face in the dark, he could not see hers.

"Vihari!" cried Annapurna.

* The capital letter is the equivalent of the honorific pronoun used in alluding to the husband. He is never mentioned by name by the Hindu wife.

Alas! where were the loving accents of old! There was the sternness of judgment in the tone. O mother* Annapurna, on whom are you uplifting your sword? The ill-fated Vihari came to you in darkness to take the benign shelter of your feet!

An electric shock seemed to pass through Vihari's paralysed body. "No more, Kaki," he said, "not a word more. I'm off." He bent his head to the ground, but made no attempt to touch her feet. As a mother offering her child to the gods, Annapurna let Vihari depart into the dark without a word. In a moment the carriage with Vihari in it became invisible.

That very night Asha wrote to Mahendra:

Brother Vihari suddenly turned up here this evening. My guardian has not made up his mind when to go back.—Come soon and take me away.

XXVII

Mahendra was feeling dull and depressed after his excitement and want of sleep the previous night. It was March, and it had already begun to get warm. It was Mahendra's habit to spend the morning at his table in the corner, with his books. This morning he slipped down on to the floor-bed and dawdled on the cushions. It got late, but he would not get up for his bath. The hawkers began crying in the street. There rose the continuous rumbling of carriages on their way to the business quarters. From a house which was being built near by came the droning song of the women concrete-rammers, to which the regular tapping of their wooden mallets beat time. With his over-wrought nerves relaxed at the breath of the balmy South wind, Mahendra felt that stern resolve or strenuous effort would be entirely out of place on a lazy languorous spring morning such as this.

"What's up with you since this morning, friend Mahin?" came the voice of Binodini. "What! still lying down?" she continued as she came up. "Your breakfast is ready, aren't you going to have your bath? What is the matter, friend—are you

* The Hindu conceives the Divine Power, in its dual aspect of destruction and beneficence, as feminine, as the mother,—and woman in turn is looked upon as an embodiment of this power.

† The principal meal, which in some cases is also the breakfast, is taken about midday and must be served in the dining room—the others are looked upon as light refreshments, and may be served anywhere.

not feeling well—is it a headache?" With which she put her hand on his forehead to test its heat.

Mahendra, closing his eyes, said in a husky voice: "I'm not feeling very well today—I don't think I'll have a bath this morning."

"If you won't bathe, at least have a little something to eat," said Binodini,—and she persuaded him to accompany her to the dining-room, and attended him with anxious solicitude while he ate.

When he had finished, Mahendra came back to his room, and again stretched himself on the floor-bed. Binodini sat near him, and massaged his forehead with her fingers. Mahendra, after lying for a while with closed eyes said: "Friend Eyesore, you haven't taken anything yet. Do go and have something to eat yourself."

But Binodini would not stir. The languid midday breeze brought in the meaningless murmur of the cocoanut trees which fringed the garden wall. Mahendra's heart began to beat faster and faster, and Binodini's breath quickening in sympathy, stirred the hair over his forehead. Neither uttered a word. "Floating as we are on the eternal stream of creation," Mahendra was thinking, "what can it matter if one's boat momentarily touches a particular shore,—and even if it does matter, for how long after all can it matter—?"

With her fingers running over his forehead, Binodini drooped lower and lower, heavy with the fullness of her youth, till the ends of her loose hair fell on his face. His body repeatedly thrilled at each light touch as her locks were blown about by the breeze; spasms at his breast seemed to prevent his breath from coming through. He sat up with a start, saying: "No, I'd better be off, there's my college." And without looking towards Binodini, he rose from the bed and stood up.

"Don't be in such a hurry," said Binodini. "Let me get out your things." With which she fetched him his college suit.

Mahendra went off immediately, but was unable to compose his mind even there. After making several vain attempts to attend to the lectures, he came back home before closing time. On entering his room he found Binodini lying prone on the floor-bed, with a bolster under her breast, her loose black hair scattered over her back. It seemed she had not

heard his footsteps. Mahendra crept up on tiptoe, till he stood quite near. As Binodini read on, he heard her sigh.

"O Tender Heart!" said Mahendra, facetiously. "Don't waste your emotions on imaginary people. What is it you're reading?"

Binodini started up in dismay, and hastily hid her book under the flowing end of her sari. Mahendra tried to get a glimpse of it, and there ensued a tussle, at the end of which Mahendra proved the victor, and managed to get possession of the book;—he found it was Bankim's "Poison Tree." The defeated Binodini, breathing hard, turned her back on Mahendra in sulky silence.

Mahendra's heart was in a fearful flutter, but controlling himself with repeated efforts, he essayed a smile as he remarked: "What a disappointment! I thought it was some great secret, and after all this fuss, out comes the Poison Tree!"

"What secret am I supposed to have, may I know?" queried Binodini.

"It might have been a letter from Vihari, for instance," blurted out Mahendra.

Binodini sprang up like a suddenly-lighted flame. Lightning flashed from her eyes.

Mahendra realised his mistake. "I beg your pardon," he said, taking her hand in humble entreaty. "I was only jesting, forgive me."

"With whose name do you jest, pray?" said Binodini, coldly withdrawing her hand. "Had you been worthy of being his friend, I could have forgiven you. But your narrow heart has no room for true friendship, and yet you dare to jest!"

Binodini was about to sweep out of the room, but Mahendra clasped her by the feet and detained her. At that moment a shadow was seen in the doorway, and as Mahendra let go his hold, and raised his face with a start, he saw before him Vihari.

Vihari's steady gaze seemed to go through and through them both, as he icily remarked: "I'm intruding, I see, but I won't stay long. I came just to say one word. I've been to Benares, but I had no idea that sister Asha was there. In my ignorance I may appear to have sinned against her. I haven't a chance of asking her pardon, so I've come to beg yours. My

only prayer is that if I have ever consciously or unconsciously sinned, my sin may not be visited on her."

Mahendra was wild that Vihari should have been witness of his weakness. He lost all compunction. "Rather like the guilty conscience of the proverb, isn't it?" he remarked with a caustic smile. "I never asked you to give any explanation nor to plead guilty either. Why then this playing the saint with mock contrition!"

Vihari stood awhile stiff as a statue. When, after strenuous efforts to speak, his lips began to tremble, Binodini interposed. "Don't reply to him, friend Vihari," she said. "Don't you say a thing. His foul words are only blackening his own mouth,—they're not touching you."

It is doubtful whether her words made their way into Vihari's ears. He left Mahendra's room, and went down the stairs as in a dream.

"Have you nothing to say to me?" continued Binodini, as she followed him. "If you think I've done anything wrong, rebuke me."

As Vihari still pursued his way in silence, she edged past him and caught hold of his hand. With a gesture of supreme contempt Vihari thrust her off as he rushed away. He was not aware that she had been hurled to the ground.

Mahendra hurried down at the sound of the fall, and found Binodini's elbow bleeding. "O I say!" he exclaimed. "What a nasty cut!" He tore a piece off his muslin tunic, and prepared a bandage for her wound.

But Binodini moved her arm out of his reach. "Don't touch it, let it bleed," she said.

"Let me do it up with a little medicine, so that it'll heal quickly without hurting you."

"I want it to hurt, let the scar remain," repeated Binodini, moving away still further.

"Can you forgive me for having in my agitation caused others to doubt you?"

Binodini:—"What's there to forgive?—you did right. What do I care for others' doubts? Are they who spurn me in scorn all in all,—and the supplicant at my feet nothing to me?"

Mahendra's whole being was convulsed as he said in choking accents: "Then you will not disdain my love?"

"I'll wear it as a crown," replied

Binodini. "My life's not been so overburdened with love as to make me reject what's offered!"

"Then come to my room," said Mahendra taking both her hands in his. "I caused you pain today. You've also grievously wounded me by coming away. I'll know no rest nor comfort till all that is wiped away."

"Not to-day," said Binodini. "Let me go to-day. If I've given you pain, forgive me."

"Then do you forgive me too, else I'll have no sleep to-night."

"I forgive you," said Binodini.

Mahendra was determined to wrest some token of Binodini's forgiveness, of her love. But a glance at her face gave him pause.

Binodini went away down the stairs. Mahendra went up with slow steps and began to pace the terrace. That Vihari should have suddenly found him out, at last, gave him an unwonted sense of freedom. The humiliation of secrecy seemed to have in a great measure disappeared, now that even one person knew all about it. "I'll not pose as a moral creature any more," thought he. "But I love—it's not false that I love!" In his exaltation, he even prided himself on being frankly bad. He seemed to fling a challenge to the whole world, spread out before him under the twinkling stars, as he said to himself: "Let those, who will, think ill of me—but I love!" and he allowed the image of Binodini in his heart to overshadow the whole of his horizon, of his world, of his life's duties:

It was as if Vihari had upset and broken his stoppered bottle, and allowed the stains of Binodini's black eyes and hair to overflow and blot out all the whiteness and all the writing of the past.

XXVIII

When Mahendra got up the next day, his heart was full with a delicious anticipation. The morning sunshine put a golden touch on all his thoughts and desires. With the lifting of the screen behind which his love had so long been hidden, some covering seemed to be taken off the everyday world. His meeting with Binodini today, Mahendra felt, would be something different from the ordinary. It would be real and yet dream-like—it would be free from the restrictions and responsibilities, the materiality of the social world.

Mahendra was restless and fidgetted

about the house; he would not risk going to college, for no almanac could tell when would come the propitious moment for such a meeting.

He could hear the voice of the busy Binodini, sometimes in the kitchen, sometimes in the pantry. This did not please him, for today he had placed Binodini in a region far removed from the world of necessity.

The time refused to pass. Mahendra got through his bath and meal. The silence of the noon-day interval of work settled on the household. Yet Binodini was not to be seen. Mahendra's nerves jangled to mixed impulses of rapture and pain, impatience and hope.

Coming back to his room, Mahendra found the "Poison Tree" lying on the floor-bed. He was reminded, with a thrill, of their little scrimmage, and leaning against the bolster which had the impress of Binodini on it, he took up the book and began to glance through its pages. He gradually became absorbed in the story, and knew not how long he lay there, or when it had struck five.

Then at last Binodini made her appearance with an enamelled brass tray on which were fruits and sweets and a fragrant iced melon-squash. "What's the matter with you, friend Mahin?" she said, as she put the tray down on the floor near a cushion-seat. "It's past five, and you've not yet washed or changed?"

Mahendra felt jarred. Need she have asked *what* the matter was? Should she have had any doubts on the point? Was this only just an ordinary day? Lest something quite different to what he had anticipated should happen, Mahendra dared not remind her of any claim based on yesterday. As Mahendra sat down to eat, Binodini brought in his winter clothes which had been put out to air on the terrace, and began to deftly fold them up and stow them away. "Wait a minute," said Mahendra, "after I've finished I'll help you."

"Whatever you may do, friend Mahin," said Binodini in mock supplication, "for goodness' sake don't try to help."

"So you think me a good-for-nothing, do you?" said Mahendra as he finished. "All right, let me be tried," and he came over and made one or two ineffectual attempts to fold some of the clothes.

"Don't worry me, sir," complained

Binodini, as she took them away from him. "You're only making extra work for me."

"Very well then," said Mahendra. "You go on with your work. I'll watch and learn." He came and sat on the floor in front of the wardrobe, while she went on putting away the clothes one after another, now and then playfully dusting some of them on his back.

Thus began the anticipated meeting, but there were none of the inspiring accompaniments which Mahendra's imagination had been conjuring up around it. Still he was not ill-pleased; on the contrary he felt rather relieved. Mahendra had had no definite idea how to act up to the ideal meeting of his fancy, what should be the setting, what the conversation, how high-flown the tone, how, in short, the commonplace could be effectively and thoroughly avoided. Amidst the ordinary badinage arising out of the folding of clothes, he felt rescued from an impossible phantasmagoria of his own creation.

At this stage Rajlakshmi appeared on the scene. "What's keeping you here, my son?" asked she. "Binodini is attending to your clothes."

"Just look at him, Pishima," appealed Binodini. "He's getting in the way, and delaying my work."

"What nonsense!" retorted Mahendra. "I was assisting her."

"My fate!" ejaculated Rajlakshmi. "You assist!—D'you know, my child," she continued, turning to Binodini, "poor Mahin was always like this. He's been so used to being petted by his mother and aunt, he can't do a thing himself." With which the proud mother beamed affectionately on her helpless son.

How this overgrown boy in leading-strings could be kept at the highest pitch of comfort, was Rajlakshmi's one subject of conversation with Binodini. She was immensely relieved and happy to be able to rely on Binodini in this matter. She was happier than ever to find that Mahendra was coming to appreciate Binodini, and was taking pains to induce her to stay on. With the idea of further impressing Mahendra, she said: "You've done airing Mahin's winter clothes to-day, my dear; you'd better embroider his initials on his handkerchiefs to-morrow. I'm so sorry to be making you slave like

this while you're with us, instead of looking after you as I ought."

"If you talk like that, Pishima," protested Binodini, "I'll know that you look on me as a stranger."

"O my little mother!" Rajlakshmi burst out, "where have I got anybody more my own than you are!"

When Binodini had quite done with the clothes, Rajlakshmi suggested: "Shall we get on with that syrup for the cakes, or have you anything else to keep you?"

"What else could I have Pishima?" said Binodini. "Let's finish the cakes now."

"Weren't you just now apologising, mother, for making her slave," said Mahendra. "And now you're again dragging her away to work!"

"You forget that this little jewel of a girl of ours loves to work," said Rajlakshmi, affectionately touching Binodini under the chin.

"I've nothing to do this evening and was thinking of reading something with our Eyesore," said Mahendra.

"That's a good idea, Pishima," said Binodini. "Let's both come up this evening and get brother Mahin to read to us—wouldn't you like that?"

"Poor Mahin feels so lonely,—we must all try to divert him," thought Rajlakshmi. So she replied: "Certainly, after we've made some nice cakes for Mahin, we'll come up and listen to his reading. What d'you say, Mahin?"

Binodini shot a rapid glance at Mahendra. "All right," said he, but his enthusiasm had vanished.

Binodini left the room with Rajlakshmi. Mahendra was thoroughly put out. "I'll get away too," he decided, "and then come home late." And he immediately proceeded to dress* himself to go out. But his resolve did not get carried out. He began to pace the terrace, every now and then glancing at the doorway leading to the stairs, and after a while came back to his room and sat down. "I won't touch those wretched cakes," repeated he to himself. "I'll teach mother that syrup boiled too long loses its sweetness."

When sending up Mahendra's refreshments Binodini brought Rajlakshmi along

* The home-dress consists of one piece of cloth draped from waist downwards—the going-out dress consists of that and another upper-cloth or scarf—in addition to the tunic, which last, varies in quality with the occasion.

with her. Rajlakshmi now-a-days was chary of coming up the stairs, but Binodini had persuaded her this evening. Mahendra sat gloomily to his repast, under the shaded balcony in front of his room. "Why, brother Mahin, you're not touching anything," remarked Binodini.

Rajlakshmi was alarmed, "I hope you're not feeling unwell?" she inquired.

"You really must taste some of these *mithais* after all the troubles I've had in making them," said Binodini. "But perhaps they're not nice? Then pray let them be—don't let me persuade you against your inclination."

"Oh don't spoil my feast," said Mahendra. "These *mithais* are delicious, and I mean to eat them all, so it's no use trying to prevent me."

He did finish the two of them to the last crumb. After he had done, they all went inside his room, but Mahendra made no allusion to the reading.

"You said you were going to read us something Mahin," said Rajlakshmi at length, "won't you begin?"

"There's nothing about gods or goddesses in what I was going to read," said Mahendra. "I'm afraid you won't enjoy it."

Not enjoy it? Rajlakshmi was determined to enjoy it. Poor Mahin, whose wife had deserted him to go to Benares, what he enjoyed his mother must and would enjoy!

"Why not do one thing," suggested Binodini. "You know that book of moral sayings which mother has in her room. Let's have something out of that this evening, for a change. Mother would enjoy that, and we'd all have a delightful time."

As Mahendra cast an imploring glance at Binodini, the maid came in and said: "Mother, Mistress Kayeth has come to call on you. I've shown her to your room."

Mistress Kayeth was an old crony of Rajlakshmi's. The temptation of an evening gossip with her was too strong to be easily resisted. Yet she said to the maid: "Tell Mistress Kayeth I've got something important to do with Mahin, this evening. But tell her to be sure and come again tomorrow, please."

"Why not go and see her first, Mother," Mahendra hastily interposed.

"Why trouble yourself, Pishima?" offered Binodini. "You stay here. I'll go and sit with her a while."

Rajlakshmi's temptation got the better

of her. "You stay here, my child," she said to Binodini. "I'll go and see if I can't get rid of Mistress Kayeth early. But go on with the reading, don't wait for me."

No sooner was she out of the room than Mahendra broke out with "Why will you torment me like this?"

"Torment you, friend?" asked Binodini in seeming innocence. "What have I done? Does my presence offend you? Let me go then." With which she essayed to rise, looking crestfallen.

Mahendra caught her by the hand. "That's just the way you plague me!" he said.

"I knew not I was so virulent," she replied. "How strong you must be to have borne me so long—and yet show no signs of the ravages of the pestilence!"

"How can you judge from the outside," said Mahendra as he pulled Binodini's hand towards him and placed it on his heaving breast.

He dropped her hand, as Binodini uttered a little shriek of pain, asking anxiously, "Did I hurt you?"

Mahendra found that the wound on her elbow had re-opened and was bleeding. "What a brute I am," he exclaimed. "I quite forgot. Let me do it up for you properly this time—I insist."

Binodini.—"It's nothing, I won't have anything done to it."

Mahendra.—"Why not?"

Binodini.—"Don't ask me why. I'll not have you doctoring me."

"There's no understanding the mind of woman," thought Mahendra, as his face fell. Binodini rose to go. Mahendra's wounded feelings would not allow him to attempt to restrain her. "Where are you off to?" he simply asked.

"I've got lots to do," she replied, as she slowly left the room.

After sitting dumbfounded for a moment, Mahendra jumped up to bring her back. But he got no further than the head of the staircase, and returning to the terrace began to walk up and down all by himself.

Binodini was drawing him on at every step, and yet would not allow him to come near, even for a moment. Mahendra had had to give up one of his boasts—that he was unconquerable; would he also have to give up the other—that he could always conquer?

Translated by
SURENDRANATH TAGORE.

PRESENT POLITICAL CONDITIONS IN CHINA

Will the Republic Endure?

BY REV. J. T. SUNDERLAND, M. A., D. D.

THE writer of this article, who has recently returned from China, attempts in the following pages to give his impressions of present political conditions there, especially as regards the stability and permanency of the Republic.

Necessarily this involves at the outset some inquiries concerning Yuan Shi-kai, the man (the remarkable man, however we may look at him) who is at the head of the present Chinese Government.

As every one knows, the young Republic has thus far a troubled career. The Revolution of 1911-1912, which brought it into existence, was successful to an extraordinary degree. It not only overthrew the old autocratic and tyrannical Manchu Monarchy and set up a constitutional government in its place, but it did this largely by peaceful methods, and with surprisingly little fighting and loss of life.

The man who was most active in bringing about the Revolution was Dr. Sun Yat-sen. It was natural, therefore, that all eyes should have turned to him as the man for first President. But he was wise enough to see that there were difficulties ahead which could be coped with successfully only by a man with larger political experience than he possessed. Partly, therefore, as the result of Dr. Sun Yat-sen's earnest personal solicitation Yuan Shi-kai was induced to accept the provisional Presidency.

At first this allayed many fears but a little later it created new fears. Soon many persons became suspicious of the purity of Yuan the President's motives—fearing that he was an enemy of the Republic in the disguise of a friend, among the number being Dr. Sun Yat-sen himself. As a result of this suspicion, early in 1913 a serious Rebellion broke out. True, the Rebellion was in no sense against the Republic, but solely against Yuan Shi-kai personally; nevertheless it was in

danger of so dividing the country as to destroy the Republic. Yuan proved equal to the emergency. Within six or seven months the rebellion was put down. While it lasted, however, the situation was one of very great peril to China. This was generally recognized all over the world; but it was especially apparent to persons in the Orient. There the feeling of uncertainty and alarm was intense. All the newspapers of both China and Japan reflected the feeling. On every side it was believed that, at any moment, events in China might take such a shape as not only to overthrow the Republic, but to jeopardize the very existence of the Chinese nation, and even to involve other nations in complications which might prove dangerous to the peace of the world.

With the collapse of the Rebellion in September the tension was at once relieved; and now, in the brief period which has since elapsed, it has almost wholly disappeared. In China and in the Orient generally the belief seems now to be widespread not only that the crisis is over, but that the future of the nation may be regarded without further serious apprehension.

The causes which have brought about this change of feeling for the better are several, but they all have to do more or less closely with Yuan Shi-kai.

The course pursued by this extraordinary man since his acceptance of the position of provisional President of the new Republic has evoked strong criticism, and not wholly without cause. It is not strange that his autocratic conduct alarmed and alienated Dr. Sun and many others. Perhaps it is not strange, under the circumstances, that the feeling became widespread that he was betraying the Republic, with the intention either of restoring the Manchus to power, or more probably, of making himself Emperor, and that the only way to save "government by the

people" was to stir up a popular rebellion against his absolutist rule strong enough to depose him. But events have proved that the rebellion was impracticable, and probably history will show that the alarm out of which it sprung was without sufficient cause.

Yuan Shi-kai and Dr. Sun Yat-sen are wholly different men, fitted for wholly different kinds of work in the world. The value and greatness of the service rendered to his nation by Dr. Sun in rousing his countrymen and creating the Revolution which drove the Manchus from power, need not be minimized: future historians will be certain to do it full justice. But it soon became evident that another man, differently constituted, possessing practical experience in governmental affairs, and possibly possessing also a hand with more iron in its grip, was needed to guide and control the forces which Dr. Sun had called into being. Is not Yuan Shi-kai, in spite of his autocratic ways, if not by virtue of those very ways, proving himself to be exactly the man fitted for this task?

I think the soberest minds in China, and those wholly in sympathy with the Republic, are more and more coming to answer this question in the affirmative. Confronted as China is with dangers of the most serious character, both within and without, her imperative need seems to be a strong national executive head. This she has in Yuan, as probably she could have it in no other President who could possibly be elected. And why not trust him? He has declared himself in most unequivocal words to be in sympathy with the Republic, and has promised loyally to discharge his duties as a President chosen by representatives of the nation. The belief that in this declaration and promise he is insincere, is at least only a suspicion. Are he and his supporters unreasonable in asking that, until there shall be clear evidence to the contrary, he shall be credited with honorable intentions and with real regard for his country?

It is true that events have occurred since he assumed power which it is hard to defend. If he was in any way responsible for the murder of the two generals Chang and Feng, this fact must remain a blot on his name. If he gained his election as full President in any degree by bribery, as his enemies claim, that of course was repre-

hensible. But in passing judgment we may well bear in mind two things, first that the charges of bribery came from his enemies and are likely to be exaggerated, and secondly, that bribery quite as serious as anything charged against him is only too common in American and European life. They that live in glass houses may not very safely throw stones.

There was much criticism, and seemingly not without reason, of his assumption of authority to negotiate a great loan of money from the five Powers without the assent of Parliament. But the need for the money was clearly very urgent; already there had been long and dangerous delays, and to wait nobody could tell how much longer for the action of an inexperienced and divided parliament, might prove fatal. Did not his duty to his country, and to the Republic, therefore, demand prompt action? This is the way he and his friends looked at the matter.

The rebellion was suppressed with vigor; but we should not be blind to the fact that it was done with a degree of humanity and mercy which was unusual in Chinese history. Everywhere there seems to have been strict orders against massacre and pillage. If in Nanking these orders were violated, a reasonable degree of reparation was made.

Perhaps no act of Yuan's administration seems more arbitrary or at first sight more unwarranted than his dissolution of the Kuomingtang party in Parliament. But is not here again a case where he felt himself compelled to take drastic measures in order to make it possible for the government to go on at all? The Kuomingtang was the party that sympathized with and fostered the rebellion. President Yuan in his mandate dissolving the party charges its members with the intention of dividing the country into two parts, the North and the South, and with overt acts aiming at the overthrow of the Government. Could any government live with such a party holding the balance of power in its Parliament? In our own American history we did not permit men who were active in connection with the Rebellion of our Southern States to hold places in Congress. What alternative had President Yuan, as the responsible head of his nation, except to insist that such men must vacate their positions and that other men, loyal to the existing Government

must be elected in their places? Instead of condemning his act should we not admire his great leniency? Imagine a corresponding situation to have arisen under the old Manchu rule; what rivers of blood would have flowed! Would any one even suspected of complicity with the rebellion have been spared? Instead of its being a case simply of "confiscated certificates" and permission to the rebel members of Parliament to return home in safety, would it not have been a wholesale massacre of all concerned, together with a complete ruin of their families? Is not Yuan's clemency a cause for both surprise and admiration?

Nor was the clemency manifested alone toward the members of the Kuomintang. He seems to have adopted a general policy of unusual moderation and humanity toward all persons connected with the rebellion, visiting punishment on as few as possible. Not only Dr. Sun Yat-sen but other influential leaders were allowed to get safely out of the country, it is believed in accordance with Yuan's wish. There are those who believe that Dr. Sun's distrust of Yuan and his effort to depose him grew mainly out of misunderstanding and precipitancy, that already he regrets the rebellion, and that the time may not improbably come when he will be back in China again working in harmony with the present Government.

The Republic has had a desperately hard battle to fight from the beginning, harder than many of us in the West have known. The wonder is not that it has not made greater progress, but that it has survived at all. Its worst enemies have not been Yuan nor any Chinese party—not even the Manchus. Its foes hardest to cope with have been two,—first, the five or six Foreign Powers in closest touch with China, which have been constantly on the alert to take advantage of the Government's necessities, mistakes, or weaknesses, in order to demand indemnities, extort concessions or seize territory; and second, the presence in the land of thousands of foreign (mostly European) merchants, traders, bankers, business promoters, holders of valuable franchises and schemers to get others, who seem without conscience or any sense of justice, who acknowledge no obligation to the country from which they draw their wealth, who have no sympathy with

the aspirations of the people for liberty or self-government or education or progress, but who appear to be possessed of the fixed conviction that Asia exists for the exploitation of the western nations, and that the God-intended mission of the Yellow and Brown races is to be hewers of wood and drawers of water for the White. If Yuan Shi-kai shall prove himself strong enough to save the Republic from these two sets of enemies, we may well forgive him much.

Fortunately the Republic has the Christian missionaries mainly on its side. These men and women are in the country not for selfish but for unselfish ends, not to seize territory, not to extort from the Government unjust business concessions, not in any way to exploit the people, but to benefit them. Such true friends of China could not fail to be in sympathy with the Revolution and the new ideals of freedom, self-rule and progress which gave the Revolution its birth, and out of which the Republic sprung.

The final recognition of the Republic by the Powers which had so long refused it, was of course a help to China and to Yuan. The recognition was not given, however, because of friendship to the Republic; on the contrary, hostility to the republican idea was one of the causes of the delay. Recognition was accorded only when no farther excuses for postponement could be found. The influences which operated to cause the dilatory and unwilling Powers to grant it at last were two—first, the example of the United States, which could not be ignored, since it was producing a powerful impression in China favourable to the American nation; and secondly, the unexpected evidences of strength shown by the Republic, in other words, the growing probability that the Republic was going to live anyway, whether they befriended it or not; and of course if it did live and become the permanent government of the country they could not afford to have its hostility.

It seems probable that the Powers are today genuinely favourable to the rule of Yuan, and for the paradoxical reason that he appears to be the one man strong enough to prevent the division of China. This does not mean that they are any less hungry for Chinese territory now than at those times in the past when, by wars waged or by diplomacy with cannon at its

back, they forced from her so many valuable territorial and other concessions: it only means a recognition on their part that an attempted partition under present conditions would involve great dangers. It would unite all China in a white heat of determination to resist the division and it would create a feeling of bitterness and resentment against foreigners even greater than that shown in connection with the Boxer movement. These risks are too great for the Powers to be willing to face. There is also another danger quite as serious. It is that of conflict among the Powers themselves over the spoil. Would it be possible for Japan and half a dozen European nations to seize and undertake to carve up among themselves a country so vast and rich as China, without, in their unscrupulousness and greed, falling out among themselves, like wolves over a carcass, with the result of kindling a war that would drench with blood not only Asia but Europe itself?

Since these dangers are too great to be risked, the alternative is a stable government. Of course, if the Powers cannot possess China, the next most desirable thing for them is to maintain a firm grip upon her trade. This they can do best if she is controlled by a strong ruler like Yuan, who can keep her people at peace. It is probable, therefore, that Yuan can depend upon the support of the Powers for a considerable time to come.

There are some who declare that both the Revolution and the Republic have failed because not all the ideals of Sun Yat-sen and his colleagues have reached fruition in three years. Such persons would do well to remember that it was eleven years after the Declaration of Independence and six years after the conclusion of the war of the American Revolution before our own Republic had even a Constitution. They should also remember that the French Revolution, which was one of the most influential, and, in its permanent results, one of the most beneficent political movements in all history, was well nigh a century in bearing its best fruit. Great ideals, especially great national ideals, require time for their realization.

Some declare that China can never be really one nation because of her different dialects, which prevent persons of one province from understanding those of another. What would seem to be a suffi-

cient answer is found in the fact that Mandarin, the learned language of China, is the same in all the provinces. Here we have a unifying influence extending everywhere. But further than this, why should differences of popular speech prevent nationality? Switzerland has three languages much farther from one another than the dialects of China; yet she is one. The Empire of Austria-Hungary has more than three; yet her nationality is not destroyed. The British Islands have English, Scotch, Welsh and Irish. And it is not long since the dialects of some English counties were only with difficulty intelligible in other counties. The Russian Empire has more than a hundred languages and dialects; yet she is one nation.

We are told by some that the Chinese Republic cannot succeed because the masses of the people are so far behind their leaders; the people as a whole know little and care less about the ideas of liberty and independence which actuate the few and will give them no support.

There are two answers to this objection. First, reforms everywhere in the world are at the outset the work of a few. Always the few who are more intelligent than the rest, and who see more clearly the evils that require to be cured and the good that should be gained, must lead. But where the trusted leaders lead there in due time the people follow. This is true in America. It is true in Great Britain and Europe, it has proved true in the recent remarkable history of Japan; there is every reason to believe that it will prove true in China.

Second, as a fact there is in China no such distance between the leaders and the people, no such general ignorance and indifference regarding the political welfare of the country on the part of the people as some would have us believe. The truth seems to be that if ever there was a popular movement it was the Chinese Revolution. If the Manchu Government had not seen it to be such they would never in the world have abdicated. Their surrender is an irrefutable proof of the strength of the movement with the people. They could easily enough stand against a few leaders; but they could not stand against whole nation. Hence their surrender.

That the Republic has been able to endure so long as it has in spite of the stupendous difficulties which have confronted it, is a proof of the stronghold it has

upon the popular heart. When it was set up we were told by its enemies that it would be only a question of time, and of very short time, when there would be a powerful popular reaction against it which would sweep it away root and branch. There has been no such reaction and there is no sign that any will come. As already pointed out, even the rebellion was not against the Republic, but in its support. It was against a man whom the rebels thought to be untrue. But both parties were actually fighting for the republican idea. This shows how almost unanimous in the nation is the popular feeling in favor of the Republic.

The truth is, the mass of the Chinese people are far less ignorant than we in the West suppose. From time immemorial education has been held in higher estimation in China than in perhaps any other country in the world. The proudest ambition of young men has been to become learned. Not the military man, not the man of high birth, not the man of wealth, but the scholar has held the first place of honor in the land. The number of educated men in China is very large. Nor is education all of the old type. Within the past generation thousands of Chinese young men have pursued extensive courses of study in the universities, colleges, medical and law schools, and scientific and technical institutes of America, Europe and Japan. Indeed in the institutions of advanced learning in Japan the number of Chinese students has sometimes been as high as 20,000. A still larger number have been educated at home in colleges and high schools maintained by the Government and by Christian missions. These men are scattered all over China, and are everywhere centers for the dissemination of the progressive ideas of the West.

Nor is this all. Millions of copies of scientific and other modern books, translations from the English and other western languages, are in circulation, and are read eagerly and widely. In remote villages groups gather of evenings to hear the contents of these books. Periodicals also go everywhere. There is hardly a village, however small or distant, into which one or more copies of some newspaper, filled with accounts of what is being thought and done in the world, do not go regularly, to have their contents not only read by

their owners but read aloud to companies and passed on as news from man to man and from home to home throughout the community. These facts show how mistaken are the men who would have us believe that the people of China are a stolid mass of ignorance and indifference, and that the Republic is the work of a few doctrinaires unknown to the people and unsupported by them.

There are those who tell us that there can be no such thing possible as a real republican government in China because the Chinese people have no fitness or capacity for self-rule; they have always been governed by an authority from above and always must be; anything calling itself a republic, therefore, can be such only in name. I cannot but think that persons making this objection simply show their ignorance of China both present and past. The real truth seems to be that there are few if any other peoples in the world who have had so long or so effective training in self-government as the Chinese. From time immemorial practically all local government in China has been in the hands of the people; that is to say, the people have everywhere governed themselves with only the very slightest interference from the powers above.

It is true that China has had many despotic rulers, especially since the establishment of the Manchu dynasty. But they have been endured because they have been, so to speak, so far off, they have meddled so little with the people, especially with their self-rule. Chinese monarchies have been described as "distant despotisms resting upon democracy near at hand." The description is accurate. For ages Chinese civil government has been fundamentally democratic. Everywhere its local affairs have been managed by village and district councils, and these councils are not appointed by the provincial or by the general government, but are elected by the people. Peace is kept, good order is preserved and justice is administered by the people or their own chosen representatives.

We are accustomed to attribute the success of republican government in the United States to the previous training which the American Colonists had received through their town meetings and other forms of local self-rule. Why should we not call to mind that the Chinese people have had

quite as effective training in local self-rule for many centuries? Their establishment of a republic, therefore, was not a mere freak, a leap in the dark, as some would have us believe. It was a natural and logical thing. It was a forward movement in the line of their own past history and experience. When the foreign Manchu tyranny was to be overthrown, some kind of national government would be necessary. What should it be? They simply took the kind of government which they were accustomed to in all their local affairs, and enlarged its sphere to national dimensions. In other words they created for the *whole* nation a government in harmony with what they had tried in all *parts* of the nation for 2000 years. Could anything have been more natural or more wise? Thus as soon as we understand the real facts in the case we perceive how little ground there is for the assertion that the Chinese people are not fit for republican institution.

Many talk about the Revolution which overturned the Manchu monarchy as if it were a sudden, mysterious thing, without cause or explanation, a sort of thunder clap out of a clear sky, and of the Republic as if it were a mere eccentricity, something for which no preparation had been made and for which no one could give any good reason. Nothing could be less intelligent than such talk. The Revolution was simply the final yielding of the Chinese people to the pressure of modern influences,—a pressure which began far back, when European nations first began to knock at China's door, which since then has been felt in a hundred different ways, some of them tragic enough, and which had grown stronger and stronger until at least it became irresistible. If there was suddenness in the final issue, there was nothing mysterious about it; it was simply the suddenness of the bursting of a dam in a river. The gathering of the waters which caused the bursting took place very slowly; but when the accumulation became great enough, of course the sweeping away of the barrier was inevitable, and naturally it was sudden.

The Chinese people are very conservative, they are very slow to move forward on new lines. This is not strange, for they have had a great past, and are not easily convinced of the advantage of things new. But when once they do become convinced,

they move with seriousness and power. They are not children, but full-grown men. They are not barbarians, but possessors of a civilization older than our own, more mature and in some respects superior.

As a fact western ideas began knocking for admission at China's door earlier than at Japan's. In some respects they have knocked more loudly and urgently, as certainly they have knocked more ruthlessly, for again and again the knocking has been done by battleships and armies. Naturally the resistance among so vast and so conservative a population as that of China has been more strenuous and persistent than in smaller and more versatile Japan. But it could not last for ever. The results of the Boxer rising, following on all that had gone before, caused the resistance to give way. At last not only the leaders but nearly all the more intelligent of the people became convinced that the nation simply must move forward, must put herself in line with western civilization, must become able to defend herself by western methods, or perish. That was the meaning of the Revolution and that is the meaning of the Republic today. From this time on, therefore, we may look for little resistance to western thought or institutions on the old ground that they are new or foreign. Hereafter we may expect China to follow Japan's policy of admitting, but discriminating,—of rejecting whatever features of western civilization seem to her useless or harmful, but cheerfully and even eagerly welcoming whatever she thinks will help her to get upon her feet as a strong power able to resist disintegrating influences from within and dangerous interferences from without.

We are told by some that the crowning proof of the inability of the Chinese people to rule themselves is the fact that the present republican government is working badly. But is it working badly? Unfortunately it is hard for the western world to get reliable reports. Nearly all sources of information are controlled by foreigners.—English, Germans, Russians, Japanese, and others. Most of these favor monarchical government. Being prejudiced against the Republic their reports are often seriously biased, even when they are meant to be just. Even the French, who are republicans at home, find it hard to admit that the Chinese are fit for self-rule, for, if they are, what justification is there for

France in holding large sections of southern China under her control. I have spoken of the sympathy of the Christian missionaries; on the whole the most trustworthy information received in America is from them. But as to news coming through the ordinary telegraphic and newspaper channels, we need to bear in mind that whatever is favorable to the Republic is likely to be reported in the briefest way (much being omitted altogether) while everything unfavorable is likely to be more or less exaggerated.

After obtaining in China itself and elsewhere the fullest information possible from all available sources, I am myself convinced that the republic is working reasonably well,—indeed, when we remember the enormous difficulties it has had to encounter, that it is working remarkably well.

China has already made great advances, and is sure to make greater still. Let me mention a few of the more important forward steps that she has taken.

To mention first a relatively small matter, are we in America aware that this conservative nation of the Orient was in advance of us in getting a good parcels post?

To mention great things, what nation of the West has ever fought so morally noble a battle to save its people from a great social evil, as China has done to banish opium? Not only strong internal influences but the almost irresistible pressure of a powerful outside nation has been against her. Yet she has not faltered, but has pressed determinedly on, and at last success is crowning her efforts.

The foot-binding of her women is fast disappearing. To break up a hoary custom like this is a very great achievement.

In nearly all parts of China the queue is gone. This means much. It is the declaration of virtually a whole nation that it has broken with a tyrannical past, and is turning its face resolutely to a future of freedom, independence and progress.

The old system of education based on the ancient Chinese classics, which for so many centuries has been such a pervasive and powerful factor in the life of the nation, has been abandoned, and in its place a new system, aiming at the acquisition of modern knowledge in all its departments, and seeking to pattern itself after the best models of the West, has been inaugurated.

Nor is the new system confined to higher education. The ideal of practically all the leaders of the Republic is education for all, provision to be made for giving at least the rudiments of knowledge to every child in the land. Of course the full consummation of this high dream is far off, because of the enormous magnitude of the task and because of the scarcity of available resources, owing to the poverty of the country and the heavy foreign debts which have been forced upon the nation. But there seems every reason for believing that the ideal exists as a very living thing, as a very serious purpose, in the minds of those who have the shaping of the future of the New China in their hands. Such an educational change as this, from a system made venerable by so many centuries of age, to another so radically different, combined with the purpose so to extend the system as to make it available for the education of all classes of the people, means nothing less than the slow but sure transformation of China. I know of no western nation that has taken a step at once so bold and pregnant with such enormous significance.

There is a new spirit of nationality and unity plainly growing in China. The old spirit of democracy, which in the past has confined itself mainly to limited areas, is enlarging to take in the whole land. The people are beginning to think relatively less of their native village and more of China. National citizenship is looming larger in their eyes. There is a growing realization among them that the nation belongs not to the Manchus or to any ruling class, but to themselves. And this new sense of ownership is giving them new pride in the nation, new interest in its affairs, a slowly increasing feeling of their own responsibility for its welfare, and a deepening determination to resist all disintegrating influences, and, at whatever cost, to preserve the nation's integrity.

On the whole I believe there is reason to look forward to the future of China with hope. The nation has had a great past; is not that alone an assurance that she will have a great future? For there is no sign in her of physical, mental or moral decadence. That there are threatening clouds in her sky is not to be denied. The difficulties connected with her transition from old to new forms of civilization are not yet all surmounted, by any means. Nevertheless,

it is much that she has made so good a beginning. Her people are endowed with a high average degree of intellectual ability, and with wonderful patience, endurance, resourcefulness, seriousness of purpose and solidity of character. They are slow to move; but they are not to be trifled with. When once they have put their hands to the plow they are not likely to look back.

I think I ought not to bring this article to an end without indicating in a few words some of the work yet to be done in China, or if partly done waiting to be finished. Some of the things of pressing importance which the leaders of the Republic (and I think the President of the Republic among the number) see the great need of, and are endeavoring to do, are:—

I. Prevent the division of the country, or the concession of any more territory to foreign powers.

II. Continue the work of solidifying China, by bringing the various Provinces into closer relations, and creating a strong central government.

III. Make every possible honourable effort to preserve friendly relations with all foreign powers.

IV. Conduct the Government on the principle of religious toleration, extending to all faiths equal freedom and protection.

V. Treat all foreign residents in China with consideration but not with favoritism, granting them no privileges not granted to Chinese citizens.

VI. Improve the revenues of the nation by better systems of taxation, by waging a steady war against graft and corruption and by adopting the best financial methods of the West.

VII. Complete the great task, so long persevered in and now so well advanced, of abolishing the importation, production, sale and use of opium, the most insidious and deadly of all the internal foes that modern China has had to contend with.

VIII. Push forward education steadily and as rapidly as possible in all the departments, from lowest to highest, bearing in

mind that only an intelligent people can be permanently free or prosperous.

IX. Give increased attention to the education of girls and young women, understanding that no nation can make much real progress so long as the wives of its men and the mothers of its children are ignorant, superstitious and backward looking.

X. Send as many young men as possible to western lands, especially to America, to study science, the technical arts, finance, and all those forms of modern knowledge that are necessary to enable China to hold her own with western nations.

XI. If foreign advisers of the Government are to be employed, as doubtless will be necessary for a time, select such as are not only able but sympathetic with the aspirations of the Chinese people for education, freedom and independence. This has not always been done in the past.

XII. Create an efficient army and navy; not as a menace to other nations, for the Chinese are a peace-loving people; but to protect the country against foreign, especially European aggression.

XIII. Build up an adequate railway system extending to all parts of the land, without granting to foreigners ruinous franchises and dangerous political concessions.

XIV. Develop the vast mineral resources of the country by methods that will benefit the Chinese people.

I think there are clear evidences that republican China sees the importance of, and desires to secure, every one of these ends. They are the ends which, from the beginning, have been associated in the minds of the ablest leaders with the republican idea; to them nearly all the men now most influential in the Republic are committed; and I cannot but believe that Yuan Shi-kai and his Government may be trusted to move forward, cautiously and conservatively but honestly and determinedly, in the direction of their attainment.



THE VILLAGE PANCHAYAT AND THE VILLAGE POLICE

IN old times, the village elders of Panch, under authority derived from the villagers, used to appoint the village Chaukidars whose only duty was to keep watch at night, and as this duty did not at all interfere with their ordinary callings, at first, they rendered this service without any remuneration: next, they were allowed small emoluments in kind only, and then, both in kind and cash, according to the circumstances of those who had to pay, until the present Chaukidari Act of 1870 became law. After the establishment of British rule in the country, an addition was made to the duty of the Chaukidar by requiring him to report crimes at the Thana, and ever since, his duties have been gradually increasing, and now, these have reached a point where he is made a whole-time servant, no longer able to follow his ordinary pursuits, in addition. After 1857, Government officials began to think of interfering with the arrangement under which the people and their Chaukidars peacefully lived in villages, and enquiries were set on foot as to how changes might be introduced, on the ground that the Chaukidars were not being regularly paid. Suggestions were made by some officers for the entire abolition of the village Police and for their incorporation with the regular constabulary. This proposal, if accepted, would have thrown the cost on Government and so the arrangement would have been far better than the present one under which people have to pay a special tax to meet the salaries of the Chaukidars, without having at the same time any real powers over them. Government however, did not accept the suggestion on the ground that, "these were contrary to the wishes of the natives of the country and were subversive of the principles on which the village watch of the country originally existed" (vide objects and reasons given by Mr. Rivers Thomson on 22nd January 1870 for the Chaukidari Bill introduced before the Bengal Legislative Council). In these objects and reasons it was further said :—

"In 1869 the Lieutenant-Governor of Bengal appointed a Committee to reconsider the whole question with instructions to frame a draft bill for a reform of the village Police on the principle of affirming the municipal character of the Rural Police and of providing by some simple arrangement for the regular and proper payment of their wages." "It is proposed to maintain this force, distinct from the Thana Police." "It is proposed that for the more efficient management and supervision of the village Police, a Committee of Panchayat should be appointed in each village or union of villages, and to this committee should be delegated under the general supervision of the District Magistrate, the duty of appointing and maintaining the village watch, of supervising their work, and of securing the regular payment of their monthly wages." "That it is the duty and policy of the Government to leave as much as possible of the business of the country to be done by the people themselves."

With the above objects and reasons, the Chaukidari Bill was passed into law as Act VI of 1870, and this was nearly half a century ago, and during this period the Act has undergone changes, gradually cutting down the powers of the Panchayats and transferring, in practice, the powers of the District Magistrate to his subordinate officers including officers of the Police Department. The Rules framed under the Act have also the same object in view. The present rules have 236 paragraphs, with numerous forms prescribed, against 69 sections of the Act, itself. The Act and the Rules have taken away the municipal character of the institution to the maintenance of which so much weight was given by Mr. Rivers Thompson.

PANCHAYATS.

Formerly, the village headmen or the Panch were chosen by the villagers themselves: Now, the District Magistrate appoints the members of the Panchayat created by the Chaukidari Act (Sec 3) and the villagers who pay the Chaukidari tax have no voice in the matter. Of course, in clause 2 of sec. 3, it is enacted that the District Magistrate may, with the previous sanction of the Local Government, direct that the adult male rate-paying residents of any village shall select the members according to any rules that may be prescribed by the Local Government, this selection being subject to the approval of

the District Magistrate. Till now, however, no rules appear to have been made by Government, though, nearly half a century has elapsed; and clause 2 therefore is a dead letter.

Under the old indigenous system, the Panch, with the help of the village residents, determined the number of Chaukidars to be employed in the village, and fixed their salaries. Under the present Act this power is given over to the District Magistrate (Sections 11 & 12).

Under the Act (Sec. 3) the District Magistrate appoints the members of the Panchayat and if any one so appointed refuses to undertake the office, he is liable to pay a fine which may extend to fifty rupees (Section 8), i.e., the members appointed must accept the office, whether they are willing or not, and they must tax the villagers and provide by yearly assessment for the salaries and equipment of Chaukidars, as fixed by the District Magistrate, together with 15 per cent above such assessment, in order to meet the expenses of collection and losses from the nonrealisation of the tax from the defaulters (Section 13). Then, within thirty days after the end of each quarter, the Panchayat has to pay to or to remit to such officer or person as the Local Government may appoint or direct, a sum equal to the pay of the Chaukidars for the quarter (Section 44), and in paragraph 105 of the Chaukidari Manual it is prescribed that the Collecting Panchayat shall personally bring the Chaukidars' pay to the thana for payment to the Chaukidars by the officer or person as above appointed by Government. If the Panchayat fails in this, the District Magistrate can realise the amount from the members thereof, by the distress and sale of their moveable property (Section 45) i.e., though the members are appointed by the District Magistrate and are considered able and honest enough properly to assess the villagers for the purpose of raising the Chaukidars' salaries, they are not considered able or honest enough to disburse those salaries to the Chaukidars. Neither have they, as shown later on, the powers to appoint or dismiss or punish the Chaukidars or to disburse their rewards,— these powers lying entirely with Government officers.

DAFADARS.

The Chaukidari Act does not appear to

provide for the appointment of Dafadars to supervise the work of Chaukidars, and yet under an executive order (paragraph 20 of the Chaukidari Manual) such persons are appointed on the maximum salary of six rupees a month fixed for the Chaukidar.

Under section 3A of the Act (added in 1892) the District Magistrate is authorised to delegate his powers to any Magistrate of the first class or to any Magistrate in charge of a Sub-Division or to the Superintendent of Police, and in most cases, as would appear from the Police Administration Reports, the powers are delegated to the Superintendent of Police.

When the post of a dafadar falls vacant, the local thana has at once to report the fact to the Magistrate's office, and this has to be done by the Panchayat too, who must at the same time send a nomination for filling up the vacancy (paragraph 22 of the Manual), and then the Magistrate has to forward the nomination to the Superintendent of Police who may accept it or may appoint any other person he chooses (para 24 of the Manual), and then the Superintendent of Police has to issue a Sanad to the person appointed (para 27 of the Manual). Thus, the Superintendent of Police, and not the Panchayat, is the real master of the dafadars.

CHAUKIDARS.

When a vacancy occurs, the local thana must at once report the vacancy to the Magistrate's office, and the Panchayat must also do the same, sending a nomination roll (paragraph 35 of the Manual). The Magistrate must send the roll through the Superintendent of Police, or the Sub-Divisional Inspector of Police, as the case may be, to the local thana (para 37 of the Manual) and if thana officer supports the nomination, then only the appointment may be made (para 38 of the Manual) and then, the Chaukidari Deputy Magistrate or the Sub-Divisional Officer, as the case may be, issues a Sanad to the person so appointed (para 40 of the Manual). Thus, the appointment of Chaukidars rests not with the Panchayat, but practically with the Police Department.

Similarly, the dismissal and punishment of Chaukidars do not lie with the Panchayat but with Government officers. The power of punishment is vested concurrently in the Superintendent of Police throughout the District and the Sub-Divisional Officers in

their respective Sub-Divisions (para 167 & 191 of the Manual). Rewards to Chaukidars are disbursed by the Police Department (para 195 and other connected paragraphs of the Manual).

DUTIES OF CHAUKIDARS.

The duties of Chaukidars are defined in section 39 of the Act. There are eleven items in this section, though in fact, they have to perform other duties of miscellaneous character. Out of these eleven items, nine items connect them entirely with the Police and the Magistrate, and under one of these nine items, namely, the 8th item, the Chaukidar has even to report to the Police officer of the Thana, the death or absence for more than two consecutive months of any member of the Panchayat: only 10th and 11th items connect the Chaukidars with the Panchayat. Under the 11th item, he is required to assist the person collecting the rate, and this it is his personal interest to do. The tenth item requires him to obey the orders of the Panchayat in regard to keeping "watch within his Village and other matters connected with his duties as a Chaukidar": this, however, means nothing in practice, as the Chaukidars know very well that they need not be afraid of the members, as not they but the Police are their real masters.

What is noticed above undoubtedly shows that the Rural Police now forms practically a part of the regular Police and thus in the Annual Police Administration Report a chapter is devoted to the Rural Police, with a statement showing their strength and cost, etc. Therefore, the municipal character of the institution is gone, and also "the policy of the Government to leave as much as possible of the business of the country to be done by the people themselves." This result is evidently due to the action of the Police who are ever anxious to have the Rural Police and the Panchayat as well under their subordination, pure and simple. An illustration of this may be found at page 19 of the Police Administration Report of East Bengal and Assam for 1909, where a Police Superintendent is said to have suggested the placing of the work connected with Panchayats in charge of Assistant Superintendents of Police, instead of Sub-Deputy Collectors. The Police has been always complaining

against the Panchayat and the Rural Police behind their back, that they do not help the Police in the work of investigation. This is done with two objects, firstly, to have them under their subordination, and secondly, to explain away, when necessary, their own failure in the detection of crime. The complaint is generally not true. The Chaukidars understand that they are subordinate to the Police, and if they offend them, they are liable to come to grief, and so they are generally careful to attend to what the Police want from them. As to the Panchayats they are also quite willing to help the Police, so far as lies in their power, but they are certainly not willing to be treated as so many subordinate members of the Police. Among the members of Panchayats there are many persons whose position in society is much higher than the Police officer himself, and they will not tolerate any amount of Police arrogance. Then, all the Police officers are not willing to work honestly, and such officers do not really seek help from the Panchayat, nor will the Panchayat help them in the way they want.

The Annual Police Administration Reports show that the people of the five divisions which constitute the present province of Bengal pay annually a sum of Rupees between 55,00,000, and 60,00,000, Laes as Chaukidari tax, and yet they have no powers under the Act except to tax themselves and their village communities and to present the amount at the Thana for disbursement to the Chaukidars who ought to be their servants and whose salaries ought to be paid by the members of the Panchayats.

The Police Commission rightly recommended that the village watchman should be a village servant subordinate to the village headman and not to the regular Police, and that the periodical attendance of the village Police at the Police station is unnecessary and undesirable. These recommendations were approved by the Government of India, but these have no weight in Bengal (Page 13, supplement to the Police Administration Report of East Bengal & Assam for 1910). The Police Commission went so far as to recommend the relegation of the trial of petty offences to village headmen and Panchayats, but none of their recommendations is looked upon with approval in Bengal. On the whole, the present working of the Chaukidari Act

has really created discontent among the people, and higher class men are not, under existing circumstances, willing to come forward and take up the duties of members of Panchyats.

THE CIVIL POLICE AND DETECTION OF CRIME.

While the Police powers, together with other powers, which the village headmen once possessed, have been long withdrawn from them, and have with the best of intentions been centralised and vested in the institution called the Civil Police; this arrangement which aimed at impossibilities has been tried for a long time and has totally failed, as the annual reports on the working of the department show. We have not yet got the Bengal Police Administration Report for 1912. The report, however, of the late province of East Bengal and Assam for the year 1911 shows results which prove the truth of the Police failure, and these results are not likely to differ from those in Bengal as now constituted together with the three divisions of East Bengal, as the conditions of the Districts of East Bengal and of West Bengal are similar. The statement A appended to the report shows that the Penal Code offences cognizable and dealt with by the Police are divided into two classes, viz., "serious offences" and "minor offences." Under the first head were reported 29,503 cases, out of which the Police refused to investigate 8,413 cases or 27 per cent. Out of these 29,503 cases, 21,850 cases or 75 per cent fall under serial 29 (lurking house trespass etc.) which is composed of sections 454, 455, 457 to 460, 449 to 452 I. P. C., and out of these 21,850 cases, 8,358 cases, or 39 per cent. were refused investigation: Under the head "minor offences" were reported 18,043 cases of which the Police refused to investigate 3,837 cases or 21 per cent. Out of these 18,043 cases, 14,336 cases or 79 per cent fall under serial 34 (theft) which is composed of sections 379 to 382 I. P. C., and of these 14,336 cases, 3767 cases or 26 per cent were refused investigation.

Now, if we look to the results of investigation by the Police we find that out of 25,524 true cases (column 14 of statement A) under head 'serious offences' and of 14,429 true cases under head 'minor offences', only 10 per cent and 27 per cent respectively were successful and in 90

per cent and 73 per cent respectively there was no detection. Then out of 21,206 true cases under head "lurking house trespass etc." only 4 per cent ended in conviction and in 96 per cent there was no detection. Similarly, out of 12,205 true cases of theft, only 20 per cent terminated in conviction and 80 per cent were unsuccessful. Where the house trespass etc., and theft cases are successful, this success is due almost entirely to the complainant's ability to give the names of the culprits and of witnesses, and sometimes the complainants also succeed in producing the culprits at the thana: where the complainant fails to do all this, the Police mostly fail to detect, i.e., the failure of the complainant is followed by the failure of the Police.

Now-a-days, too much importance is given to the reporting of crime, but there is no good in such reporting, when such high percentage of cases reported is refused investigation and when there is very little detection of crime. Such reporting involves unnecessary troubles and expenses on the people and unnecessary work on the Police. Most of the lurking house trespass etc., cases fall under section 457 I. P. C. and the nature of these cases and of theft cases, is such that unless the complainant can give the names of the culprits and of witnesses it is impossible for the Police to trace the offenders, however efficient the Police officers may be, and it is for this reason that the Police in their final reports return these cases as "the case is true, but there is no clue". Offences under section 457 I. P. C. should not be reported to the Police at all but only to the Magistrate, and similarly cases of theft where the value of the stolen property does not exceed Rupees 100. Again, theft cases where the value of the stolen property exceeds 100 rupees and where the culprits and the witnesses are known should be likewise reported to the Magistrate only.

Serials 18 and 20 of statement A fall under the head of "serious offences." Serial 18 is grievous hurt, composed of sections 325, 326, 329, 331, 333 and 335 I. P. C., but offences of grievous hurt reported, mostly come under sections 325 and 326 I. P. C. Serial 20 is hurt, and is composed of sections 324, 327, 330 and 332 I. P. C. and most of the cases reported come under section 324 I. P. C. Statement A of the police report shows that

1205 cases of grievous hurt and 1,099 cases of hurt were reported to the Police. 584 cases or 48 per cent of the former class and 224 cases or 24 per cent of the latter class were returned as 'due to mistake of law or fact or declared non-cognizable.' In both grievous hurt and hurt cases, the complainants give the names of the culprits and of witnesses and the injured persons are produced at the Thana. Thus, the Police officer receiving the information is in a position to know whether or not the case is cognizable and whether he should proceed to investigate. Such being the case, it does not speak well of the Police that after regular investigation only, so many cases should be reported,

as noted above. These are exactly cases which serve as good crops to dishonest Police officers and therefore these cases are taken up readily and greedily. Since, in these cases the culprits and witnesses are known, these should be reported direct to the Magistrate and not to the Police. Out of true cases of grievous hurt, in 33 per cent, and out of true cases of hurt, in 67 per cent the accused were discharged or acquitted or there was no detection. This is not a happy result when the nature of the cases is considered.

The following table shows the result of Police work under some other important heads of offences.

Serial	Offence.	True cases (Col: 14)	Cases convicted. (Col: 11)	No detection.	Percentage of cases convicted to true cases.
11.	Murder ...	244	59	185	24
12	Attempt at do. ...	24	3	21	12
13.	Culpable homicide.	169	100	69	59
21.	Kidnapping &c. ...	151	52	99	34
25.	Dakaiti &c. ...	193	21	172	11
26.	Robbery ...	90	28	62	30
27.	Serious mischief and cognate offences ...	365	20	345	5
28.	Mischief by killing &c. any animal ...	488	90	390	18

On the whole, it is clear that the Police has failed in the detection of crime, and their failure in the detection of serious offences is most miscrable. For this failure, the Police officers are not so much responsible as the system under which they have to work, because it requires them to perform impossibilities in many instances.

REMEDY.

The best remedy is to relieve the Police of some of the offences noted below, as in these cases Police enquiry is not needed, and some of them are considered so petty that these are triable under the summary procedure, while there are others which are compoundable under section 345 C.P.C.

SERIOUS OFFENCES.

Serial 18, sections 325 and 326 I. P. C.—Offences under section 325 I. P. C. are compoundable: No Police enquiry is needed. Where the complainant fails to give the names of the culprit and of witnesses the Police is helpless.

2. Serial 20. Section 324 I. P. C.: it is a compoundable section: Even a scratch with a pen knife or a sickle is treated as an offence under this section. No Police enquiry is necessary.

3. Serial 23. Section 354 I. P. C. No Police enquiry is necessary: this ought to be a compoundable offence.

4. Serial 29. Section 457, I. P. C. No Police enquiry is necessary: Triable under the summary procedure.

MINOR OFFENCES.

5. Serial 31. Sections 341, 342, and 343 I. P. C. Most of the cases under this serial fall under sections 341 I. P. C. and 342 I. P. C. Section 341 provides simple imprisonment for one month or fine of Rs. 500, or both. Offences under both sections 341 & 342 are compoundable and section 341 I. P. C. is triable under the summary procedure. Police enquiry not necessary.

6. Serial 32. Sections 336 and 337 I. P. C. Police enquiry not necessary. Compoundable and summarily triable.

7. Serial 34. Section 379 and 380 and 381 I. P. C., when the value of the stolen property does not exceed Rs. 100. Where the value does not exceed Rs. 50, such cases are triable under the summary procedure.

8. Serial 35. Sections 406, 408 and 409 I. P. C. Like section 403 I. P. C., Police enquiry is not needed.

9. Serial 37. Sections 419 and 420 I. P. C. Like section 417 I. P. C. Police enquiry is not needed.

10. Serial 38. Sections 447, 448, 453 and 456 I. P. C. Sections 447 and 448 I. P. C. are compoundable and triable under the summary procedure. Section 456 is also triable under the summary procedure. Section 457 is also triable under the summary procedure, and it is inexplicable why section 453 is not so triable, though sections 456 and 457 which provide heavier sentences than section 453 are summarily triable. Police enquiry is not needed.

If the above offences are taken away from the Police cognizance, the Police will have ample time to devote to the detection of serious offences.

The law, as now it stands, does not

prevent people from complaining direct to the magistrate in every case: thus, we find that 30,665 cognizable cases were, in 1911, reported direct to the magistrate against 47,545 such cases reported to the Police, i. e. 39 per cent of the total cognizable cases were reported to the Magistrate direct, and yet, the administration has not suffered at all, nor will it suffer any more if some of the cases are, as suggested above, withdrawn from the jurisdiction of the Police. It may be noted that the Magistrate may under section 202 C. P. C. send any case to any person including a Police officer for enquiry before a process is granted, when he considers this necessary.

The present powers of the Police were determined in the dark age so to speak, when the Government of the country had just been taken over by the British; when Magistrates were available only at Head quarters stations; when to help the administration, there was no mafasil agency except the Police which alone Government was prepared to trust; when no help was available in the mafasil; when for bad communications, travelling was very difficult; and when people were very backward in many respects. This was over 150 years ago. Now, through the blessings of the British rule, things have changed all round. Magistrates are now available at every door as it were, communications are good, people have advanced in education and in many other things, they understand their rights and privileges and know to defend them, in Sub-Divisional towns legal help is available in abundance, there are men in the villages, who too have some knowledge of the criminal law, and so Police help is not considered necessary as in days gone by: in fact, the days when for good administration, Police enquiry in the first instance was necessary have long gone by. The present advanced state of the country, which is due entirely to the British Government, demands that the powers of the Police should be revised in the light of the suggestions made above.

VILLAGE ADMINISTRATION.

The indigenous arrangement under which the village communities managed their own affairs through their headmen or Panch who exercised all sorts of powers, has, since the establishment of the British

rule, been totally destroyed and the arrangement introduced in its place by placing all kinds of powers in centralised authorities, such as Police Law Courts etc., does not and cannot certainly deal with all things affecting the village people and the system in its present shape is found unsuccessful and the result is discontent. For good administration and contentment of the people it is desirable that the village republics should be reconstituted, and their old powers restored to them and they should be associated in the management of the village affairs as far as possible. Therefore, as a part of such a policy, the village Panchayats created by the Chaukidari Act of 1870 should be given power to take up and investigate offence proposed to be taken away from the Police. If offence committed in a village by local people, which is generally the case, cannot be detected by the local Panchayat, it is for obvious reasons impossible for the police to be more successful: for, while the members of the Panchayat know their village people well, the Police officers cannot, by any means, be expected to possess that knowledge at all. Of course, the Panchayat must do their work subject to the Executive head of the district or sub-division.

The suggestions made herein may be summarised as follows:—

(1) To remove the present Police connection with village Panchayat and the village Police.

(2) To make the village Police entirely and really subordinate to the Panchayat.

(3) To dispense with the rule by which the Chaukidars have to make periodical attendance at the Thana.

(4) To allow the villagers to select the members of their Panchayats subject to the control of the District Magistrate.

(5) To take away certain offences from the cognizance of the Police.

(6) To remove the obligation to report every case of theft at the Thana.

(7) To trust the village Panchayats and to give them powers to take up and investigate certain offences.

This arrangement will work a great relief to the Police and will partly reduce the existing discontent with the present system of criminal administration, and the British rule will then begin to be really endearing and popular.

DAKSHINA CHARAN SEN.

REVIEWS AND NOTICES OF BOOKS

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

The Way of Peace and Blessedness, by Swami Paramananda (with a portrait of the author). Published by the Vedanta Centre, Boston., Mass., U. S. A. Pp. 104. Cloth. Price \$1.00. Paper 75 cents.

The book is divided into six chapters, viz:—(1) Worship of Truth (2) The Path of the Spirit (3) The Consecrated Life (4) Trust in the Divine (5) Service of the Ideal (6) Purity of Heart. Each chapter begins with a prayer and is preceded by quotations of choice passages from various sources.

Our author is a cosmopolitan; his ideas are very liberal. He writes:—

"I care not where the spiritual flower grows, whether in the East or in the West; it will have the same beauty and fragrance and give the same joy to whoever comes near it. So a spiritual being is the same whether in East or West; he will radiate the same Truth and Beauty and Holiness wherever he may be.

"Whenever we reach the heart of an individual, or of a nation, therein we find something which is neither individual nor national, but universal. It is the same heart, but it beats differently in different nations. Truth is ever the same, though its outer manifestations may vary.

"Our duty is to harmonize, to sympathise but never to antagonize."

According to the Swamiji "Realization of the Supreme is the Goal and we are all going toward that goal. But as we follow the path, we are often led away by temptations and we stop to enjoy this or that. If we pay attention to these and turn our thoughts away from the Ideal, that is stopping by the wayside and we may not reach the goal. But the true disciple will not stop. He knows that he must go home without delay, otherwise he may be overtaken by storm or evening may come and hide the way? Until we reach our real home with the Divine mother we are not safe" (pp. 36—37). "If any difficulty comes in your way, face it, having intense faith in Divine Mother" (p. 72). "If you surrender yourself to the Divine Mother and pray to her with whole-hearted devotion, then nothing can prevent you from moving onward" (p. 37).

"Unselfishness should be our constant Ideal." "The State of selflessness is only attained through constant struggle with the lower self; and even if we fail a hundred time that should not crush us, but like good soldiers we should get up with fresh vigor and struggle on. Determination and perseverance enables us to transcend the limitations of ego and attain final victory" (p. 59).

"We must learn to forgive. Do not forget for a moment that we are all Her children, good or bad all Her children" (p. 73).

"Beloved soul, you have nothing to fear in this world. You are the child of the Mother of the universe. She guides you always by holding"

directly appeal to the Mother. Divine Mother always protect you and give you strength for a work, you have only to do Her will."

In another place we read :

"Death is not death when we can die serving the Ideal. Blessed are those who can sacrifice their life for the sake of the Ideal. Nothing that is human nothing that is material can give permanent satisfaction; but one touch, one sound in the hour of silence when all our senses are quiet, when our mind is still when none dares to move but the Purusha, the Supreme Lord—that brings bliss to the soul. His presence commands all. All thoughts, all words, all activities are silent through His command. Then alone we hear His voice speaking to the soul. Then alone we see Him shining in the heart. Then we feel His Presence, we touch Him."

The book reminds us of 'Theologia Germanica' 'Of the Imitation of Christ' and P. C. Mahalanand's 'Heart-Beats.' Like the last named book, it is for all—Hindus and Moslems, Christians and

We have read the book with delight and commend it to our readers.

Sivajnan Siddhiyar of Arunandi Sivachariar translated with introduction, notes and glosses. J. M. Nallaiswami Pillai B. A., B. L. Presided at the third and sixth conference of the Saiva Siddhanta Maha Samaj. Royal Octavo, pp. lvi + 284. Price not known. To be had of the Publisher Sri Dipika, Madras, N. C.

The book was composed in Tamil by Sivachariar. He was a famous pandit and philosopher, was well versed in all the Vedas and hence was called "Sakala Agama Vidya". Though occupying the highest position even among the Brahmans, he did not scruple to become a devotee of Meikandadeva who was a Vellala.

The translator has divided the work into three books. The first book is called "Alavai" and contains the Hindu systems from Charvaka Phalguni to Mayavadam are stated and criticized. The second book is called "Parapaksha" and contains constructive criticism of the following subjects.—*Pati Advaita Lakshana, Pasu-Lakshana, the God, Soul and Body, Nature of the Sun, Moon, Darsana, how Jnana is imparted to the soul, Pasatchaya, Patichaya, Bhava-Lakshana and the Nature of the soul.*

In the Modern Review for June 1912, the pleasure of reviewing the "Studies in Siddhanta" by the translator and there will get an idea of the Agamic Philosophy and re-read the book and were benefited. The book under review is also recommended to all who take an interest in the religious development of the human race.

The author of the book was very

THE MODERN REVIEW FOR JUNE, 1914

on, which is the true postulate and which is the book. That is True Religion, Postulate and which not possessing the fault of calling this and that false (and not conflicting with them) rises every reasonably in its fold." (Supaksha 13).

Ismic Saints Series. His Holiness Shah Sharfuddin Ali Qualander by His Holiness Haji Syed Ghafir Shah Hussamy-ul-Wary, Islamic Theosophical Missionary. 16. Paper. Price six annas. (Published by Moham- Mubarak Ali, Manager—Mukhdumi Library, 3, ege Street, Calcutta).

His Holiness Saint Bu' Ali Qualander was an vanced saint of Islam. He founded a new spiritual Her. His story is mostly overgrown with fables. me of the miracles attributed to the saint have en incorporated in this tract.

The following are some of the sayings of the int:-

God manifests Himself in the world to see beauties His own essence.

Give up the association with the rich, practise ntemplation in solitude, never expect any favour om the king. It is better to live in the house of signation than to live in a palace of the world.

The Idea to attain both God and the world is that of a lunatic.

he Beloved in every mirror which is the tion of God. He appears both in light and

e which destroys the idea of self and makes endent of virtue and vice.

not the work of the weak and fickle to cross n of love without bearing the remonstrances public.

ss the fuel of frailty is burnt in the fire of love will not take the colour of fire. When your love are opened, you see the Beloved in

Siddhanta Series. No. 2 : Vedic Lore. Part II. Pandit G. Krishna Sastri. Published by the Vedic Mylapore, Madras. Pp. 47 + XLVII. Price four

ain: eight lessons given by Mr. Welton he following subjects :—Religious outlook, f the young, The Soul, The Son revealed in it necessity, The pure in heart shall see God, ersal and individual; and Resolution and in verse). This portion of the book is udies in comparative Religion : Basic Prin- common path."

ollowed by "Selections : on Religious and ation, Dharma, Eastern Spiritual ideals arkable Pronouncement."

plement' contains Rules and Regulations, nd the Report of the Vedic Mission.

Mahes Chandra Ghosh.

itive Societies, by P. V. Govinda Swami an introduction by Ramavarma Elaya nted for the author by G. A. Natesan &

nge that in a treatise on Co-operative author does not use the word 'Co-opera- rstricted sense which it has now come to author in his enthusiasm thinks 'co- the same as "combination of

ancient days of the 'sage Bharadhwaja.' He finds "the true genius of Co-operative Societies" in the spirit of mutual helplessness, the rich contributing the wherewithal and the poor the technical labour to evolve economic regeneration" (p 10). In the sense, co-operation is now understood, it implies an associa- tion of the poor to become rich, not an association of the rich and the poor. The "Industrial Societies" (pp. 26-37) are supposed to be similar in nature to the joint-stock banks which finance Industries: Certainly the difference in structure between a co- operative industrial society and a joint-stock associa- tion is a difference in kind, and when this difference is forgotten, one is apt to become pessimistic. In a chapter of 9 pages on the co-operative bank there is not a single line devoted to the Raiffeisen or the Schulze-Delitzsch system, or the methods of credit-organisation adopted in the different provinces in India.

While admiring the zeal of the author when he speaks of the necessity of organizing the societies in villages for sanitary and educational work, we must say that when he advises us as regards the economic regeneration of the country by co-operative organisa- tion he is no guide.

An Essay on Indian Economics and its relation to Social, Psychic, Political and Linguistic condi- tions in India and on the laws of economic deve- lopment and the acceptability of socialistic measures and the future outlook.

Under the above title, Dr. Ketkar writes a treatise on social and political reform. He thinks that our economic progress is impossible unless we effect some important social and "quasi-political" reforms. As regards the social reforms, he has advocated the aboli- tion of caste, of the *Purda* and of the parental control over marriages. The author has given the time- honoured arguments against the caste system. He has not shown, however, the other side of the shield. Some think, and they are not amateur sociologists, that heredity is of immeasurable value in the main- tenance of high excellence in the practice of the artistic industries. That caste and the social differentiation it involves encourages a process of upward economic movement is admitted in the Census Report of Bengal this year. The author says that one result of *Purda* in Bengal is that some occupations which are done elsewhere by women are here done by men, and conse- quently men go to the cities (p. 21). The argument is queer. The author has not discussed the fundamental causes of the rural exodus, and has attributed this important economic phenomenon solely to the *Purda*. The *Purda* is becoming responsible for what not! Later on he has drawn attention to the grave social evil which is attacking city life in Calcutta—the grow- ing instability in family relations on account of the fact that in Calcutta there are only 32 females to 100 males. While speaking of men flocking to Calcutta, he ought to have mentioned that among the immi- grants there are only 279 females to 1,000 males: the majority of these are temporary settlers who leave their families at home. Again 44% of the total popu- lation in Calcutta are male adults which is double the proportion for the whole of Bengal (Census Report, 1911). The author wants not only to abolish the *Purda* altogether, but to establish free intercourse between men and women, and sexual selection. He says that "men and women, if th

REVIEWS AND NOTICES OF BOOKS

tions are always based on certain social and ethical ideals of the people. Economic institutions in fact must be adapted to and subserve these regulative ideals. It is wrong to argue that economic efficiency is the end of social existence: economic efficiency must work in subordination to the governing end, culture, which means 'the appreciation of non-economic values', which are differently estimated by different nations. It is, indeed, true that some of our social institutions are hampering economic progress, but that is no reason why the economist should turn out a ruthless social reformer. It is a truism that reform follows the line of least resistance, but no one advocates the doctrine of passivity. We must strive for economic efficiency, and for this reason we must have to modify some of our socio-economic institutions. In doing this, however, we must not neglect the ethical and religious ideals which go to constitute the Indian genius. We must never allow the end of economic efficiency to suppress or obliterate the particular type of culture which the Indians represent. Dr. Ketkar in his zeal for economic advancement strikes at the roots of some of our regulative ideals of life and thought, the destruction of which will make not only India but the world poorer.

As regards his quasi-political reforms, one cannot but admire his frankness, his boldness, the novelty of his ideas and the sincerity of his tone. He assures the reader: "I would rather undergo the risk of my writing being proscribed than express a belief which I do not hold". His brief remarks on the economic evils of the Railway system which converges towards the ports and thereby encourages exportation and discourages internal trade and production have been boldly expounded. The author devotes some 30 pages to a discussion of "the corrupt language and education policy" of the country. He wants to abolish the present domination of the English language and gives a strong case for the development of the Indian vernaculars. His remarks in pp 60-65, where he speaks of the evil effects of the foreign system of sciences, and the domination of a foreign intellectual tradition whereas the science in a country should be an unfolding of the indigenous intellectual traditions are highly suggestive. But all these have a very remote and indirect bearing on our economic life. In a later chapter he denounces the Christian propaganda in India as promoting imitation of foreigners, as also the westernisation of such immigrants as the Parsis, the Armenians, and the Jews who do not strengthen the indigenous civilisation. The author believes in the destiny of the national civilisation. But a ruthless social reformer becomes a submissive conservative in politics and does not believe that nations are made only by themselves. He comes to the conclusion that the creation of uniform national civilisation cannot be trusted to the co-operative effort of the people. (In this connection he has sharply rebuked the Congress leaders, the moderates and the extremists alike). So he appeals to government. Let the government officers promote our national civilisation. How? Let them appear in Indian dress and costumes: "they are eating our salt and so they should be true to us." "The Viceroy at least should appear in the public with an Indian turban." The Emperor himself dresses like a cossack in Russia!

After 115 pages of social and political reform we come at last to the factor of production, but there we come to the last chapter of the book. The author concentrates his view on Indian Economics in 9 pages only.

We expect to get from Dr. Ke...

the fringe of Indian economics. He writes vigorously and perspicuously. He states boldly and uncompromisingly. All his style will bear ample fruit if he does no outposts, but fights in his vigorous way of the economic battle that is raging.

1.11. Taru Dutt and Mrs. Sarajini Naidu, Indians series). Natesan & Co., Madras. P. each.

It is to us a matter for congratulation two foremost Indian poets who have chosen as the vehicle of expression are Bengal one belonging to West, and the other to East. Toru Dutt, the 'fragile exotic blossom' cut off in the prime of life, but Mrs. Naidu, hope, will long continue to add to the motherland by her poetic productions. Mr Gosse's wise advice to Mrs. Naidu has borne fruit. He says: "I implored her that from an Indian of extreme sensibility, who had mastered merely the language but the prosody of the what we wished to receive was, not a *rech* Anglo-Saxon sentiment in an Anglo-Saxon but some revelation of the heart of India, some penetrating analysis of native passion, of the ples of antique religion and of such mysterious tions as stirred the soul of the East long before West had begun to dream that it had a soul." two biographical sketches, incomplete as they are yet the only handy ones which are readily available and should be very much in request among Bengali readers.

III. Hindu Social Reform. Book II. Krishna K. Co., Nellore. Price 12 annas.

This volume, the second of the series, contains important addresses delivered at the various conferences in India during 1913. The letter and paper are better than those of the first. The idea of publishing all the important speeches on social reform in the form of a compact volume is a happy one, and the book ought to help the cause of social reform.

IV. The Ummayad and Abbasid Khalifates: by Canon Sell. Christian Literature Society. Price anna 1914.

The book deals with the most glorious period of Saracenic achievement in Western Asia, but the author though a learned scholar, unfortunately goes too much into detail and fails to make the book interesting and impressive. A book by a Christian theologian on Mahomedan civilisation and history can also be very sympathetic, and the book under review naturally suffers from this defect. The author's praises are rather halting, and he seems eager to point out the flaws. We find at page 81: "Prayer is often given to the learning of the Saracens, and sometimes described as growing out of the spirit of Islam: but where did the Arabs get it? Not from Mecca and Madina, but from Byzantium and Greece. Draper, Sedillot, Amir Ali, Stanley Lane Poole, and others who have sung the glories of the Saracenic culture, are almost wholly ignored, or grudgingly quoted. In connection with the above passage following extract from Dr. P. C. Ray's Hindu Civilisation, (Vol. I, Introd., p. lxiv) will not be out of place: "We have ample and overwhelming evidence of the

THE MODERN REVIEW FOR JUNE, 1914

their compatriots, and many Hindu savants to reside at the court of the Khalifs as tutors. Mussalman students, in their ignorance or knowledge, used to flock to the centres in India, and there drank deep at the very well. Indeed, it had come to be regarded as a part of completing one's liberal education in India and learn the sciences firsthand."

Evolution of the Earth: (A review): by S. Camb-Press, Bezwada, 1914.

Original essay.

Social Reform Series: Published by Krishna Store.

Collection of addresses on Social Reform, certain prominent social reformers in the

Am Jabbār's Renunciation: Christian Literature India. Price annas 6. 1913.

is a volume of 137 pages in which the doctrines as expounded in the Koran and by some expositors like Sir Syed Ahmed are refuted in light of Christian theology, and the superiority of Christianity over Mahomedanism is proved by the fact of conversion of the hero of the story.

III. Syed Amir Ali: Lord Macaulay: Charles Edmund Burke: John Bright: Henry

These bright little sketches are issued by Messrs. An & Co., and are uniformly priced at 4 annas per copy.

IV. Milton's Paradise Lost: Books I and II, by Henry M. A., Islamia College, Lahore. (Annotated).

V. Tales of Raja Birbal:

Twenty amusing stories published by Messrs. An & Co., and sold at 4 annas per copy.

VI.—XVIII. The Depressed classes and our duty, as delivered by Lala Lajpat Roy. Simplified English version delivered by D. F. Bathena L. C. E. A Note on the same by K. S. Date, Indore.

XIX. Hindu Psalms and Hymns:

Cautifully got-up pamphlet by Messrs. Natesan & Co., priced annas four only.

POL.

BENGALI.

Byakaran-Bibhishika (The Bogy of Grammar): Prof. Lalit Kumar Bannerjee. Second Edition. Price 15 6.

In this edition two new chapters have been added. The usefulness and popularity of the book, which is a goodly one, is made interesting by the art of the writer, which is proved by the fact that the first edition of the book has already been sold out.

XX. Kapalkundala: (Character-Study): by Prof. Chandra Chatterjea. Bangabashi College Bookstall, Scott Lane, Calcutta.

The characters of Bankim Chandra Chatterjea's famous novel of that name have been analysed with sympathy and insight in this brochure.

P.

HINDI

XXI. The Story of the Blind Men: by Pandit Badrinath Bhatnagar.

An interesting little book showing in the form of a farce the absurd ways in which membership of Municipalities are often contested. It can be usefully acted by amateur dramatic parties at Colleges and elsewhere. The way in which irresponsible candidates seek to carry the day through a lavish waste of money is graphically reproduced. We have nothing to say against the language and the get up.

Pashupalan, by Rai Bahadur Lala Baijnath, B.A. Published by the office of the Vaishya Hitakari, Meerut. Cown 8vo. pp. 72. Price—As. 3.

The store of information collected in this book after considerable labour and trouble, does credit to the author. The book is not a mere exhortive thesis on the subject of preserving cattle, but gives in a nutshell all about the Indian cattle—discussing such varied subjects as the different breeds of cattle in India, ways of testing ghee and milk, fodder supply and so forth. The author had to collect materials from several Government publications and had to circulate queries in different places, the answers to which have been developed in a nice form. The book will be of immense practical use. Religious sentiments have been wisely kept aloof from the book, only the practical aspects of the question being considered. It is quite amazing to note that between 1904 and 1909 in the U.P. alone, there has been a decrease of some 7 lacs in the number of cows and 8 or 9 lacs in that of bulls and bullocks. What this will lead to, may well be imagined. The book is very opportune and ought to have the very widest circulation. The printing and get-up are good and the book is priced very low in view of its worth.

Bhari Bhrama, by Mr. Ramdas Gorr M. A. Publisher—Mr. F. T. Brooks, Vyasaram Pustakalaya, 7, Mandavalli Lane, Mylapore, Madras. Demy 8vo, pp. 48 + 344. Price Rs. 1-8-0 or 1-4-0 according to paper and cover.

This is a Hindi rendering of the epoch-making publication of Mr. Norman Angel, named "The Great Illusion." The subject of the book need not be discussed at length. Suffice it to say that the book dilates upon the uselessness on the part of a nation of increasing its forces and holds that peaceful means only can carry the day in this age. This book promises to make a change in the thoughts of the world similar to that made by Darwin's Theory of Evolution. Indeed this is the age when every nation should see how far it can go and should yield when only unnecessary bloodshed is expected to follow in the footsteps of a different place. Proud would be the day when the Great International Peace Conference at Hague becomes the real Parliament of Nations where every international question may be satisfactorily settled. The language of the rendering is chaste, there having been very few errors in the choice of words. There is a similar scarcity in the printing mistakes. As to the way in which foreign geographical terms have been transcribed in Hindi, we for one would not like to see a twisting of original words to make them look Sanskrit-like, especially as the Devanagri script has got the best capacity of exactly reproducing the original phonetic sound of foreign words and in spite of the fact that the aforesaid twisting has found vogue in some quarters. A short history of Europe so far as is necessary for the comprehension of the book has been added and there is also an alphabetical index.

REVIEWS AND NOTICES OF BOOKS

besides Notes on proper names etc. The get-up of the book is very nice.

Ramayaniya Sangraha, by *Chaturvedi Dwarka Prasad Sharma*. Printed at and published by the *National Press, Allahabad*. Crown 8vo. pp. 190. Second Edition, Price—As. 8.

This is a recitation in prose form of the story of Shree Rama. The author has used his own discretion in following the Sanskrit Ramayana of Valmiki or the Hindi Ramayana of Tulsi Das, though copious quotations have been made from the latter in suitable places. The language is good, but it could have been a little more natural and free, and the style could have been a little more story-like. Printing errors are very few and the get-up exceedingly nice. Several very nice blocks on art-paper illustrate the book. The publication will form a very suitable prize-book and has been approved by Text-Book Committees of U. P. and C. P.

Gurukula Vishwavidyalaya ka Gwarahwan Varshik Vritanta. Published by the *Gurukula, Kangri P. O. Shampur (via Kankhal)*. Demy 8vo. pp. 54. Price—not mentioned.

This is the last year's report of Gurukula, Kangri, the institution where education is sought to be imparted according to the ancient Vaidic system. The report shows that the institution is doing good work, though with regard to certain important improvements it is handicapped for want of funds. Its Press was very greatly damaged on account of an accidental fire. Modern methods of physical and mental culture are resorted to here as much as is commensurate with the scheme of the institution.

Aitihāsik Jhalak, Vol. 1, No. 1, a monthly Journal published by the *Manager, Manik-Granthamala, Misrapushkar, Benares*. Crown 8vo. pp. 46. Price—as 3. Monthly subscription—Rs. 2.

In this number, there is a life-like picture of Rana Pratap's fortitude and heroism. The description has been concluded in a very interesting form and the language used is characteristically simple. The printing has been executed in big type and the typographical errors are not many. The only suggestion that we would make is that the matter used in each number should be more and the type may be smaller. This would bring in its compensation in the form of increasing the circulation of the journal. The get-up is very nice, an excellent block adorning the title-page.

Tattvadarshi, Vol. 10, No 1. Printed by the *Bombay Machine Press, Lahore* and published by the *Manager, Tattvadarshi, Lahore*. Royal 8vo. pp. 130. Annual Subscription—Rs. 3-4-0

This is a journal on theological and semi-metaphysical topics, the editor being Mr. Shivabrat Lal Barman, M.A. The contents of the journal are surely of a high order and some of the articles and poems are instructive and at the same time interesting. But we regret very much to say that the language is very defective, being full of mistakes, mostly spelling ones. A revision of the last proof before it is printed off by an expert hand in Hindi is supremely necessary to give it a place in the journals of Hindi.

Vikasvad, by Mr. *Vinayak Ganesh Sathe, M. A., Professor Gurukula, Kangri, Hardwar*. Printed and published by the *Saddharma Pracharak Press, Delhi*. Demy 8vo. pp. 19+267. Price—Rs. 2.

In this book there is a pretty comprehensive dis-

ussion of the theory of evolution as propounded by Darwin and developed by Huxley and others. greatly commend the classification and arrangement of subjects. The language is grand, though on very rare occasions we meet with an un-Hindi note. We must say that the way the subjects are dealt with and the clear manner in which they are explained does great credit to the author. Thirty blocks, seven of which are on art-paper, illustrate the publication. The price though seemingly high is not much consideration of the labour the compilation & printing have caused the author and the comparatively original lines on which the work is written. A short list of technical Hindi words used in the book with their English equivalents, enhances the value of the book.

Karmabir Gandhi, by *Babu Mukundi Lall Verma*. Printed and published by the *Abhyudaya Prakashan, Bharatibhavan, Allahabad*. Crown 8vo. pp. 100. Price—as. 8.

This is a narration, under suitable headings, having reference to different well-marked events in the life of Mr. Gandhi of the South-Africa. The style is homely and graphic. The get-up is very nice but some printing errors have been left.

Shivaji Ka Atmadaman or Roushanara, by *Kashinath Sharma*. Printed and published by *Khunnulal Rawat at the Kantaprasad Press, Lucknow*. Demy 8vo. pp. 67. Price—as. 3½

This is a Hindi translation of a Marathi work in which the spirit of self-control which characterised Shivaji as contrasted with the lax morality of the Musalmans is vividly illustrated. The book is eminently readable, the plot being well laid out and the rendering itself being free and correct. The educational value of the book, the outline of which is drawn from real life and which in itself is nicely worked out, is decidedly high.

Bharatiya Striyān, by *Mr. Atma Ram, C. I. Engineer, Patiala*. To be had of *Mr. Amir Chand Dham, Delhi* and *Messrs. Lakshyavir & Bros., 1, Printed at the Bombay Machine Press, Lahore*. 8vo. pp. 9+321. Price Rs. 1-8-0.

This is a Hindi translation of the book "The Position of Women in Indian Life" by the talented Princess Her Highness the Mahārāja of Baroda and Mr. S. M. Mitra. The views presented in the book are of an advanced order and no doubt meet with the approval of those who bring about a radical change in anything which is found defective. The book will revolutionise the opinion about the hitherto recognised position of Indian women. But, over and above this phase of the book, it has got a practical aspect and is full of suggestions that can be given anywhere. The proof does not seem to have been carefully passed and there are consequently errors which though due to fact may be mistaken for defects in translation. The get-up is quite satisfactory.

Chhandobodhika, by *Shree Bhuwan Mohan Verma*. To be had of the *Manager, Kashi Varanasi*. Crown 8vo. pp. 100. Price—as. 8.

This is an elementary text-book on Sanskrit. The characteristic of every *chhandā* is first explained and then an example being given the same is also explained. The explanations are very clear. Undoubtedly the book is a very valuable purchase and for its very low price it may be considered almost distributed *gratis*.

THE MODERN REVIEW FOR JUNE, 1914

GUJARATI.

Shri Jnan Vatika, by Akhand Saubhagyavati Harisukhari Vamanram Kapilram, printed at the Indian Printing Press, Bhavnagar, Cloth bound, pp. 326. Price Re. 1-0-0 (1913).

Mrs. Harisukhgaury requires no introduction to those who are acquainted with Gujarati literature. Her two *Nataks*, *Satisimantini*, and *Rushyashringa*, have already established her reputation as a writer of religious subjects, in prose and poetry. The present work is an attempt wholly in verse, to bring out those elements of morality and virtue which are the life in objects with which the several Pauranic stories and incidents are narrated. Her verses are clothed in a language, which is simple and popular, and we are confident that the work of this lady writer would be appreciated wherever it is read, but especially by her countrymen.

Yami Shishya Samvad, by Bhagubhai Futikchand Hari, printed at the Satya Prakash Printing Press, Ahmedabad. Paper Cover, pp. 60, unpriced. (1914).

Meghji Hirji & Co. is an enterprising firm of Jain Booksellers in Bombay. This book is intended as a present to be given away at the time of Meghji's marriage. The conversations between Swami Vivekanand and his friends, which are collected in this little book are very instructive, entertaining and touching, and great benefit is likely to result by its perusal.

A life of the Hon'ble Mr. Gopal Krishna Gokhale, Part I. by Pandurao Jivanlal Desai. Printed at the Satya Prakash Printing Press. Ahmedabad. Cloth bound, pp. 175 Price Re. 0-8-0. (1914)

This is the third volume in the series projected by Mr. Pandurao, of bringing out the lives of the great sons and friends of India. It is by far the best written life of Mr. Gokhale we have come across in Gujarati. Its chief recommendation is that it is written from the heart; the writer has identified himself thoroughly with the great *निष्काम कर्मयोगी* about whom he has written. Every Gujarati should possess and peruse this little book.

K. M. J.

COMMENT AND CRITICISM

Yasodhara.

In the article on "The Six Limbs of Indian Painting" contributed to the number of the Modern Review.

Mr. Tagore states that (i) Yashodhara was the wife of Jayamangala, a contemporary of the Emperor Ashoka's Kamasutra and that (ii) he wrote the commentary during the reign of Jaisingh I. of Jaipur (1727-1762), as Jaipur was founded by Sawai Jai Singh II.

The former of these statements has long been accepted by scholars but it is a misapprehension, recently shown in an article in the Indian Review, that Yashodhara is no better than a name or redactor of the ancient commentary on the Kamasutra by Vatsyayana. In the colophons to the chapters of the commentary alleged to be the work of Yashodhara, he expressly states that he whiled away the time of his separation from a cultured lady by writing the text and the commentary together. This work existed before him as a separate work and he simply mixed both up and called it Yashodhara's commentary, chapter after chapter. For this act he has been accepted as the author of Yashodhara's commentary all along by scholars and writers alike!

In the same article I have also tried to establish that the commentary on Vatsyayana's Kamasutra, which is called Yashodhara's, should be ascribed to Shan-who wrote a commentary with a similar title, Kamandaki's Nitisara. The introductory part of the style are the same in both. Shan-

kararya's date is not certain and Aufrecht in his catalogue ascribes to him a commentary on the Sankhya also. But he is evidently an ancient author.

The second statement is Mr. Tagore's own and is not backed by any support from scholars even as far as the name of the work is concerned. It would be interesting to know on what grounds does Mr. Tagore base his theory that Yashodhara was a contemporary of Jaisingh I of Jaipur, the Mirza Raja, a contemporary of Shah Jahan and Aurangzeb. Now one of the manuscripts of Vatsyayana and the commentary collated by the late Pandit Durgaprasadji for the edition of the work belonged to the Vighararaja-Visaladeva's library at Ajmir, ruins of which exist to this day as the Arhai Din Ka Jhompra. This is evident from the colophons quoted in two or three places in the footnotes of the Panditji's edition. This Visaladeva Vighararaja was uncle to the Emperor Prithviraja Chauhana and flourished during the second half of the 12th century A.D. It may be advanced that the manuscript available to the Panditji was not the original one belonging to the library of the Chauhan king of Ajmir, but it was at least a copy of it, in which the colophons of the original manuscript had been duly and unknowingly copied out. Thus the commentary existed, and existed after the hands of Yashodhara had been laid upon it, nearly five centuries before Jaisingh I of Jaipur.

As to the interesting question whether the Sixfold Division of the elements of Painting was taken by the Indians for the Chinese or vice versa, it is hardly proper for a layman to join issue with an artist of Mr. Tagore's reputation. To

me on the face of it the riddle admits of being read both ways unless the originality of the Hindu theory is supported by a reference to some ancient Hindu work prior to the entry of the Chinese in India as traders, monks, students or travellers when they could exert their influence. The verse in question is quoted in the Jayamangala in explaining the 64 kalas or arts and neither the verse nor its subject-matter is even indirectly hinted at by the Vatsyayana text, a reference to the supposed dates of which author is quite wide of the mark. The classical

Sanskrit poets use the word विनयौद Chinapiabta, Chinese paste for सिंदूर vermilion, a red dye. Like चीनीयुक्त silk, vermilion also must have been imported into India from very early times and from this I dare not draw the inference that India was as much indebted to China for the six limbs of painting as for one of the brilliant dyes.

CHANDRADHAR GULERI.

“TARIFF, THE MOTHER OF TRUSTS”

LIKE most aphorisms this is only half-true. It seems to be a fallacious generalisation based upon insufficient data, mistaking what might merely be a casual coincidence for casual connection. Tariffs and trusts co-exist in the United States. But this, in itself does not prove an intimate relationship between the two. At least three propositions must be established before such a connection may be affirmed. (a) Where there is tariff, there is the trust. (b) Absence of tariff means absence of trusts. (c) Last and most important tariffs tend in the present state of industry to lead to the formation of trusts and that these latter cannot be caused to the same extent by anything else.

To take them in the reverse order: Can tariffs give rise to trusts? “Trust” is a vague term and must be clearly defined. Prof. Taussig, an American economist, identifies it with “horizontal combination,” *i. e.*, the Union under a single management of a number of enterprises of the same sort; and distinguishes it from what he calls “vertical combination” in which *all the phases* of the same industry are carried on together, *e. g.*, the American steel corporation has its own steamships, railways, mines, manufactories etc. According to others, monopoly is the earmark of trusts. “Combination” is relegated to a different sphere. The following statement dealing with the anti-trust propaganda of Mr. Taft, will make it clear:

“In many cases, resort was had to ‘merger’ rather than ‘combination’ to the formation of a single entity, a giant corporation, so as to avoid the risks attending ‘combination’ among a number of ‘independants.’ The Scylla of ‘combination’ and the Charybdis of monopoly’ were both dangerous; but men realised

that it was much less easy to prove monopoly than combination. Hence the enforcement of the law tended rather to expand the operation of trusts than to contract them.”

The elements of ‘corporation’ and ‘monopoly’ are essential to trusts. Prof. Taussig’s distinction, too, nearly tallies with this. But different from either is the idea of the man in the street. To him whatever concern possesses enormity and interferes with free competition is a trust. To him a trust is only a monopoly rather overgrown, as an alligator is only a crocodile somewhat overgrown. Strangely enough, this idea finds a counterpart in the laws of the United States. The Supreme Court, in interpreting the Sherman Anti-trust Act of 1890, and the Trans-Missouri Act of 1897, identified trusts with combination and defined the latter as “restraint of free competition.”

Of course, every company, however small, is to some extent a restraint of competition. We live in the 20th century and we cannot escape the necessary implications. One of these is the fact that for many branches of business, combination in some form is an economic necessity. The business man is forced to put on this armour, for without it, the battle of competition is too fierce to enter. The whole world forms the battlefield today. Apart from this, but making in the same direction, is the fact that it is absolutely necessary for what Dr. Marshall calls ‘internal economics’ of production. Put more euphemistically it is only large-scale production; and if the biological theory of the survival of the fittest may be carried to its logical extreme, we may well imagine one monopolistic giant or a few

of them dominating the industrial world. And this process may well go on ever under a free-trade regime. Tariffs no doubt favour the process and hasten it. Tariff means restraint, and restraint in international trade might lead to monopolies. To the extent, then, that 'monopoly' forms part of the connotation of the word 'trust,' tariff may be said to favour its growth.

Passing on to the other two questions, they do not present any difficulty. One cannot say that trusts always co-exist with tariffs. Most of the countries in the world have the latter but not the former. As a matter of fact, it is only in the United States that they are both present. Belgium, France and Germany are as industrial as the States. Division and combination of labour and every kind of economic organisation are carried to as nearly refined an extent as in America. Yet we find no trusts, unless it be in Germany which has the 'Cartel' system. But the 'Cartel' is not the same as the trust. The idea of 'corporation' is absent. It is only a combination of 'independants.' In other words a combination for maintaining prices by a number of concerns which retain their independence as producers. They have no doubt advanced beyond the lowering of foreign prices. They have devised a plan whereby export is assisted and encouraged by the grant of bonuses by the several syndicates to their members and customers. At best, the cartel is only a stage in the upward movement to trusts.

The second question is easier still. As things are, at present we may predict with considerable assurance that trust do not and cannot live along with free-trade. It acts like the solar-rays in killing the trust-bacilli. It may be pointed out that a steel-trust exists in Great Britain. But it is a 'trust' only in parlance, a misuse of the term. The British steel 'trust' is only an instance of vertical combination designed to secure the internal economics of large-scale production. Nature herself has set limits to the growth of monopolies—in the capabilities of the human brain. Beyond, the strain is too great to be borne. Leaders of industry do not form a caste, for their ability is not always inherited by their children. The difficulty of management, the risks of the market and the law of Diminishing Returns all act in the same direction.

All the three questions have now been solved. In isolation they present no difficulty to us. But put them together and we have a veritable puzzle. There is, however, a way to reconcile them and reduce them to harmony. The first thing to do is to distinguish between 'combination' and 'trusts' pure and simple. The former arises in the course of economic evolution struggling with the adverse forces mentioned above—and tariffs in so far as they multiply the action of any or all of these do favour its growth.

The trust is somewhat different. Forces other than tariffs are required to give it birth. To me these seem to be three in number—(1) The size of the home market. Vastness of resources seems to be absolutely necessary. It affords room for experiments, and possibilities of expansive organization, that is wanting in countries of limited resources. This explains why there are no trusts in Belgium and France (though the partly agricultural character of the latter is also responsible). Even England is removed from these only in degree. (2) A definite national policy in commerce is also wanted. "Each for himself" is the motto of England. But in the land of List and Bismarck no less than in that of Hamilton and M'cKinley, it is quite different. They set before themselves a definite goal and work in unity towards it. The goal is obviously to capture the home and the foreign market. And in pursuance of this, they have recourse to scientific dumping carried on behind tariff-walls. (3) This leads us to the remaining fact—a favourable public feeling. America is more 'economic' than Britain. The 'economic man' if seen at all is likely to be seen there. Sentimental considerations are eliminated as far as possible from the realm of economics. It is no disgrace to get the last cent from your tenant or your customer. The government too, except of late, has eyed this tendency benignantly. In Germany however, the Kaiser's regime is too paternal and inquisitorial, and non-economic considerations have much weight under it. That is why there are 220 cartels in Germany but no trust.

The aphorism we started with, is thus only partially true. It emphasises the influence of one force to the exclusion of others, perhaps, more potent, and thus errs on the side of exaggeration.

S. RANGANATH.