

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER.

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England's legalized piracy in the present war is well set forth in a pamphlet entitled—

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[Howard Mumford Jones is now head of the school of general literature of the University of Texas. He took his M. A. at Chicago U. of C. in 1915. He is a graduate of the University of Wisconsin and his home is in that state. He was chosen to write the ode celebrating the quarter-centennial of the University of Chicago in June, 1916; the ode has been privately printed. He is the author of a booklet of verse, and of contributions to various magazines—Poetry, The Forum, Contemporary Verse. He is much interested in the problem of getting foreign literatures before the college students and general public in good translations.

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KING SIV'S SACRIFICE.

Frontispiece to The Open Court.

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KING SIVT'S SACRIFICE.

THE STORY OF THE POUND OF FLESH IN ANCIENT INDIA.

BY THE EDITOR.

WHEN Alexander the Great entered India Greek and Indian civilization met for the first time with the result that a Hellenized kingdom known under the name of Gandhara originated in the Indus valley. The invaders were called Yavanas, which is the Indianized name of Ionians. The conquerors gradually adopted Indian habits and language, and Greek civilization amalgamated with Indian traditions. A Greek monarchy was established, and one of their kings (Milinda, whose Greek name was Meander) became converted to Buddhism. Milinda plays a considerable part in the history of Buddhist thought, and his conversion to Buddhism was celebrated in a Buddhist canonical book still extant which bears the title, *Questions of King Milinda*.

The Greek kings of Gandhara summoned Greek artists to represent Buddhist topics in the Greek manner, and characters and illustrations of Buddhist lore were worked out in an almost classical style. The lack of artistic technique was fully made up by the enthusiasm with which the novelty of the subject inspired the occidental converts to an oriental faith that appeared to them like a revelation, and this period in the history of Greco-Indian life establishes an epoch in the history of Buddhist art. Its works are known under the name of Gandhara sculptures and determine the later development of Buddhist art all over Asia. Buddha himself was portrayed after the Greek ideal of Apollo, with the result that even to-day Buddha figures bear occidental features, while the Arhats or Buddhist saints are more or less Asiatic in their appearance.

Among recent discoveries of Gandhara sculptures there is one which was discovered in the Swat valley in northwestern India, and is now preserved in the British Museum at London. We reproduce it as the frontispiece of this issue, from the February, 1913, number of the anthropological monthly, *Man*,¹ where it is accompanied by notes written by M. Longworth Dames and T. A. Joyce.

This relief pictures the story of King Sivi, and it is strange that we have here a religious tale which has made its round through several religions, Brahmanism, Buddhism, Mohammedanism, and possibly ends with a story told in occidental Christendom and finally utilized in English by Shakespeare in his drama of the "Merchant of Venice."

The style of the relief is typical of all Gandhara sculptures although it was not discovered at Gandhara itself, and we cannot positively say whether it represents the old Brahman story or its Buddhist version. The story must have been a favorite with the Indian population for it even received a Mohammedan version, and it is probably the source of the western story of that ideal friendship in which the merchant Antonio offers a pound of his flesh to save his friend Bassanio.

Glancing at the relief we see at the extreme left and seated under a baldachin a man suffering extreme pain, while another man is kneeling at his feet cutting off flesh from the calf of his left leg with a knife. The sufferer is King Sivi, and a woman is tenderly comforting him. His expression of pain and the sympathy of the woman, presumably his queen or one of the women of his harem, are admirably represented. The king's eyes are half closed and express submission to his fate. In the center of the picture stands a man with a balance like those used in ancient times. Under the chair of King Sivi sits a pigeon, and at the left of the head of the man who holds the balance something hovers in the air which can be recognized as the mutilated vestige of a flying bird, which can only represent the flying hawk mentioned in the story. At the right side of the man with the balance appears a deity holding a magic scepter called *vajra* in his left hand and indicating his attention to the weight by his raised right hand. He is adorned with a peculiar head-dress, and his divine authority is denoted by a halo around his head. Obviously he is Indra, known in the Jatakas as Sakka. By his side stands another personage with a nimbus, who in one of

¹ Published by the Royal Anthropological Institute of Great Britain and Ireland, 50 Great Russell Street, London (American agents, G. E. Stechert & Company, of New York).

the versions of the story is called Visvakarman, an assistant to Sakka. He is another divinity of Indian mythology, corresponding to the Greek Hephaestos, the artificer of the gods, and the story, according to its oldest version in the Mahabharata (Book III, chapter 197), is as follows:

The gods resolved to test the virtue of King Sivi, so Agni assumed the shape of a pigeon and Indra the shape of a hawk. The latter pursued the former and the pigeon took refuge in the lap of the king, begging for protection. The pigeon claimed that he was a *rishi* learned in the Veda and of blameless life, whereas the hawk demanded the pigeon as his prey, claiming that it was the food which he needed for his hungry brood. The king, however, refused to deliver the pigeon, declaring that the gods would punish any one who gives up a frightened creature that seeks refuge from its enemies. To do full justice King Sivi offers the hawk a bull cooked with rice, in order to induce him to surrender his right to the pigeon. But the hawk replies, "O King, I do not ask for a bull or any other meat but this pigeon. He is my food to-day, ordained by the gods. Give him up to me." The king still refuses and asks the hawk what ransom will satisfy him, whereupon the hawk demands a piece of flesh from the king's leg equal to the weight of his quarry. Sivi accepts and has a piece of flesh cut from his right leg. But the pigeon proves too heavy. Piece after piece is sliced from other members of his body without being sufficient, until finally Sivi enters bodily into the scale. Thereupon the hawk disappears and the pigeon changes to his original form as the god Agni, praising the king for his virtue and bestowing upon him proper rewards.

There is no doubt that this is the story pictured in the Gandhara relief, and we possess a similar representation in the sculptures of the Amarawati tope which is also preserved in the British Museum, but some details differ because in this the king performs the operation upon himself with his sword. The pre-Buddhist character of the story is assured by King Sivi's first offer of a bull presupposing that the slaughter of a bull would not have been regarded as an evil deed, for according to Buddhist views this act would be small evidence of his fairness toward life in general.

The name of King Sivi occurs in the Jataka tales, which are accessible to English readers in the translation of Cowell and Rouse. In No. 499 of this edition we read a story of the "Great Being" born into the world as King Sivi. He had been noted for his generosity and almsgiving throughout the kingdom. He caused

six alms-halls to be erected and six hundred thousand pieces of money to be distributed daily. But he was not satisfied with giving only these external things, he wished to give something that was part of himself. He therefore made a vow that if any one would ask of him something which was part of himself he would give it at once, whether it were his heart, flesh from his body, his blood, the menial labor of his hands, or even his eyes. Sakka, in order to test him, appeared at the alms-hall in the guise of a blind Brahmin and there besought the king to give him one of his eyes so that each might have one. The king realized that his desire was to be fulfilled and in spite of the remonstrances of family, courtiers, people and the surgeon to whom he entrusted the task, he insisted on having first one eye removed and then the other as well. In giving them to the Brahmin he said: "The eye of omniscience is dearer than this eye a hundred fold, aye a thousand fold; there you have my reason for this action."

The king stayed at the palace a few days, but then handed over his kingdom to his courtiers and retired to a park where he could lead an ascetic's life. Then Sakka visited him and offered to grant him a boon, intending to give him back his eyes, but all this blind king would ask for was death. Then Sakka hinted at the restoration of his eyes, but King Sivi replied: "If you wish to give me an eye, Sakka, do not try any other means, but let my eye be restored as a consequence of my gift." Accordingly he received two eyes, but they were "neither natural nor divine" but were "called the eyes of Truth Absolute and Perfect." Sakka returned to the world of gods and the king to his palace. The great news of his recovery spread abroad and the people thronged around him bringing many gifts. He took advantage of the opportunity to impress upon them the importance of generosity and self-sacrifice. "O people of Sivi! now you have beheld these divine eyes, never eat food without giving something away!"

This story appears to be the reflection of a "Great Being" who like Buddha had acquired the honor of the title. The main virtue of the Indian people is charity to the very extreme of self-sacrifice.

Sivi seems to have been worshiped as the patron saint of the district where the tale bearing his name originated, and this was probably the territory known as Sibi or Sevi at the foot of the Bolan Pass and until modern times commonly known as Sivistan. Here is situated the celebrated shrine of Sakhi Sarwar, now a Moslem saint venerated by the inhabitants. Among the stories told of him there is one of a blind beggar to whom Ali presented a whole string

of camels because the bread for which he asked was packed in a bale on one of the camels in their midst. This sound like a Buddhist story, and our story of the hawk and the pigeon is also preserved in Balochi folklore. Mr. M. Longworth Dames took it down in Balochi verse in 1884 and published a translation of it in his *Popular Poetry of the Baloches* (London, 1907) where it reads as follows:

“A hawk and a harmless pigeon struggling together fell into the king’s lap, and the hawk first prayed for his help, saying, ‘Hail to thee, Ali, King of Men, thou art certainly the lord of our faith. I left my hungry brood on the bank of the Seven Streams on a deep-rooted tree, and have come swooping round that I may find somewhere some kind of game to take to my ravenous young ones. Thou knowest all; take not from me what I have hunted and caught.’ Then the pigeon made his petition. ‘Hail to thee, Ali, king of men, thou art the guardian of our faith. This is my tale: I left my hungry little ones on the slopes of Mount Bambor, and came here to pick up some grains of corn to carry to my starving children. I have been seized by this cruel hawk who has taken me to tear me open. Now give me not to this ravenous hawk, for thou knowest all that has happened.’

“He called his slave and said, ‘Kambar, bring me my knife.’ He laid his hand upon his thigh. ‘Come, hawk, I will give thee some flesh. Then he cut out as much of his own flesh as was equal to the weight of the pigeon, and even a little more. The harmless pigeon began to weep. ‘He is not a hawk, nor am I a pigeon; we are both angels of God whom he has sent to try thee, and well hast thou endured the test.’”

Other versions of the story appear in other Buddhist traditions. One is mentioned by Taranatha and alluded to by Hemachandra,² and it also appears in a Chinese translation of the Jatakas.³ The notes in *Man* go on to state:

“The Chinese pilgrim Hiouen Tshang in the seventh century traveled through Udyana, that is the modern Swat, and there found a stupa built by King Asoka to commemorate the rescue of a pigeon from a hawk by the Bodhisattva, who, as King Sivika, cut flesh from his body to take the place of the pigeon (Stanislas Julien, *Voyages des Pèlerins Bouddhistes*, Vol. I, p. 137). It seems prob-

² See S. d’Oldenburg in *Journ. Roy. As. Soc.*, 1893, pp 307-309.

³ See *Abstract of Four Lectures*, by S. Beal. Compare also Beal’s *Buddhist Records of the Western World*, I, 125, note 20; and “Travels of Sung-yun” in the same work where the story is located near Gandhara. There we read: “Seven days’ journey thence the pilgrims arrived at the place where Sivikaraja delivered the dove.”

able that the stupa from which this relief comes may be that visited by the Chinese pilgrim."

The story is typical of Indian ideals. While western mind glories in deeds of heroism the Hindu's highest ideal is self-sacrifice. The sculpture before us is only one conspicuous instance of many others indicating the same tendency and illustrating the same ideal of highest virtue.

THE RELIGIONS OF INDIA.

BY WILLIAM ALANSON BORDEN.

ALTHOUGH Christianity was preached in India as early as the sixth century, no results worthy of record were obtained in that land until a thousand years later, when the first Catholic mission was established in Goa.

Since then missionary endeavor in India has been continuous and equal success has attended the efforts of both Catholic and Protestant, if the term "success" can be applied to four centuries of work that has resulted in only three million converts out of a population of three hundred million.

To be sure, one per cent is better than nothing, but it is far below what we conceive to be the carrying power of our own faith.

In contrast with this meagre result, and the better to illustrate the point to be made: Some ten years ago a party of devout Hindus in Baroda State were moved to undertake a proselyting campaign among the hill tribes of the state, the only real heathen in India, and the census returns of 1911 show that thirty per cent of these tribes had been converted to Hinduism by these men, or four per cent of the whole population of the State of Baroda itself.

In one case four hundred years of conscientious attempt to convert a nation results in one per cent; in the other case ten years of work equally conscientious and carried on by men not more earnest results in four per cent. Why? Because Hinduism and Islam are more in the line of Oriental thought than Christianity is and, what is of equal importance, converts to Hinduism or Islam are not ostracized by their former communities.

The Christian missionary is an earnest, hardworking man, and a fairly capable one, who has achieved a small measure of success against tremendous odds. In the other case the odds are not as large and success has been attained in proportion.

The religions of the East have been born on eastern soil to remedy eastern wants, have developed amid eastern conditions and have been modified from time to time to agree with the advance of eastern civilization and the trend of eastern thought. They fit the eastern mind and satisfy the eastern philosophy.

Although Christianity was born in the East it has matured in the West. It has developed in a western environment and been modified again and again to agree with the progress of western thought and philosophy. It has finally reached a stage that is as entirely foreign to eastern ideas as the religions of the East are to ours.

We are entirely satisfied with our religion; they are equally satisfied with theirs and they are quite likely to remain so. But with one exception, and that one the depressed castes of the Hindu community. They are not satisfied with their social condition, and that condition is caused by their religion as it has been interpreted for them by the Brahmin priest. These people have been the scape-goats of the Indian system of caste; on them has fallen all the degraded and menial labor of the community and the social ostracism that accompanies that work. Their condition is absolutely wretched and any change in it would be a change for the better. Both Christianity and Islam offer that change, and yet so rigid are the laws of caste in India that, depressed as these castes are, they hesitate to take advantage of the offer, though, as has just been said, some three million of them are now in the Christian fold and in a wonderfully improved social and religious status in consequence.

However impossible it may be for our missionaries to convert any of the higher castes of Hinduism—and practically none have been converted thus far—there is still a large field left among these twenty-five million “untouchables” as well as among the eight million “hill people.” The missionary boards of Europe and America may rest assured of several centuries of work still left in India, reckoning by past progress, before they will feel obliged to transfer their charities to fields nearer home.

* * *

Before the conquest by the Aryans, that greatest race of ancient times, the history of India is lost in the vague uncertainties of myth and fable, for India is one of the cradles of the human race. We have dim records in which we may see one people follow another through untold ages, each in its turn appearing from the mists of a remote past, developing its civilization of copper and bronze, of

cotton fabric, of stone temple and shrine, and then vanishing into the mists of a past only a little less remote.

What these races were, whether native or immigrant, we have no means of knowing, but one of these prehistoric races, commonly spoken of as the Aryans, we now know came into India from some place far to the north. They were a race of great fecundity and in consequence were forced to develop a genius for successful migration. One stream of this exodus moved toward the west and north-west. Encountering the bitter powers of nature, and learning to meet them, they became an active, hardy race. As they moved north over Europe they became inured to cold and able to extract a comfortable living from hard and rugged conditions; encountering a lower sun they became lighter in hue, and their physique became stronger as their environment demanded strength. As their advance met the sea they conquered it, and finally they produced the great maritime nations of Europe that, by means of the sea thus conquered, have spread their colonies over all the world, and with those colonies the religion of the Bible that had replaced in their hearts the older faith of the Vedas.

Another stream of Aryans moved toward the south and south-east, peopling Persia and pouring over the northwest passes of India into the Punjab, the "land of five rivers."

These movements were slow, one generation as it became crowded in its older home moving a little ahead and thus gradually coming into new conditions and being acclimated to them. As they moved further south they became of darker hue under a higher sun and of frailer physique as their surroundings grew more tropical.

The religion they carried into Persia and India, known as Vedism, was a pure nature worship with some slight admixture of ancestor worship, as would be natural in a primitive people. The sky that rained was Indra; Vishnu was the sun-god and Brahman the god of hymns. They had no priests, nor temples, nor any public worship. Neither had they any castes. All of these came later. Each man worshiped the gods in his own house, before his own hearth, and was assisted in that worship by his wife.

They were tillers of the soil and herdsmen. They lived on the grains they raised and upon their cattle which they killed for food. Their intense prejudice against animal food was still many hundred years ahead of them.

Their government was patriarchal, each clan being independent, but as they advanced farther into the plains of the Ganges and

thence into the hills of the Deccan they came into active conflict with the inhabitants of those countries and were forced to raise armies. With these armies came more powerful governments and a greater consolidation of civil authority. Thus arose the great kings of the epic period with their organized forces.

With the kings came also the priests who assisted them in the worship of the gods, devised more efficacious sacrifices by means of which the armies were to obtain victory, or designated the more auspicious days for battles or for domestic functions.

It was inevitable that these priests should gradually gather all religious ceremonies into their own hands and all the learning of the age as well. By the time the Aryans had conquered the whole of India the priesthood had become the distinct Brahmin caste, a class of learned men and scholars. By this time, also, the conquered inhabitants of the country, a people of much darker hue than the invaders, had become a race of serfs and were known as the Sudra caste. "Caste" comes from a Sanskrit word meaning color. The distinction between the Brahmin and the Sudra was mainly one of color, but it was also one of occupation, and as the people were divided generally into four occupations—priests, soldiers, cultivators (and tradesmen), and serfs—it was very natural that as the two extremes had become castes the two means should also so divide themselves. So at the end of this period of conquest we see the formation of the four original castes of Indian society. The priests were the Brahmin caste, the kings and soldiers were the fighting caste or Kshatriyas, the cultivators the Vaisya caste and the serfs the Sudra caste.

The Kshatriyas, being more powerful and important, took a slight precedence over the humble Vaisyas, but there was as yet no social distinction between them and the Brahmins.

The establishment of the priesthood was naturally followed by a distinct classification and arrangement of religious beliefs and practices gradually hardening into a definite theology known as Brahmanism, the second stage of the principal religion of India. This stage may be placed at about eight centuries before the Christian era, though some authorities are inclined to throw it a thousand years farther back.

Brahmanism from its theological side recognized one supreme being, Brahm, the creator of the universe, and a host of subordinate gods representing the different attributes of the great God, or a state of mediatorship between him and man, an idea that seems to be essential to the human mind inasmuch as it is found in all religions.

Brahmanism taught the immortality of the human race, but the conscious part of that immortality, or at least that part of it about which there seems to be a definite belief, consisted of an almost endless series of earthly lives for each individual, and the series extended as far into the past as it did into the future. The philosophers of that age saw the logical necessity of assuming that an immortal life must extend both ways, that a never-ending life implied also a never-beginning one, and as they believed that each life would eventually be absorbed into the being of God, they also held that in the beginning it must have emanated from God.

Just what was the object of this arbitrary pollution of some portions of a perfect being, which after freeing themselves from this pollution were to be united again with the original perfection, the theologians of the age failed to make clear. They probably covered their failure by the assertion that the divine purposes were not to be understood by a finite mind, an explanation that has served a like purpose in many ages since then.

These old philosophers also believed that every good or evil action, thought or word of every life in this endless chain created a spiritual atmosphere, or "karma," about the individual that accompanied him in all of his future lives, and that every evil element of that karma had to be thoroughly purged away by righteous living and pure thoughts before the soul could be fitted for its final absorption into the being of God.

There was no general heaven or hell. Each man created his own heaven or hell by his individual actions. A man whose life was good came into a life of increased honor in his next incarnation. One whose life was evil, and whose karma had thereby become polluted, descended in his next life to that stage of human or animal existence which corresponded to the polluted karma. They believed, and all Hindus still believe, that every man is personally responsible for his every action or intention, and that he must himself pay the penalty of whatever sins he has committed.

The idea of vicarious atonement is utterly foreign to Indian religious philosophy. They fail to see the logic of it. To their minds such a theory violates the reformatory purpose of punishment and argues a revengeful God rather than a just one.

On its ethical side this old religion, antedating Christianity by eight hundred years, will bear comparison with the moral teachings of the present day. It forbade suicide, perjury, slander, drunkenness, oppressive usury, and cruelty to animals. It taught mildness, truthfulness, obedience to parents, chastity, almsgiving, charity

toward the old, the sick and the feeble, the forgiveness of injuries and the returning of good for evil.

Just how far the people of that age followed the teachings of the priests or the precepts of the moral law is a matter for inference. We are of the same general stock ourselves; we live under about the same system of ethics and can form our own judgments on the subject, though it were scarcely judicious to cast many stones.

At this stage of its growth Brahmanism had only the four castes just mentioned, and the three upper ones of these were very nearly on an equality as far as social standing was concerned. They dined together and intermarried. In the subsequent development of the creed, after it had come more completely under the domination of the priests, these castes were subdivided into hundreds, and finally into thousands, of smaller castes and all social intercourse between them came to an end. Each small caste had its own laws and its own religious ceremonies, and these rigidly prescribed the daily and even hourly duties of its members.

In the Indian caste system no opportunity is given to any man to improve his condition in life; of whatever caste the father is that must be the caste of all his descendants to the remotest generation. Only death and the subsequent reincarnation can change a man's caste, his condition in life, or his associates.

No better scheme could have been devised for disintegrating a nation and placing it at the mercy of the ruling caste of priests, with no chance of its ever uniting against that rule.

In the patient working out of this elaborate scheme for his own aggrandizement the Brahmin has builded better than he knew, for it has worked out very much for the benefit of the Englishman who has calmly and definitely seated himself at the head of the civil part of it, with the Brahmin under him.

The Brahmin is still at the head of the religious part of the caste system, but he hungers for the governmental part which carries the power. This part there is very small chance of his getting. He may excite others to assassination, but that method is slow and the consequences are apt to be unpleasant. He might finally abolish the caste system altogether and then, by uniting all Indians in a patriotic uprising, drive the English into the sea; but he himself would be dethroned in the process, and the movement would only result in exchanging an English government for a Mohammedan one.

The present unrest in India is caused by the Brahmin's efforts

to get back into the saddle. He knows now that without the Englishman at his back he would not keep his seat for a week, even should he chance to get it, and so he is trying to make himself the co-ruler with the English; or, perhaps, some other nation has whispered to him.

* * *

The Hindu is a pessimist. He has been oppressed for ages. The whole history of India is one of raids and forays by other nations. The fair and just rule of the English is still too recent for him to have forgotten the centuries of rapine that preceded it, nor is he quite sure that even the English rule will not yet turn to exploitation.

His religion teaches him that life in this world is a dreary round of trial and tribulation in preparation for some future life somewhere else. For that matter most other religions of the world, being of eastern origin, teach the same. But in his religion that state of preparation in this world is infinitely prolonged. He can only look forward to millions of future lives that are still to come in their well-nigh endless succession, and he longs for some way of escape from the wheel.

About five centuries before the Christian era two reformers were born whose mission was to show him that way of escape. Devout Buddhists and Jains believe that these men were incarnations of a heavenly power, of the Spirit of Truth, sent into the world for that purpose. They were Vardhamana Mahavira, otherwise known as Jina, and Siddartha Gautama, known as Buddha. They were both princes, sons of small rajahs whose states lay just north of Benares, and their ideas were so similar that they must have been pupils of some older teacher, or else both must have been members of some advanced religious brotherhood.

Both believed in transmigration or reincarnation, and neither of them saw anything in the endless series of earthly lives that was not also endless misery. Both gave up the ease and luxury of their royal estates and became wandering mendicants and preachers, relieving what misery they saw so far as their powers enabled them so to do, and each of them continually looking for a way by which humanity might be emancipated from its present and future sufferings by being taken back into the Spirit of the Universe.

Jina discovered the way in asceticism, in the extreme mortification of the flesh, in the triumph of the mind over the body, which in India has always been a much favored gateway to holiness. If his followers would devote twelve years of their lives to rigid

asceticism and would follow up a like effort through the following eight incarnations, they would be relieved from all further transmigrations and gain a heaven of bliss where each would retain his individual consciousness throughout eternity.

This life of asceticism was open to all. If members of the laity did not choose to subject themselves to it, but would contribute to the support of those who did, would be charitable to all men, would lead pure and simple lives, would venerate the holy ones, would neither purposely nor carelessly kill any living creature, and would in all other ways conform to the ethical and theological precepts of their creed, they would ultimately attain the same heaven of eternal rest.

Jainism was not a complete departure from Brahmanism, for it recognized caste to some extent and adopted several of the Hindu gods. Brahmin priests often officiate in their temples. It is quite a distinct religion, however, and far more than simply a sect of Brahmanism.

The Jains number a million, or perhaps more. They belong largely to the merchant class and as a rule are prosperous and much respected throughout India. They have built many beautiful temples, somewhat gaudy, to be sure, but distinctive enough to have given rise to a definite order of ecclesiastical architecture.

There are still many ascetics among them and these may be seen in all the large towns of western India, with a small square of linen over their mouths that no insect may be inhaled with the breath and destroyed, and carrying a soft broom with which they sweep the path in front of them that no living creature may be trodden on and killed.

The Jains have established many animal hospitals and thus demonstrated their compassion in a very practical way, but it is also a pity that their intense conservatism in regard to the destruction of infected rats has served to perpetuate the bubonic plague in the large cities where as grain merchants they control the situation.

Although Buddha, like Jina, passed the first seven years of his pilgrimage as an ascetic, he was not satisfied with asceticism as a remedy for human ills, and so turned to the discipline of the mind rather than to that of the body.

After a long time spent in meditation it was irresistibly borne in upon him that the source of all unhappiness in this world was desire, and if one could so abate desire that it would finally be neutralized he would approach the nature of the spirit that underlies the universe. He thereupon taught that if one could so regulate

his thoughts and his human passions that all desire would be quenched, even the desire for life itself or for heaven hereafter, he would thereby prepare himself for immediate absorption into what might now be called the Spirit of the Universe—a state of unconscious existence lasting forever, Nirvana, so called; unconscious so far as one's own individuality was concerned, a dreamless sleep lasting through all eternity. Whether or not there was in this state a larger consciousness, more than a mere individuality and partaking of the nature of the Deity, the teachings of Buddha nowhere mention, though many modern followers of the faith believe that such is the fact.

The Buddhists do not recognize caste, but believe in the absolute brotherhood of the human race, in fact, in the brotherhood of all life. In recognition of that brotherhood Buddha advocated the monastic life and also preached celibacy. He seemed to think that the life of the world was an absolute failure and the sooner all living things were removed from the face of the earth the better for all concerned.

A dependent community of begging monks and nuns whose entire support was to come from the charity of others (for none of them were to do any labor, but were to pass their time in meditation) required a working laity to feed them, otherwise the proper preparation for Nirvana might be unduly abridged. So the disciples of Buddha taught that whoever lacked the courage or the opportunity to prepare himself for Nirvana during the span of a single life might so lead that life in purity, helpfulness and charity, and so "acquire merit" that after death he would pass into a heaven where he would be as a god for ten billion years before he must again return to earth for his next incarnation, and that even that incarnation would be as glorious as an unsuccessful world could offer.

There were hells, also, of varying degrees, where the very wicked were adequately punished until they were fitted to return to the surface of the earth and there begin over again the weary round of existence from the lowest form of animal life.

This religion swept over India during the next few centuries and was carried from there to Tibet, China and Japan. It seemed to have an irresistible fascination to the Oriental mind and at one time included within its fold a third of the human race. After a time, however, it began to lose favor in the land of its birth and was gradually superseded by a reformed Brahmanism, known in the present day as Hinduism, so that it now numbers only nine

million followers in India, settled mostly in Ceylon, Burma and Nepal.

* * *

During the Buddhist period Brahmanism itself was undergoing a considerable change, as would be the natural course of any religion, even one so much under the control of its priesthood as this one was. On the one side, under the influence of that priesthood it was riveting the fetters of caste more firmly on its followers, as has been explained before. On the other side it was opening its portals to all the new teachings of the Jains, the Buddhists and numerous other reformers, and was becoming so all-embracing that almost any form of religious belief could find shelter under its roof. This was a most unusual thing for a priest-ridden faith to do, and can only be explained by the fact that the Brahmins, who control the movement, are by far the most intellectual of all the people of India.

From the Buddhists and Jains it had adopted much of the belief in the sacredness of animal life. No Hindu will eat beef and very few of them will eat any kind of meat. From Christianity it had adopted the doctrine of the Trinity: Brahm, the Creator; Vishnu, Preserver; Siva, the Destroyer, and each member of the Godhead had come to be worshiped by his own particular sect. Buddha and Jina had been declared to be incarnations on earth of the god Vishnu. Even the name of the religion had been changed, and it is now known as Hinduism.

The old religion, always tolerant, had become supertolerant, and so broadened had it become that it had well-nigh ceased to be a distinct religion, but a collection of all religious beliefs. From many standpoints it might almost be considered the universal religion of India, with its basis in pantheism.

This widening of the doctrine brought to the newer Hinduism the popular favor that Buddhism had taken away from the older Brahmanism, and Hinduism now has two hundred million followers.

Although the modern Hindu recognizes the Trinity, he usually limits his worship to Vishnu, the mild god of the humanities; to Siva, the god of death and therefore the arbiter of one's next incarnation; or to some of their numerous wives or subordinates, or perhaps to some local or caste divinity. Occasionally, also, he will pay his respects to divinities outside of his own religion. He will pray to Jina or to Buddha, or he will join a procession in honor of the one God of whom Mohammed was the prophet.

On general principles, when so little is to be lost and so much

possibly may be gained, he does not propose to be out of favor with any god, if some small act of devotion will retain that favor.

But during all the time he may be flirting with the gods of other people he fully recognizes the tremendous fact of his own personal and individual responsibility for every thought, word and deed of his present life. He knows, as his fathers knew, that every pain and misfortune of this life is the punishment he must bear for the voluntary faults and crimes of some former existence; that the sum total of his present karma, which every day he is building up about him, will bring to him, and to him only, sometime, somewhere, either in this life or in some life to come, its fitting reward or its adequate punishment. And he knows, too, that an infinite power will measure that reward, be it good or bad, with an exact justice that will have no admixture of either favoritism or revenge.

* * *

These three religions, Hinduism, Buddhism and Jainism, are the principal *native* faiths of India. There are others of course, for India is as fertile in creeds as she is in material things, but these are the distinctive ones, although Sikhism has also a considerable following.

But among the Indian faiths there are two, besides Christianity, that have been imported from other parts of the Orient. These are Mohammedanism and Parseeism.

The former made its entry into India at the beginning of the eleventh century. It came, bearing a sword, over the northwest passes that had furnished an entrance to so many invaders in times past, and the bearers of that sword ruled India for eight hundred years, or until they were finally dispossessed by the Marathas and the English.

As the sword was used in the conquest so was it also used to convert the conquered to "the true faith," and with equal success. The surprising element of this forcible conversion lies in its permanency after the pressure had been withdrawn. The descendants of these converts still largely retain the faith of Islam and now form a considerable portion of the sixty-three million Mohammedans in the Indian census returns. This would rather indicate that Islam has its strong points as well as its sharp ones.

Mohammedanism originated in Arabia about five hundred years after the Christian era and was compounded partly from eastern Christianity but mainly from reformed Judaism. It was an intensely proselyting religion, making its converts more by force of

arms than by force of logic, and it soon overran the whole of western Asia and of Northern Africa and made considerable inroads into Europe by way of Spain and the Byzantine empire. With the exception of Europe the faith still flourishes where it was originally carried.

Islam teaches the one God, and that he rules the world with love and mercy; that he alone is the object of worship and that, since he is the all-wise ruler of the universe, there must be no murmuring at his decrees, and one's life must be put unreservedly into his hands.

Like other religions Mohammedanism has its heavenly host of angels, archangels and saints. Like Christianity and Jainism it teaches a personal and conscious future life, to which every soul may attain by its own individual efforts. It repudiates the idea of vicarious atonement.

Like Christianity and Parseism it teaches the resurrection of the dead and a day of judgment. Some trace of old ancestor worship is seen in the Islamic belief that the spirits of the dead remain near their tombs until the general resurrection, and many Moslems decorate these tombs on all festal occasions and assemble there on holidays in rites of remembrance. As these tombs are scattered over the country in a most indiscriminate way, in one's dooryard, in the middle of a college campus, even in the center of a busy street, such gatherings are apt to be quite noticeable and rather inconvenient, but they are never interfered with.

Concerning the Moslem system of ethics, what was said concerning the ethical code of other religions may be repeated. They took the ethics of their age, just as all other religions did.

The Mohammedans are much more tolerant than they are given credit for being. In India they fraternize with their Hindu neighbors so far as the caste prejudices of the latter allow, and they even recognize Moses, Jesus and Buddha as prophets from the same Universal Father, but they believe, naturally, that Mohammed brought the latest commands. This spirit is well illustrated in a versified translation from the second book of the Koran:

"It matters not whate'er ye name yourselves,—
Believing Muslims, Jews or Nazarenes,
Or Sabians,—whoe'er believe in God,
The last e'erlasting day, and act aright,
Their meed is with their Lord; no fear nor care
Shall come upon them, nor the touch of woe."

There is no caste system among them nor a regular priesthood.

All converts are received into full religious and social fellowship; thus Islam offers large inducements to the depressed castes of the Hindus or to the socially ostracized of other faiths.

Though the Moslems are not as well educated nor as intelligent as the Hindus, they are stronger physically on account of their more natural diet. They are also fairly well united as a religious body, while the Hindus are not, and although they have now been quiet these many years they have not forgotten how to use the sword they wielded so successfully many years ago. Were England to withdraw from India to-day, to-morrow would see a Mohammedan empire there again.

* * *

There is one other faith that demands a place in any list of Indian religions, although its followers only number a hundred thousand, and that is the faith of the Parsees, or, as it is more commonly known outside, Zoroastrianism. This faith took its rise some eight or ten centuries before the Christian era from the preaching of Zoroaster, the Persian reformer. The southern stream of the Aryan migration had carried into Persia the old religion of the Vedas, but a different environment had of course made many changes in it, and a feud between the two streams had caused still larger modifications.

Zoroaster preached an almost pure monotheism. He taught the one eternal, all-powerful God, Ormazd, the creator of the world, and that this God was surrounded by the usual heavenly host of angels and archangels. A peculiar point of this religion was that its followers believed that the universe was the scene of a continual conflict between light and darkness, between good and evil; and as the good principle was personified in Ormazd and the heavenly hosts, so was evil, in its turn by Satan and his host of evil spirits, among whom were all the old gods of the Vedas. This placing of the old Vedic gods among the inimical powers argues a great change in the popular ideas, or as some might say, a great advance from the old nature worship of the Aryans.

This duality of divine control was not permanent. The Parsees believed that the conflict would finally end in the destruction of evil through the cooperation of humanity working in unison with God and keeping his commandments. At the end of the conflict, when humanity had developed to such an ethical state that it could work intelligently and effectively with the divine goodness, would come the general resurrection of the dead and the final day of judg-

ment, after which the good would inherit the earth in a life of eternal bliss.

The ethics of this religion were quite like those of the others before mentioned, and are summarized in their sacred writings as "good thoughts, good words, good deeds." And it may be said of the Parsees of India that they come closer to a realization of their ethical beliefs in their daily lives than any other class of the Indian community.

They hold scrupulously to the utmost cleanliness both of body and of mind. They consider the three ancient elements of fire, earth and water as sacred and not to be polluted, particularly by dead bodies which they consider specially unclean. They therefore dispose of their dead by exposing them, naked, on iron gratings set in the tops of tall stone towers, called Towers of Silence, where the flesh is consumed by vultures, after which the bones drop through into a pit below, to mingle with those of their ancestors, rich and poor alike.

They are not fire worshipers any more than the Christians are worshipers of the cross, but it is quite likely that the old fire worship of their ancestors has filtered down into modern times in the use of fire, the purest thing they know, as a symbol of their God. The sacred fire is always kept burning in their temples and when the priests approach it in the ceremonies their mouths are closely veiled that they may not pollute it by their breath.

Parseeism is probably the cleanest and purest religion of ancient times and has furnished many tenets to most of the later faiths. It was almost exterminated in the Mohammedan conquest of Persia in the eleventh century, but a few of its followers escaped and found refuge in India. They have settled mainly in and about Bombay and Navsari and easily stand at the head of the native populations of those places.

They are a light colored, handsome race, and their women are the most beautiful in all India. They are well educated, women as well as men (an exception among Indian people), and are the cleanest, healthiest, wealthiest, most charitable and most progressive of all the Indian religious communities.

* * *

This concludes the important and distinctive religions of India. They are distinct from each other and from Christianity only on the theological side, the less important; in all their precepts concerning man's dominion over himself and his relations to and deal-

ings with his fellow men they are at one with each other and with every great religion of the world to-day.

The theological side of any religion may be considered as ephemeral, perhaps altogether so. Theologies have changed largely in the past as men have gained knowledge concerning natural laws, and our present knowledge of nature can hardly be considered complete. Many theologies of the present day are rapidly changing as our discoveries are sweeping us onward toward a fuller understanding of God's plan, more of which may be revealed to our children at some distant day; but the great firm and solid edifice of moral law, of man's relationship to man, that has been growing precept upon precept for untold ages, whose architects have been the great men and the sainted teachers of the past and whose builders have been men even as we, this edifice is not changing but only growing. Its stones are not guesses at infinity, replaced in the next generation by other guesses, but truths wrought from the hearts of noble and just men whose sympathies have turned to the pains and the failings of their fellow men and who have sought to remedy them.

And as this temple rises, tier upon tier, we builders of the present may look forward through the mists of future years and behold its completed dome under which all the nations of the earth will unite in their paeans to the one Universal Father whom all men now worship, though under divers names and through varying ceremonies.

WHAT ENGLAND HAS DONE FOR INDIA.

BY RAM CHANDRA.

THE English first went to India for the purpose of extending their trade. The East India Company was formed for commercial purposes alone and the operations of that Company were the scandal of the civilized world. The proceedings of the trial of Warren Hastings are a sufficient exemplification of this fact. The House of Lords in the end acquitted Warren Hastings, in spite of his crimes, because of his services in extending the dominion of the Empire. Eventually Great Britain assumed possession of India, ostensibly on account of the iniquities of the East India Company. All this was accomplished by stirring up antagonism between different sections of the country, setting one prince against another, one religious sect against another, and in the name of local interests

constantly contriving to extend the British influence. The people were deceived. They were too simple, trusting and generous. England posed as a benefactor, and the people not being suspicious of foreigners, as were the Japanese, gave them a free hand for their machinations. They embraced the benefactor only to find themselves bound hand and foot, helpless at the feet of a rapacious spoiler. What followed may best be described in the words of Adam Brooks, in *Laws of Civilization and Decay*, who says:

“Very soon after the battle of Plassey (fought in 1757), the Bengal plunder began to arrive in London and the effect appears to have been almost instantaneous. Probably since the world began, no investment has yielded the profit from the Indian plunder. The amount of treasure wrung from the conquered people and transferred from India to English banks between Plassey and Waterloo (fifty-seven years) has been variously estimated at from \$2,500,000,000 to \$5,000,000,000. The methods of plunder and embezzlement by which every Briton in India enriched himself during the earlier history of the East India Company gradually passed away, but the drain did not pass away. The difference between the earlier day and the present is that India’s tribute to England is obtained by ‘indirect methods’ under forms of law.”

In judging the effect of foreign rule upon any people, the three most important factors to be considered are:

First: The influence upon industry, or the economic effect.

Second: The influence upon education.

Third: The influence upon the development of political life, or preparation for self-government.

As to the influence of Great Britain upon India’s industries, I will quote from the late Mr. G. K. Gokhale, C.I.E., a member of the Imperial Legislative Council of the Viceroy. Professor Gokhale says:

“When we come to this question of India’s industrial domination by England, we come to what may be described as the most deplorable result of British rule in this country. In other matters there are things on the credit side and things on the debit side. . . . But when you come to the industrial field you will find that the results have been disastrous.”

Briefly stated, the facts are these:

A distinct policy of taxation and tariff was adopted by which raw material was prevented from being first turned into manufactures in India, thus causing it to be transported to England for that purpose and the manufactured products then returned to be sold in India, thus enabling English merchants to secure double

profits. In this way some forty million Hindus were thrown out of work and forced into agriculture.

In agriculture practically nothing has been done to improve conditions, it remains in its primitive state; the inhabitants are still using the old wooden plows; very little has been done for irrigation. But taxation has steadily increased until at the present time a Hindu farmer is obliged to pay from 50 per cent to 60 per cent of his annual product to the government. As a result of this constant and incredible drain, the most wide-spread and terrible poverty prevails throughout India. The average income of a Hindu is 27 rupees (\$9.00) according to Lord Curzon, and 15 rupees (\$5.00) according to Sir William Digby. India is now in a state of perpetual famine. From 1891 to 1900 not less than 19,000,000 died of starvation. This is not all. On account of the weakened condition of the people they have fallen victim to disease in incredible numbers. According to Sir William Digby, 15,000,000 also died of plague and malaria during the above period. (See *Prosperous British India* by Sir William Digby.) This makes a total equal to one-third the population of the United States. All of this could have been prevented by proper government measures. England is responsible for it all. Prior to the English occupation, no such poverty, famine or plague were ever known in India. In fact, it is the direct result of the measures taken by England to absorb to herself the wealth of India.

The following are the official figures concerning the famines of India:

FAMINES BEFORE THE BRITISH RULE.

In the 11th century	2	famines both local
In the 13th century	1	“ around Delhi
In the 14th century	3	“ all local
In the 15th century	2	“ both local
In the 16th century	3	“ all local
In the 17th century	3	“ general area not defined.
In the 18th century	4	“ to 1754, Northwestern Province, Delhi, Sindh (twice, all local).

FAMINES UNDER THE BRITISH RULE DURING THE NINETEENTH CENTURY

1800 to 1825	5	famines, nearly 1,000,000 deaths
1825 to 1850	2	“ “ 500,000 “
1850 to 1875	6	“ “ 5,000,000 “
1875 to 1900	18	“ “ 25,000,000 “

The above figures are taken from *Prosperous British India*, by Sir William Digby (publication in India prohibited). Even in 1915 and 1916, there was almost a constant famine in Bankura, Bengal, and in Rajputana.

As to education, what has England done? She has established five universities—this in a country with 300,000,000 inhabitants. For general public education she has done very little. The five universities were established for the sole purpose of preparing Hindus to fill certain subordinate positions in the government service. High fees were fixed, so that only the children of the wealthy could attend and but few of them. As to the masses, Lord Curzon said it would not be wise to educate them, it might cause sedition. Even where movements have been set on foot among the Hindus themselves to secure public education along modern lines, and where they have offered to defray all expenses by an increase in local taxation, the answer of the government has been, "We do not think it necessary."

In 1910 a movement was started by prominent Hindu and Mohammedan leaders to raise funds for the purpose of establishing two independent universities, one under Hindu and the other under Mohammedan auspices. The government agreed to grant charters provided a sum was collected equal to \$4,000,000 for each institution. In 1914 the money had been raised and the Maharaja of Durbhanga and the Raja of Mahmudabad went to the government at Simla and made application for the charters. Sir Harcourt Butler, Minister of Education, refused to grant the charters except under conditions by which the government would appoint the instructors and in fact control the universities in every respect. This was a great disappointment. After much discussion the government induced the Hindus to accept the conditions, but the Mohammedans up to this time have refused.

In the past two years several hundred private schools have been closed by the government under various pretexts. Instead of increasing education it is being diminished. After one hundred and fifty years of British rule not more than ten per cent of the inhabitants know how to read and write.

After the above, it is hardly necessary to deny that England has done anything toward preparing the Hindus for self-government. India is ruled by a viceroy who gets double the pay of the president of the United States. The Council of the Viceroy contains some Hindu members, but the majority are always Englishmen and the Hindu members consist of princes and title holders who are not sym-

pathetic with the people. The government is strictly autocratic. The masses of the people have nothing to do with it except to obey its mandates. In Civil Service there are only 65 Hindus employed as compared with 1200 Englishmen, or slightly more than 5 per cent. In fact the policy of the government is to prevent the idea of self-government arising among the people.

The United States came into the possession of the Philippine Islands and after some fifteen years of occupation sixty per cent of the Filipinos are educated according to the most improved methods. The product of their work formed one of the most superior educational exhibits at the Panama-Pacific International Exposition. Congress has definitely adopted a program which will lead in a few years to complete self-government in the Philippines. Industry there is being reconstructed according to most modern methods, and the Filipinos are looking forward to a career of prosperity and freedom.

On the other hand, after one hundred and fifty years of opportunity England has done nothing for India, and the land lies desolate in poverty and ignorance. During the past fifty years the Hindus have begged England to change her policy and begin to do something for India's benefit. Since the only response is the same old policy of pretense and suppression, they are at last rising in revolt. No promises of reform will be of any avail; the fire of liberty is spreading and sooner or later the country will be free.

THE NEW NATIONALISM IN INDIA.

BY BASANTA KOOMAR ROY.

I.

THE present revolutionary activities for the establishment of a republic in Ireland and the subsequent execution of its leaders including Sir Roger Casement has naturally made many think of the outlook in India, for the case of India is somewhat analogous to that of Ireland. India may be called the Ireland of Asia, and Ireland the India of Europe. The history of these two countries unfolds a parallel story of past prosperity and present poverty and helplessness. Both were conquered by blood and iron, and it is mortifyingly true that both Erin and India are kept under foreign domination primarily by disunion among the factious classes and

creeds that are not far-sighted enough to merge their minor differences for the larger interests of the respective countries.

But it is a healthy sign of the times that the New Nationalists of both these countries have learned to subordinate their provincial or creedal interests to that of the country as a whole. The self-denying devotion of the patriots of Ireland was most emphatically proven in the past revolution. These martyrs have indeed "raised Ireland to a tragic dignity," to use the words of John Quinn. Those that are acquainted with the current affairs in India cannot conveniently deny that that country, too, is animated with an unrest which increases, as days pass by, in intensity and extensiveness. The present fad in England and America to attribute the spirit of unrest in India to German agitation is certainly an insult to the intelligence of the people of India. Mr. Andrew Carnegie, on his return from a trip to India, thus wrote in the pages of *The Nineteenth Century and After* for August, 1906: "To the Briton, his master, the Indian is naturally reserved; to the American he is drawn by sympathetic bonds. That there is a strong and growing desire on the part of the educated Indians ultimately to govern their own country goes without saying. They would not be educated if the aspiration did not arise within them. Education makes rebels against invaders. Material benefits conferred by them, however great, count for little against the spirit of national independence. . . . The problem is internal, not external. It is within, not without India that the wolf lurks."

When Lord Morley was Secretary of State for India he wrote as follows in the same magazine for February, 1911: "All will agree, that whatever the proportions, depth and vitality of unrest (in India) it is in spirit near enough downright revolt to deserve attention."

Five months before the present European war began, Mr. Shaw Desmond wrote thus in the *London Magazine* for March, 1914: "England may some day have a terrible reckoning for her 'official versions.' The thousands in these islands who have relatives and friends in India may have to pay in blood and tears for them. The horrors of the Indian Mutiny may again be written scarlet across the history of India. . . . India is the powder magazine of the world, into which a spark at any moment may be thrown, followed by such an explosion as will reverberate around the globe. If English officialdom has any imagination, it will tackle the problem of India ere it be too late."

With all the alarming statements of Lord Morley, Shaw Des-

mond and numerous other English writers and statesmen we know that an organized armed revolt is an extremely difficult thing in a country that has been forcibly disarmed ever since the Sepoy war of 1857. And the constructive thinkers of India know that their motherland did not come to the present predicament in a day, and that the situation, however humiliating, cannot be relieved over night. The task of nation-building is slow and difficult in India or America, China or Persia, Ireland or Russia. But after all, the slow and secret work of the New Nationalists of India has begun to bear fruit. India may not be freed in a year or two, but it is a fact nevertheless that the spirit of New Nationalism in India may be oppressed, but can never be suppressed. When the spirit that animates the educated permeates the masses, as it is doing, the Hindusthanees will speak with an irresistible voice and will act to shatter the chains that fetter the motherland.

Signs are in evidence that men, women and children of all walks of life are being inoculated with the virus of New Nationalism. *Bandematarām* (Hail, Motherland!) is the slogan of India to-day. This rallying cry inspires and encourages the patriots of India under most trying conditions. But this little word is just as obnoxious to English ears as the Lord's Prayer is to those of Satan. The peaceful Hindus are assuming an aggressive attitude. The young men who ordinarily would feel qualms of conscience to hurt an insect are killing oppressive British officials and are most cheerfully hanging from the gallows with the word *Bandematarām* on their lips. Young men of respectable families are organizing themselves into parties to rob the rich men's hoarded treasures to gather funds for revolutionary activities. These bands of political dacoits are doing most daring deeds for their purpose in automobiles, boats or on foot. The Calcutta police have built drop gates in the main thoroughfares of the city to make the capture of the automobile dacoities easy, and yet these daring young revolutionists elude the special guards. This leads many people to think that a great many in the police department are working for the revolutionist propaganda.

Not long ago one such party invaded, in masks, the home of a rich man. The men of the family resisted, so they were confined in a room at the point of the pistol. In reply to inquiries about the key of the safe the young men were told that it was with the lady of the house. So the young men went to the lady of the house for the key. The lady hesitated, and one of the young men in the party said: "Mother, we are here to-night to gather money for the

liberation of our great motherland. It is just as much your work as ours. We keep accounts of everything we take from our people, and in that day of great adjustment you will get back a thousandfold what we take to-night." The lady smilingly blessed the party and cheerfully gave up the key and said: "My son, take all we have for the noble cause you represent, and tell us if we can do anything more." The young men, one by one, touched the feet of this noble patriotic woman in reverence and soon departed with a big booty of cash and jewels.

Political dacoities on land and water are the order of the day. Dozens of cases are reported every week. Assassinations of oppressive officers are quite common. Conspiracies with widespread ramifications to overthrow the British rule in India are not infrequent. The mutiny of the Sepoys at Singapore and the subsequent massacre of the Hindu and Mohammedan leaders, the riots of Ceylon with their bloody retribution, the massacre of the British officials in the fort of Jhansi, the open trench fighting between the revolutionists and the armed police in Orissa, the destruction of guns in the fort of Delhi are but a few instances of the growing spirit of revolt in India. And above all, the riotous disturbances of the Punjab were of such a serious nature that they barely escaped setting fire to the "powder magazine of the world." Even the English lieutenant-governor of the province has been constrained to make the following confession: "The crimes did create a state not only of alarm and insecurity but of terror and even panic, and if they had not been promptly checked by the firm hand of authority and the active cooperation of the people would have produced in the province, as was intended by the conspirators, a state of affairs similar to that of Hindusthan in the Mutiny—paralysis of authority, widespread terrorism and murder not only of the officers of the government, but of loyal and well-disposed subjects."

II.

It was discontent with the British domination of India that brought about the unsuccessful Sepoy revolution of 1857. And it is discontent again that is heading that country toward another titanic struggle.

The English went to India for trade and commerce, and it was by the courtesy and the kindness of India's ruling potentates that they were able to spread their commercial interests in the beginning. They gradually gained territorial concessions. As in America, even so in India, the French were first in the ascendancy. The British

took the side of some of the princes of India, and the French of others, and in the struggle the British gained the upper hand. The princes that sold their birthright to be free for purely selfish reasons were discontented, and those that were vanquished were discontented, of course. The highhandedness of England's trade methods killed many of India's thriving industries. The country was fast going down the hill of prosperity, consequently the people became discontented. Finally the crime of British aggression as evinced in the constant annexation of the states of Indian princes brought about the Sepoy war of 1857.

It was not a mutiny of a few soldiers. It was rather an organized revolt of the people to free themselves from the growing tightness of the octopus-hold of the British. The British won the victory no doubt, but it was with the help of the renegade Hindu princes and their soldiers. But it plainly showed, however, that the British could not stay a single day in India to rule, were it not for the help of such moral invertebrates.

When peace followed the horrors of this war, the people became, through strain and despair, hungry for peace and rest. So the candid proclamation of Queen Victoria encouraged the people. She pledged before God and man: "We hold ourselves bound to the natives of our Indian territory by the same obligations of duty which bind us to our other subjects, and these obligations by the blessings of Almighty God we shall faithfully and conscientiously fulfil." The Hindus, with their characteristic credulity, believed every word that their English rulers used to flatter their vanity with. The most dangerous of such pledges was the promise of British citizenship and training the people for self-government. The Hindu made no allowances for political expediency. He did not for a moment doubt the integrity of his rulers' intentions.

But as time went on the platitudes of Queen Victoria's historic proclamation began to show themselves in the hideously true diplomatic colors. The leaders of Indian thought slowly began to realize the abnormal state of India's political and economic relationship with England. So men like Mahadev Govind Ranade, Dadabhai Naoroji, Woomesh Chandra Bannerjee and Balgangadhar Tilak became impatient to do some constructive work for the political salvation of India.

The Indian National Congress was the outcome of this desire, and it met for the first time in Bombay in 1885. The principal object of this institution was to present, as a political body, India's griev-

ances to the rulers of the country, and to bring India's political workers in personal contact with one another.

The Congress, year after year, passed the same resolutions to petition the government for the separation of the judicial from the executive functions, for the expansion of the imperial and provincial legislative councils and the introduction into them of elected members, simultaneous civil service examination in England and in India (even to-day the Hindusthanees has to go to England to pass an examination to enter the civil service of his own country), trial by jury, free and compulsory system of primary education, expansion of facilities for scientific and technical education, introduction of a volunteer system among the people (an ignorant and illegitimate Eurasian may serve the army as a volunteer, but not an educated Indian), curtailment of military expenditure, repeal of the Arms Act which disarmed the people after the Sepoy revolution and still keeps them in the same condition and denies them the protection from robbers and wild animals. Other kindred resolutions were passed to better the administration of the country. This goes to show how the minds of the educated Hindusthanees were being animated with the ideas of larger economic and civic liberties and juster laws.

But the congress failed to secure any concessions from the government. On the contrary, the British government labelled the congress leaders as seditious. The government officers were barred from taking part in the congress. Though maligned in season and out of season the political workers were patient enough not to lose faith in England. They sincerely believed that India's wrongs were bound to be righted when the English people came to know of the deplorable state of affairs in India. But the greatest disillusionment came to the credulous Hindusthanees during the viceroyalty of Lord Curzon, that "proud peacock of imperialism." As the official representative of the Queen he had the frank hardihood publicly to declare that the Queen's proclamation was nothing more nor less than a diplomatic lie—a makeshift, and that it was beyond the bounds of practical politics to carry out the proclamation in spirit. This gave a rude shock to the Hindu mind. Skepticism took the place of faith, and hope vanished behind the veil of disappointment. Distrust followed disappointment and discontent distrust.

Lord Curzon's highhandedness as an administrator considerably added to the volume of unrest in India. With a stroke of his pen he robbed the city of Calcutta of its local self-government. By the

Universities Act he sought to check the progress of higher education in India by making it more expensive and by discouraging the study of sciences. The climax of his autocracy was reached in his arbitrary partition of the province of Bengal in two to break the solidarity of politically the most progressive province of India. The partition scheme was carried into effect on the 16th of October, 1905, in the teeth of tremendous opposition. And the day may rightly be called the birthday of the new Indian nation. It was indeed a sad day for Bengal. We went about clad in the garb of mourning, and fasted all day long. But in the sorrow of Bengal were sown the seeds of closer unity between the different provinces of India. It was on this rather auspicious day that India threw off her old apathy and saw a larger vision and entered into a life of newer activity and self-sacrifice. The New Nationalist of India was officially born on this great day.

III

The cry of the French Revolutionist was "Liberty, Equality, and Fraternity," and the cry of the Hindusthane Nationalist is *Shiksha* (education), *Swadeshi* (economic prosperity by industrial development), and *Swaraj* (unalloyed self-government).

As for *Shiksha*, it is really a bitter irony of fate that the people of Hindusthan who have contributed most sumptuously toward human culture have to beg their British overlords for the privilege of free primary schools and be denied this one of the first necessities of human society. It stands to reason that those that deliberately refuse to open the gates of learning are guilty of a more heinous crime than those that bombard undefended coast towns and kill a few men, women and children, for perpetuation of ignorance and illiteracy in the long run kills infinitely more than a few shells can do. In the second decade of the twentieth century eighty children of school age out of a hundred are growing up in India without any schooling at all. Out of one hundred men only ten know how to read or write their names, and out of a thousand women only seven are literate. In forty years' time America has educated 70 per cent of her recently freed negro slaves. In about the same time Japan has educated all but 5 per cent of her people. In about sixteen years America has dotted the Philippine Islands with free public schools and crowded the country with American teachers. About three years ago Gopal Krishna Gokhale introduced a bill in the Viceroy's legislative council for the introduction of free primary schools for India's children, but the British-Indian government that is arduously

engaged in the tremendous task of "civilizing the heathen Hindus" rejected the bill outright. And it was claimed by the official protagonists that the Hindusthanees were not fit for free education yet. Our point is that if after ruling over a country for more than a century and a half the people governed have not been made fit even for education, not to speak of liberation, then that government automatically forfeits its claim to rule over that country any longer.

But we know that there is a method in England's madness. The English authorities know that education brings in its train enlightenment, and enlightenment makes rebels against conquerors. So it is to check the growing number of Indian Nationalists that England wants and thus condemns India to ignoble illiteracy and its inevitable concomitant, delusion. This gives the British politicians a chance to say that the masses of India do not want self-government. Well, they do not refuse it either. Their negligence in demanding *Svaraj* is due to no love for their *Mlecha* rulers, but to their ignorance of the stakes at issue. The masses of India may die of famine but through sheer ignorance they blame their fate and not the economic forces that truly bring about famine, starvation and death. The masses may suffer from leprosy, but they blame their fate, and not the 1000 per cent tax on salt which is so strictly monopolized by the government that human beings and cattle are deprived from taking a sufficient amount of salt to preserve health. The masses in India may not demand self-government, but they need it more than the classes there. And in every country the enlightened speak for the masses.

That the government must emphatically discourage scientific and industrial education is most amply illustrated in its throttling policy toward the Scientific and Industrial Association—an association that used to send many students to America, Japan and Europe for scientific education—and also toward the Tata's Scientific Research Institute. Rabindranath Tagore was recently constrained to speak to an English special correspondent of the *Manchester Guardian* in Tokyo: "The Japanese have made remarkable progress, but, given equal opportunity, India would do as well. We are not inferior intellectually to the Japanese. . . . They have been free to educate themselves and to send their young men to all the universities of the world to acquire knowledge. But every Indian feels, and every candid student of India must admit, that you have conceived it to be to your interest to keep us weak and have discouraged education. In the laboratories you dislike us to acquire science and to pursue research.

"The Tata Foundation is an illustration. Here, at last, we thought, India's opportunity had come. But the government has taken control of it and killed it, and that splendid gift is now barren and worthless. . . . It is hopeless for us to try to educate ourselves or develop ourselves. Your government in India is so perfectly organized that you can render all such striving futile. But it is bad for you as well as for us. When one nation keeps another in subjection, when its authority is so perfect and complete that it can execute its arbitrary will with effortless ease, it saps its own love of liberty, its own vigor, its own moral strength. It discovers this when it comes into conflict with a virile nation."

In spite of the open and secret opposition to the spread of education in India, the men and women of the country are undergoing all kinds of privations to be able to educate their children. Instances without number can be quoted where men have sold their properties and women their jewels to educate the young men and women of India. One woman in the city of Dacca amassed a vast fortune by selling her body, and when the country first came under the influence of the New Nationalism, she gave all her property for the furtherance of education in India. Many self-sacrificing beggars in different parts of India have most generously (of course in proportion to their means) contributed toward the funds for education. In a mass meeting in a public park of Calcutta there was an appeal for funds for educational activities. The rich gave generously, but there was a poor beggar in the audience who had nothing to give. He at last took off his threadbare coat and offered it as his contribution. That coat was at once auctioned and sold at an incredibly high price.

IV.

The *Swadeshi* movement is the movement for the revival of India's defunct industries and the introduction of new ones to the exigency of the day. It is a well-known fact to the student of world commerce and economics that India's fabulous wealth which attracted the cupidity of India's invaders and conquerors from beyond the seas, emanated from the flourishing condition of her industries. These industries, like those of the North American colonies and Ireland, stood in the way of England's trade expansion; hence it was necessary to "strangle" them by political power. Laws were passed in England to regulate the trade in India. Laws were of course passed to make the export of India's manufactured goods to the British Isles extremely difficult. The following schedule of

tariff on Indian goods exported to England as given in the report of the Select Committee of the East India Company reveals a shocking state of affairs :

Asafetida 233 to 622 per cent ; pepper 266 to 400 per cent ; sugar 94 to 393 per cent ; calicoes and dimities 81 per cent ; manufactured cotton 81 per cent ; hair or goat's wool manufactured goods 84 per cent ; lacquered ware 81 per cent ; mats and mattings 84 per cent, etc., etc.

The testimony of Prof. Horace Hayman Wilson, the historian, in Mill's *History of India* is significant on this point. He says: "It was stated in evidence (1813) that the cotton and silk goods of India up to that period could be sold for a profit in the British market at a price from 50 to 60 per cent lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 80 per cent on their value, or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have been stopped in their outset, and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of Indian manufactures. Had India been independent, she would have retaliated, would have imposed prohibitive duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her ; she was at the mercy of the stranger. British goods were forced upon her without paying any duty, and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms."

The methods that the British used in India in the homes of the artisans and in the public factories are pathetic enough even to dry the heart of God. Even to-day for the crime of manufacturing cotton goods in our own mills set up with our own money and worked by our own men, we have to pay the penalty of a domestic revenue of $3\frac{1}{2}$ per cent. This is of course meant to offset the $3\frac{1}{2}$ per cent import duty that is charged on cotton goods of foreign manufacture. England, of course, has the lion's share in this business. The destruction of India's industries has driven the artisans to farming. And the farmers are so highly taxed that "they do not know from year's end to year's end what it is to have their hunger fully satisfied." "There is no more pathetic a figure in the British empire," writes Mr. Compton who is certainly not a partial friend of India, "than the Indian peasant. His masters have been

unjust to him. He is ground down until everything has been expressed except the marrow of his bones." So the farmer dies in famine by the millions.

There is a famine now in different districts of India. Home papers are full of heart-bleeding tales of suffering and death in the stricken districts. Millions of India's hard-earned dollars are being forcibly pumped out of India for England's war charges while millions of our men, women and children are starving in the country. In the last century, according to Sir William Digby, about 33,000,000 of benighted heathens in India died of famine and starvation in spite of America's most generous contributions to the famine relief funds. Certainly the horrors of India's famine can most favorably vie with the horrors of the present war. In the last nineteen years about 9,000,000 have perished of a purely poor man's disease, the bubonic plague. In malaria and other kindred diseases village after village is being wiped out of existence.

India is handicapped not only in her industrial development but in almost every department of influence and affluence. Foreign masters of capital, mostly English, monopolize the railways, the shipping, the telegraph, the land, the forests, the manufactures, the joint-stock companies, the minerals, the irrigation work, the highest and most lucrative positions in the civil and military services (out of 1318 civil servants that hold responsible positions in India only forty-six are Hindusthanees and the remaining 1272 are British). In short, India is for the most part helplessly and ruthlessly enslaved economically. Dr. Paul S. Reinsch, the present United States minister to China, writes thus in his *Political and Intellectual Currents in the Far East*: "The present situation in India illustrates some of the unfortunate results of the political dependence of a civilized people. Not only politically, but also in economic matters, India is kept in a state of dependence on the metropole. But the most helpless feature of the situation is that the men who would naturally be leaders in government and enterprise, find themselves excluded from opportunities for exercising legitimate power in their own country. Such a decapitation of an entire people is a great sacrifice to impose, even in return for the blessings of peace and an efficient policing of the country. The continuance of this policy would mean either the total destruction and degradation of Indian national life, or the end of the British Raj."

And yet, utter despair has given birth to a new hope for an industrial regeneration in India. His Highness, the Gaekwar, the progressive prince of Baroda, has rendered an invaluable service to

his motherland by constantly dinning into the ears of the leaders of India the necessity for an industrial awakening. The propaganda for the boycott of English goods in Bengal and other provinces has strengthened the hands of the *Swadeshi* workers. Millions have taken the sacred vow not to buy or use anything made in England. The boycott of English goods was inaugurated in Bengal on August 7, 1905, as a protest against the proposed partition of Bengal. Many firms that dealt in English goods went into bankruptcy, and many new firms were opened to sell exclusively the home-made goods. In this struggle not a few English magistrates and missionaries openly acted as the agents of British merchants.

Pure boycott could not supply the goods necessary for daily life. So joint-stock companies were started to manufacture the things that the country needed most. The almost defunct handloom industry thus received a tremendous impetus. The English merchants and the press were alarmed at this new spirit of industrial nationalism in India. *The Englishman* of Calcutta, that most rabid English daily, thus spoke out in wrath: "The question however is, what is the government going to do about it? Boycott must not be acquiesced in, or it will more surely ruin British connection with India than armed revolution."

Nine of the most important of *Swadeshi* workers were deported by the justice-loving British government without a trial, and were kept imprisoned for fourteen months and maltreated at pleasure. The police arrested, under concocted charges, many *Swadeshi* shopkeepers, and the British judges sentenced them to different terms of imprisonment with hard labor. But they came out of prison as national heroes and were given ovations by men, women and children of all castes and creeds.

For a time the spirit of boycott rose to such a pitch that priests, barbers, washermen and even cobblers refused to do any work for the people that used English goods. Women broke their glass *churis* and burned their *bilati saris*. Children gave up eating ice cream made with foreign sugar, and the students gave up playing football, for footballs were manufactured in England. *Biri* took the place of cigarettes: and the pickpockets and the hooligans of Calcutta found work in manufacturing various kinds of goods, and so became conspicuous by their absence.

The *Swadeshi* spirit has given an impetus to cottage industries in India. Our best thinkers wish to avoid the horrors of the western factory system by making cottage industries profitable, and they can be made profitable only with the help of science. Hence the

great cry for scientific education which is most systematically denied the people for obvious reasons. The present European war however is substantially helping the development of our industries.

The *Swadeshi* has come to stay, and it means work for the unemployed, food for the hungry, and a home for the homeless. In other words, the first decade of the twentieth century saw the birth of an economic movement in India, and it is destined to play a prominent part in the politics of the world.

V.

The cry for *Swaraj*, self-government, is the crux of the entire situation in India. Politics is to society what air is to the human body. Politics surrounds us on all sides. Education, sanitation, commerce and industry, food, shelter and transportation, even birth, marriage and death are most vitally affected and controlled by politics, either for good or for evil. A society is prosperous or poor in proportion as its political conditions are good or bad. The New Nationalist of India finds that where the British government frowns at education he cannot open schools for the education of his children. And when it is against the interests of the alien rulers, it is extremely difficult to do anything for the economic development of the country. And again, when he finds that in the making of laws that raise taxes, disburse finances and shape the destiny of the country, it is the British overlords from beyond the seas, overlords that have been rightly called by Edmund Burke "birds of passage and of prey," that have the controlling power, he naturally cries out for a government in India that shall be a government of the people, by the people and for the people, and not a government, as it is to-day, of India, by the British and for the British.

It is for this that the cry of *Swaraj* is heard on all sides. Militancy has become the dominant note of the erstwhile dormant India. The words of the Bhagavat Gita where Krishna urges Arjuna to righteous war are heard from the lips of young men and women. And the prophetic words of America's Patrick Henry, "Give me liberty or give me death," are being muttered by the people of India on the banks of the Ganges as well as in the gardens of Ceylon, in the deserts of Katiwar as well as in the rice fields of Bengal.

But the British have already begun to show signs of nervousness at this new spirit of restlessness in Nirvanic India. Young India flatly refuses to acknowledge the constitutionality of the British rule in India. Hence this conflict. Had it not been for the internal dissensions between the different political parties, this conflict would

have resulted in a victory for India during the present war in Europe. The fossilized conservatives still cling most tenaciously to their old worn-out policy of petitioning John Bull for the redress of India's wrongs; and they glibly vouchsafe that they would reach the highest pinnacle of their ambition if their conquered motherland were granted a position in the empire of her conqueror like that of Canada or Australia.

So one section of the New Nationalists say: "Hence with your colonial form of self-government! Who wants to live in a harem? Canada is not our ideal. There is a loftier ideal to aspire to. Our ideal is the United States of America. We have promised ourselves to work unselfishly for the establishment of the United States of India. We have no use for men who have faith in begging for political favors. We must rely on ourselves. Our national salvation must be worked out from within and not from without. But we do not, however, believe in shedding human blood to gain our end. By strike and boycott, in other words by passive resistance, we shall be able to bring the British Raj to an end."

"You are mistaken," retorts a more advanced section of the New Nationalists. "To establish the United States of India you must adopt the same means as did the North American colonists in the days of George Washington and Thomas Jefferson to establish their great and glorious republic. Passivity is the dream of the idlers. The moment your passivity would threaten to dislocate the mechanism of their administrative machinery, or substantially affect the commercial interests, their guns would blow you into eternity. You must use force to win a struggle like this. India was conquered by blood and iron, and it must be conquered back by blood and iron. Christian John Bull understands only the logic of the lance and the parable of the gunpowder. We are perfectly within our moral rights to declare war publicly and simultaneously publish our Declaration of Independence. But we must not by any means pollute our sacred cause by the blood of individual assassinations."

"Your plan," replies the extreme wing, "of conquering our independence is exactly what it should be. If you cannot establish a republic by force of arms, a Russia, a Germany or a Japan may step in, and you shall be simply jumping out of the frying-pan into the fire. But we believe in striking terror into the hearts of the arrogant Englishmen by simply removing by a bomb or a bullet the oppressive British officials. You know there is nothing wrong in killing a tiger, a crocodile or a cobra, even so there is nothing wrong in killing those that stand in the way of human progress by keeping

one-fifth of the total population of the world under the iron heel of alien despotism. So kill them singly whenever an opportunity presents itself, and organize to be fully prepared to kill them *en masse* in our next war. Follow America. You should not waste time quarreling over the methods. Use any and every method as long as it serves our end—the independence of the Motherland.”

VI.

The critic is apt to ask, “Well, if the people of India are so much discontented, then why are they helping the British with men and money? Is it not a fact that about 150,000 of India’s best soldiers are fighting in the different zones of the present war? Is it not also a fact that India’s princes have pledged their lives and states to help the British out of the present predicament?”

Yes, this is all true; but there are two sides to every question. The presence of India’s soldiers in Europe is no sign of India’s loyalty to England. They fight because they come from hereditary fighting classes and also because they are paid to fight. To-day they fight for England, and to-morrow they would fight against her on behalf of the Hindusthane revolutionists. And some of the princes are loyal, no doubt, but they are so for selfish reasons. For if the British rule ends in India these flattering sycophants and ignoble vampires would be called upon to give an account to the Nationalists for all their crimes against society. Some of India’s prominent men profess loyalty to the British Crown, for it is their profession to be loyal. Some have loyalty forced upon them, and there are others who have to profess loyalty for the sake of efficiency in ultra-radicalism. But let it be known once for all that the heart of India is not loyal to England. It cannot be. It is against the law of nature. The conquered can never be loyal to the conqueror.

There are abundant proofs to show that the English statesmen know in their heart of hearts that India is not loyal to England. They do not trust India. They have persistently refused to enlist the educated young men of India to serve in the war. They feared a second Sepoy war in India at the outbreak of the present war, so they took the great majority of Sepoys out of India to fight in the cold countries of Europe, while they were replaced by British territorials from cold Australia and a colder Canada. Not long after the beginning of the war India was placed under martial law. And the English minister who introduced the bill in the Viceroy’s Coun-

cil openly admitted that the political condition of India was rather serious.

About forty-eight Hindusthanees have been hanged from the gallows for the crime of conspiring to overthrow foreign rule. Thousands have been interned and a few hundred imprisoned for the same crime. British-Indian officials are searching the homes of the prominent men, and are discovering, in some instances, rifles, cartridges and revolutionary literature in unexpected quarters. They have in the past deported, and are still deporting, men without a trial. They have gagged the press, and during the first ten months of the war about 200 newspapers have been suppressed, and the money deposited on hundreds of printing presses has been confiscated by the government. They have restricted the privilege of public political gatherings and have also, in more instances than one, interfered with religious processions. They make it a crime to sing our national songs or to play our patriotic dramas. They have closed many gymnasiums where young men were wont to gather for the development of the muscles of their bodies. They are so nervous at the growing feeling of the unity between the Hindus and the Mohammedans, that they are uselessly conferring special privileges on the latter to sow the seeds of jealousy and disunion between the two great communities of India. They are saddling punitive police forces on the people of the progressive districts of India to nip the militant spirit in the bud.

The policy of reckless persecution as adopted by the British-Indian government is helping the cause of New Nationalism, instead of hurting it. And in spite of all attempts of the government to the contrary, social, educational, economic and religious forces are at work that are welding the heterogeneous masses and races of that vast country—a country as large as the whole of Europe without Russia, and with a population more than three times that of America,—into a homogeneous whole. Living under one paramount power, smarting under the galling yoke of the same barbarous despotism, goaded by the examples of Japan and China, inspired by the same ambitions, the entire country is gradually being animated with a new national consciousness that it never knew before. And it is not too much to expect that, sooner or later, peacefully or forcibly, India is bound to take her rightful place amongst the free nations of the world. A free India, like an emancipated China, would be an asset to humanity, and emphasize the great movement for human liberty that began in this blessed land of Washington, Franklin and Lincoln.

SINGAPORE, THE MELTING POT OF THE EAST.

BY A. M. REESE.

IN Singapore, it is said, can be seen more races of men than at any other one spot in the world, so that it has been well named "The Melting Pot of the East." It is also sometimes spoken of as "The Gateway of the East," since all vessels bound for ports in the Far East call there.

It is said, perhaps without sufficient historical evidence, that the town was first settled by Malays in 1360 A. D.; but as a port



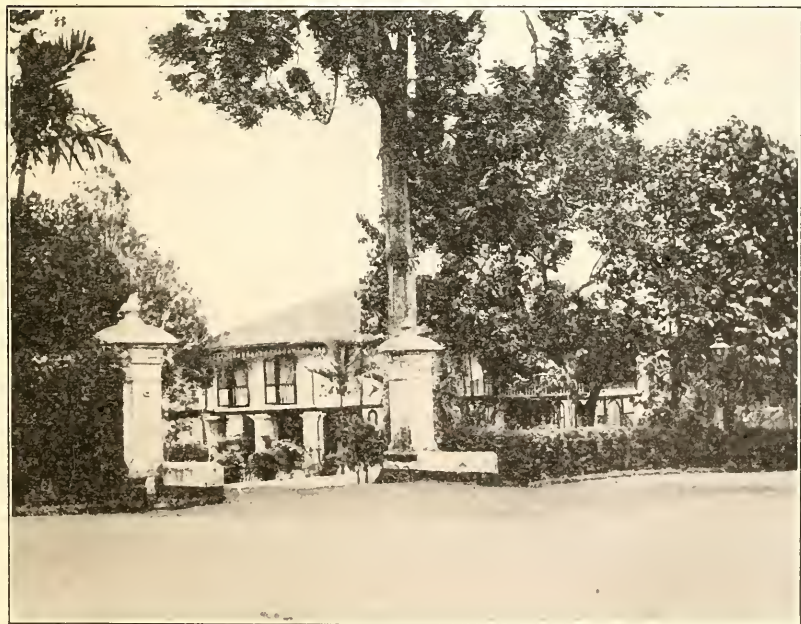
HONGKONG BANK AND PUBLIC SQUARE.

of any importance its history begins in 1819 when it was ceded by Jahore to Great Britain through the instrumentality of Sir Stamford Raffles, whose name is perpetuated in connection with many of the local institutions.

In the early days, in fact until the introduction of steamships, there was much annoyance and danger from pirates at sea and robbers on land, but that of course is now long past and one is as safe here as in any other part of the world.



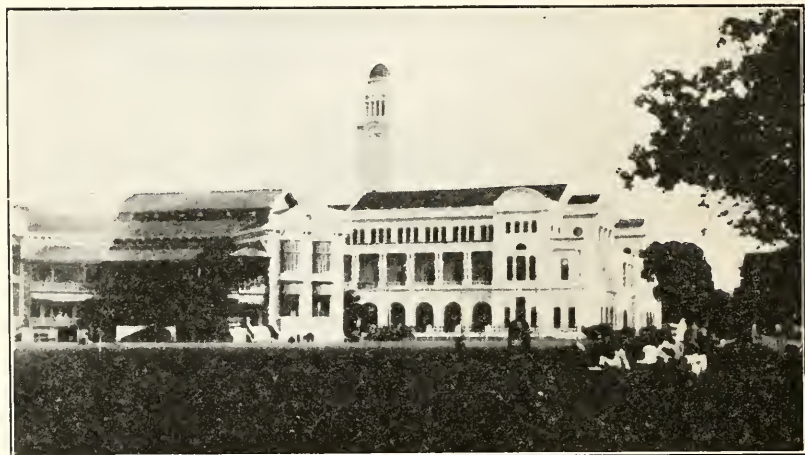
A CHINESE RESIDENCE STREET.



A SUBURBAN RESIDENCE.

The present-day Singapore is a thriving town of more than 250,000 inhabitants, and is one of the busiest harbors in the world; more than three dozen sea-going steamships may sometimes be seen in the harbor at the same time, and the number of rowboats and other small craft is legion.

On landing one is fairly overwhelmed by the *rickisha* men, for the *jinrikisha*, the two-wheeled Japanese cart, is the method of travel in Singapore, though one may hire a pony wagon (*ghari*), or even an automobile at very reasonable rates. As to the electric cars, or "trams," the less said the better; they would disgrace a city of one-tenth the size of Singapore.



VICTORIA MEMORIAL HALL AND SINGAPORE CRICKET CLUB.

The streets are excellent and are nearly all level, so that the rickishas, usually pulled by Chinese, make good time. Many residents own their own rickisha and hire the man by the month; more well-to-do people, and there are many wealthy people both native and foreign in Singapore, have their own teams and automobiles.

While there are regular rickisha stands in different parts of town, especially near the hotels and other public places, there are few streets so unfrequented that one cannot "pick up" a rickisha at a moment's notice. Umbrellas are scarcely needed, for in case of a shower one may call a rickisha to the curb and be whisked to his destination dryshod. In fact there is very little walking done in Singapore, especially by Europeans; it is so easy to get into the

ever-present and alluring rickisha. Moreover, it is very hot in the sun, for Singapore is only a little more than one degree from the equator. There is a regular scale of prices for public vehicles, but the newcomer is always "spotted" and is charged double or treble the regular fare until he learns better than to heed the pathetic or indignant protests of the rickisha men.

Like other cities in the East Singapore is a mixture of beauty and squalor. In the region of the banks, steamship offices, and wholesale houses there are many handsome buildings; but in the Chinese districts that make up the greater part of the business sec-



THE SCOTCH KIRK.

tion, for the Chinese merchants far outnumber all others, there are narrow crowded streets, small houses, and large and variagated smells. There is also a notorious and wide-open red-light district that is a disgrace to a modern and supposedly civilized town.

While the saloon is not particularly in evidence the indulgence in *stengahs* (Malay for *half*), or whiskey and sodas, is well-nigh universal among the European population, not always excluding the women and clergy. Since alcohol is said to be particularly dangerous in the tropics it would be interesting to know the total effect of this general indulgence. It is generally conceded that after a



Y. M. C. A. BUILDING.
Methodist Church in left background.



ST. JOSEPH'S COLLEGE.

few years of tropical life Europeans must go home to recuperate: it would be interesting to know if the use of strong alcoholics bears any relation to the frequency of these necessary trips to temperate regions.

Certainly life seems easy and pleasant in Singapore, especially among government officials. About eight or nine o'clock in the morning a stream of rickshas, carriages and automobiles carries the men down town from their pleasant and often very handsome homes uptown or in the suburbs. Many of the finest of these homes are owned by wealthy Chinese merchants. About five in



PART OF A CHINESE FUNERAL PROCESSION.

the afternoon the stream sets in the other direction, carrying those whose day's work is over back to their cool villas or to some recreation ground where tennis, cricket, golf, or football may be enjoyed for an hour or two before dark. Dinner is usually between seven and eight and is over in time for evening entertainments which begin late. Although too far from the beaten tracks frequently to enjoy first-class dramatic talent, there are the ubiquitous "movies," and for the transient visitor the Malay and Chinese theaters are of great interest.

An excellent race course provides entertainment of that sort at frequent intervals. For the more serious-minded the extensive Raffles Museum and Library is centrally and beautifully located.

The beautiful Anglican Cathedral is the largest church in the city, and many other denominations possess smaller but attractive churches.

The central building of all is the beautiful Victoria Memorial Hall with its tall clock tower and chimes. In front of this white building is the black statue of an elephant, presented to the city by the king of Siam to commemorate the first visit ever paid to a



PART OF A CHINESE FUNERAL PROCESSION.

foreign city by a Siamese monarch. In the neighborhood of the Cathedral and Memorial Hall are the hotels, which are good in most respects but whose charges to transient guests are usually exorbitant; here is also the main recreation field where cricket, tennis and football are played every afternoon by both natives and Europeans.

While these churches, residences and parks (including the well-known botanical gardens) are interesting, it is the oriental element that has the greatest charm for those from other lands. A rickisha ride through the teeming streets of the Chinese or Malay quarters, especially at night, is most interesting. If taken

during the day a Chinese funeral procession with its banners, bands and tom-toms may be met: in fact the death-rate among the squalid



A HINDU TEMPLE.
Rickshas passing.

Chinese residents is so high that funerals are of very frequent occurrence.

At the docks and other gathering places one is fascinated by the constantly shifting sea of strange faces and costumes; sometimes the lack of costume is more noticeable than the costume, as among the coolies or laborers from India or Arabia. Chinese, Japanese, various races of Malays and East Indians, jostle elbows with Englishmen, Americans and every other race under the sun except perhaps, the American Indian. It is surely a motley throng and the tower of Babel was nowhere compared to this conglomeration of tongues.



THE MOSQUE AT JAHORE.

The oriental is a rather mild individual as a rule and wrangling and fighting is probably less common than among occidental communities.

Several interesting temples are to be seen in Singapore; their quaint architecture is always interesting to the occidental tourist, and the hideous images to be seen within will repay the trouble of removing one's shoes, which must be done before admittance is granted.

When the sights of the city have been exhausted a visit to Jahore on the mainland (Singapore is on a small island) of the

Malay Peninsula will be interesting. Here is the summer palace of H. H. the Sultan of Jahore; also a large and handsome mosque. Here is also a wide-open gambling establishment where hundreds of Chinese may be seen playing "fantan."

On the return from Jahore, if interested in such things, a visit to a rubber estate may be made, and the whole process in the manufacture of rubber may be seen in a few hours; it is a strange



CANAL AND MARKET PLACE AT JAHORE.

and fascinating process and is, perhaps, the most important industry of the Federated Malay States.

It is interesting to compare Singapore which has been a British colony for nearly a century with Manila, a city of about the same size, that has been under American rule for less than two decades. The results that have been accomplished in the latter place along the lines of sanitation, education, and other civilizing influences should make an American proud of his native land.

WHY INDIA DID NOT REVOLT.

BY D. E. G.

WHEN the present war broke out speculations were rife as to conditions in India to which it might give rise. If predictions of widespread rebellion, or of serious trouble of any kind, have not "gone up like a rocket and come down like the stick," they have at least missed the mark. The least surprised as to what did not happen were those who are intimately acquainted with India. Though there is in India a general feeling of unrest, partly apparent and partly dormant, which has lately been enhanced by a seditious propaganda of a certain educated class, it has been but of small consequence. India as a whole certainly has failed to convince the world that it could do these things or wanted to do them, even at a time that seemed propitious. It is therefore particularly interesting at the present juncture to reflect upon the situation of India.

In no quarter of the globe have the internal conditions of a country been more favorable to England's colonial policies than in India. To such an extent has this been true that she has been able, with but a handful of English troops comparatively speaking, to rule this densely populated country, which is almost as large as the European continent, excluding Russia. There, if anywhere, England's political skill has availed itself of the impotency of a people, and pursued its own interest with beneficial as well as detrimental consequences to the country. Among the natives of India the principal subjects for complaint against England are: The hindrance of the English party government to the development of their country; the obstructions to certain educational problems and community interests as well as to native commercial enterprise; further, the economic disadvantages caused by the use of a silver instead of a gold standard and by the destruction of certain industries by legislation, which is an actual asset to England but of great detriment to India, since it has thrown her population upon the land, raw production being practically the only means of subsistence; and, last but not least, the policy which keeps the highly educated native out of all government service and subjects him to the arrogance of his rulers,—indeed nothing is more galling to the native than the contemptuousness and air of haughty superiority with which the Englishman looks down upon him. Yet however much the natives' indig-

nation or point of view may be justified, the fact remains that by far the largest majority of educated natives are fully aware that their country is not yet ripe for self-government, that in the event of England losing its hold upon India it would lead to bloody strife among the Indian people and the probability of coming under the influence or even dominion of another, perhaps less desirable, foreign power. It is not very long since there was cause for apprehension of a possible encroachment of Russia (to-day England's ally).

No one is more to blame for conditions in India than its own dominant classes. One need but reflect upon the discord, schism and even disdain that prevails among them. Each of these classes, the warrior caste, the priesthood and the wealthy class, pursues its own interest without any consideration for any other. They are devoid of all feeling of responsibility to the people in general, and have more respect for animal life than for the coolie in the street. The warrior caste is the instrument of its rulers. The priesthood, which is either ignorant or bound up in metaphysical dogmas, has no desire to encourage progress of any kind. The wealthy class hoards its wealth to a large extent in the shape of ornaments and jewelry, mainly owing to a haunting fear of civil discord; or it is invested in land, which is a badge of social rank; or, worse still, it is put out in loans to the poor at forty and even fifty percent. Most of the poor people, who live by cultivating the soil, are in the clutches of some local *zemidar* (big landowner), who sweeps their produce into his garners, doling out inadequate supplies of food and seed grain.

Another incubus to the country as a whole is that it consists of a large number of native states, each ruled by the almost absolute sovereign authority of its native prince, at least so far as is compatible with England's policy. Jealousy and opposing interests among these rulers shut out any general political sentiment and prevent the growth of a wider national spirit, thus constituting England's mainstay in India.

The present time, while the greatest calamity in the world's history is taking place in Europe, is indeed but an inopportune moment to speak in a comparative sense about the East and West; however, while a new spirit unfolded its wings in Europe since the Renaissance, the East remained without inspiration. Only in recent years has the spirit of our age dawned upon a hitherto small class in India, but the masses of the Indian people are still as apathetic to their fate as of yore.

Influenced by the climatic and geographical conditions of their country, ground under the heel of ages, crushed by the severe struggle for existence and the terrible incubus of religious caste and social class system, their outlook on life is but a dismal one.

“Born a sweeper you shall die a sweeper, your children shall be sweepers, and there shall be ever upon your brow a mark as clear as the mark of Cain, but it shall be made in dirt instead of blood.”

No little of the gloom which hangs over the people is due to their religion. Ignorant of the sacred text of the Veda or misconstruing the spirit revealed therein, confused by metaphysical dogmas that grew too subtle for the layman's comprehension, and under the influence of a hierocracy that exploited the all-pervading fear of the unknown to serve their lust of luxury and rule, the bright deities of the Veda changed to less kindly objects of worship. They worship the idol that most appeals to them. They are terrified by demons, haunted by the burden of sins which they committed in a previous state of existence; every misfortune is a punishment, and their heaven is hard to reach.

Such is the form of curse under which millions start forth on the journey of the world in the heyday of life. They are some of the great hordes who provide in their lean bodies victims for the yearly sacrifice to cholera, famine and plague. Plague will slay 25,000 in a week, cholera will destroy ten times that number in a year, while the famine of one well-remembered time accounted for five-and-a-quarter millions of dead people. Another impediment is the peculiar position which women are made to hold, as well as the customs and traditions which deprive their lives of opportunities for pleasure and of facilities for advancement. The standard of enjoyment among any people, and indeed the touchstone of a nation's cheerfulness, depends mainly upon the women, and no other nation on earth needs cheer and enjoyment more than the Indian people.

The natives of India are indeed religious people, and their religion finds its expression principally in Hinduism, while Brahmanism still exercises a potent influence over much the largest part of the people; though it has never sought to win proselytes, it competes with rival creeds by offering superior advantages. Deep seated in the heart of the Indian is the craving for the supernatural, and because Hinduism appeases this craving and appeals to the religious instinct which inspires him always to seek in every aspect of nature a symbol of worship and an attribute of the divine, rather

than the means of intellectual interpretation, it has kept its hold upon the people and is indeed the criterion of life in India. By a strange irony, Buddha, the founder of an essentially atheistic creed, has been deified by his followers, and the worship of "Nats," or evil spirits, is widely practiced among them. The same deterioration or inclination to return to the fold of Hinduism is perceptible among the Jains and the Sikhs, which are sects representing early reform movements; even the Mohammedans of the country have to a large extent remained Hindus in many respects. Hinduism is an eminently plastic religion. It remains a unity in spite of its division into mighty sects and constitutes the one common tie of the majority of the people in India. Within it lies dormant a power which, if utilized and properly directed, could be an important factor in bringing about the cooperative spirit so much needed in India.

Without arrogating to oneself Mr. Wells's gift of prophecy, but merely considering India's history, one may venture to say that since India not only has no nationalism but even lacks any sentiment or knowledge of it, she is incapable of forcing her own issue. Those Indians who consider the lack of nationalistic spirit in India as a matter of higher attainment, the ideal of a greater civilization, would do well to apply their minds to a more logical conclusion of the needs of our time.

India needs national solidarity. Nationalism should be the watchword of every Indian who desires better government than that of a British *raj*, and not until they have realized this can they hope to be their own masters.

There is a certain class in India who now hope that on the strength of participation in the war by their fighting classes England may after the conclusion of the war grant them a wider representation in the government than that initiated a few years ago by Lord Minto, a former governor general. Should such expectations be realized, however, it will have little or no effect on the general situation in India.

THE PROGRESS OF CHRISTIANITY IN INDIA.

BY CHINMOY.

IF India can be said to be a congeries of nations, it is to-day also the confluence of many faiths. Besides giving to the world some of the greatest religious thinkers, Hinduism was never intolerant of other religious creeds; and when the fire-worshippers of Persia

found their native land too hot for the practice of their own tenets, they found a ready home in western India. With its vast resources in human ore in the shape of an enormous aboriginal population, and an equally submerged people of the backward castes among the Hindus, the great Indian continent has always supplied very good material for Moslem and Christian propaganda work.

With the Moslems, before the advent of the British rule, religious propaganda was part of their program of political administration of Hindustan; and compulsion played a great part in matters of conversion. With the planting of the British flag in India, however, an era of perfect tolerance in matters of faith has been ushered into existence. And now every religious creed is free to propagate its particular ideas among the Indian people, so long as its proselyting fervor does not overstep the limits assigned by law. Only the other day, a Moslem paper in Northern India was bound down under the Press Law on a security of two thousand rupees, for having cast an aspersion on Christianity. And on its showing that the attack was provoked by a vernacular Christian missionary organ, which had cast a slur upon Mohammedanism, this offending journal also was bound down on exactly similar terms. But occurrences like this are very few and far between.

Hinduism proper, with its cast-iron inflexibility, does not allow any expansion of its fold from outside; so that the Hindu is born and cannot be made by conversion. This essential passivity of Hinduism, which is still the faith of more than two-thirds of the entire Indian population, is responsible for the absence of any missionary enterprise among the Hindus. With the spread of education and culture, again, Indian society is reforming itself on modern lines. And the sharp distinctions which the rigidity of the Hindu caste rules instituted, have begun to be felt as most galling and iniquitous at the present day by those who, though born in the despised classes of Hindu society, are now claiming some of the primary rights of humanity which are denied to them by the higher castes. A combination of these and other favorable circumstances has made the way easy for the Christian and the Mohammedan missionary in India.

According to the census of India held in 1911 the total population of India is 315,156,396, of which 217.3 millions or more than two-third are Hindus. This represents an increase of 5 per cent in ten years.

The term Hindu, it is useful to remember, is remarkable in its comprehensiveness: "It shelters within its portals monotheists, poly-

theists and pantheists, worshipers of the great gods Siva and Vishnu or of their female counterparts, as well as worshipers of the divine mothers, of the spirits of trees, rocks and streams and of the tutelary village deities; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion; and a host of more or less unorthodox sectaries many of whom deny the supremacy of the Brahmans, or at least have non-Brahmanical religious leaders."

Buddhism, although it had its rise in India and is still the faith of more than half of Asia, claims in India proper only one-third of a million people; but there are ten millions in Burma and their number is increasing there.

The followers of Mohammed number 66.7 millions, or more than one-fifth of the total population of India, which is an increase of 6.7 per cent in ten years.

Indian Christians number barely $3\frac{1}{2}$ millions, or 12 per thousand of the total population. This figure stands for 100 per cent increase in thirty years.

Having regard to the general percentage of increase of population in the last decade, which is 6.4, the progress made by Christianity is the most remarkable, while Hindus have not been able to keep pace with the general rate of increase of population. This general rate of increase, again, is less than half of that of the Teutonic races of Europe, but exceeds considerably that of the Latin races. In India, the birth-rate is far higher than in any European country; but the heavy mortality, specially among infants, checks the increase in population.

Let us now have a glance at the causes that principally determine the increase or decrease of each particular denomination. We find that in the case of the Hindus the system of early marriage and the infant mortality consequent upon it, enforced and life-long widowhood of women even of child-bearing age, restrictions in marriage owing to hypergamy, are responsible for a certain proportion of the set-off to the general rate of increase. Added to these, the stringent rules of caste and the unfavorable plight of the lower classes are not a little responsible for the defections from the ranks of the Hindus.

In the case of Mohammedans, we find that if their religion is essentially democratic and non-exclusive in character its social system is as much favorable to a growth of population. And al-

though there may be a small but continuous accession of converts, the main reason of the increase of Mohammedans is that they are generally more prolific, their social customs are more favorable to a high birth-rate, they have fewer marriage restrictions, early marriage is uncommon and widows remarry freely among them.

In the case of Christians, the remarkable rise in numbers must be set down mainly to the efforts of those devoted bands of missionaries who have done their best to let in light where there was darkness before, and are always the true help-mates of the down-trodden people of the lower classes in their hour of misery and oppression. There is another very significant circumstance which contributes to the gradual increase of Christians in India. It is the fact that Hindus regard Christianity with no ill-will, indeed instances are not wanting where they have displayed positive sympathy with Christianity. The hatred with which Mohammedanism is regarded by orthodox Hindus is the outcome of the aggressive nature of that religion and centuries of cruel campaigns which were led by Moslem rulers against Hinduism. Christianity, besides being a religion of peace and harmony, is the religion of the sovereign of India—which in itself constitutes a claim for respect. Again the friendliness of attitude which the Christian missionaries have, from the earliest days of British occupation of India, adopted toward Indians—whether in the matter of philanthropy, educational and moral progress, and improvement of the vernaculars, has removed much of the obloquy which might otherwise attach to an exotic faith.

But whatever the attitude of the people toward Christianity, it is very seldom that converts are actuated by a genuine religious prompting to embrace Christianity, conversion being almost exclusively confined among the lower castes without much education. A Catholic missionary, quoted in the census report, states that sometimes "individuals come over from religious motives, but these cases are rare, . . . as a general rule the religious motives are out of the question; they want protection against Zemindari and police extortion, and assistance in the endless litigation forced on them by Zemindars." That the desire for material comforts is the main propelling cause of conversion to Christianity is apparent also from the fact that when famine prevails people become converts in large numbers.

The embracing of Christianity by the lower caste people is not necessarily followed by a complete disruption of all their social ties, or even of their many crude social rites. And the Roman Catholic

missionaries admittedly do not interfere with caste distinctions. They object only to those caste customs which are distinctly idolatrous. Conversion in most cases means an accession of respectability, and is accompanied by facilities for education, assistance in getting employment, and the like.

The increase in the number of converts has been most remarkable in the Panjab and in Madras. In the former province, Hinduism has given 40,000 converts to Mohammedanism during the last decade, and nearly three times that number to Christianity. It is interesting to note that in Upper India the Methodist Mission of America has had by far the largest measure of success, for it has 104,000 converts. The Lord Bishop of Calcutta, who is also the Metropolitan of India, has been amazed at this unexpected movement among the masses in Madras and the Panjab. He is reported to have said that hundreds of thousands could be admitted as converts if the church had the necessary workers.

RABINDRA NATH TAGORE.

THE POET LAUREATE OF INDIA.

BY KSHITISH CHANDRA NEOGY.

THIS is the felicitous appellation which was conferred on Rabindra Nath Tagore by Lord Hardinge two years ago after an appreciative address by the Rev. C. F. Andrews at the Vice-regal lodge. Great as has been the renown of Rabindra Nath as the foremost poet of modern India, it has to be confessed that the rapidity with which the fame of the newest star in the poetic firmament has been traveling over civilized earth, has surpassed the sanguine expectations even of his admiring countrymen. Indeed, the sudden acclamation in the West of Rabindra Nath Tagore as a world-poet of the first magnitude, has made a few critical spirits in India shake their heads in doubt and weigh and scrutinize the meed of praise that has been bestowed on this illustrious son of Ind. Whether the halo that surrounds him to-day will endure is more than one can say. And these Indian critics are inspired with the fear that what appears to be natural splendor radiating from a lustrous gem of the Indian deep, may, after the excitement of the passing hour has spent itself, prove to be but the illusive effect of some handy optical stage device, impressed into service at the impatient call of the

goaded desire of the West for something fresh and quaint in the way of stimulants.

It would appear that the poet himself shares these misgivings. Speaking at a *conversazione* at the Ram Mohan Roy Memorial Library in Calcutta, some time before his recent trip to the Occident, Rabindra Nath Tagore said that it all seemed to him like a dream. And he was not quite sure that the present enthusiasm in Europe about his poetry might not turn out to be merely an ephemeral "cult" that was to be rudely brushed aside in favor of a more engaging one to-morrow. There was however no unreality—not a tinge of insincerity or patronizing condescension—about the attitude of those friends who chaperoned him, as it were, in the intellectual society of the West. The modest bard did not claim any striking merit for the translations which first turned the attention of European literary men on himself: "It was just an essay to taste and enjoy my old drink in a new cup." And the translations were not originally inspired by any desire that they ever should see the light of day on Britain's shores. There were, the poet continued, other poems of an earlier date, more delicately wrought, more tuneful and charming, which he could have given to the English-speaking world, if he had at all set his mind on European fame. It was therefore a wonder to him how brother poets and discerning critics of Europe could extol his translations in the way they have done. It might be possible, added the poet, that they were carried away by undue zeal and were in the wrong. Even the award of the Nobel Prize for literature, which was a great epoch in an Asiatic poet's life, could not be said to truly determine the merits of his writings. Time alone was the true judge, if a bit stern; and the poet was not sure what its verdict would be about his productions.

Overwhelmed as the poet has been by the eulogy and benediction with which he has been greeted from all quarters, he does not seem to be quite happy with his Indian audience. After his first return from Europe, Rabindra Nath was received everywhere in India with affectionate regard. But he seemed to suspect that much of the honor showered on him, particularly in his native province of Bengal, was but the echo of the tributes of praise that were unstintedly rendered to his genius in the West. "The mission of the poet is to touch the heart," observed Tagore, and if he had succeeded in achieving that he would be proud and thankful. But what he prized above all was the sincere appreciation of his work by his own countrymen. And he would consider it a good fortune if he could win the love and esteem of his brethren at home. If he had

done anything for his country he felt that he could claim the love and good-will of his people. But he would certainly not expect from his countrymen a mere echo of the sentiment of the West. If the honor they showed him in India did not carry with it the love and good wishes of the mother he would throw it away, just as a loving child flings away a toy given by its mother when it is discovered to be a mere fake. It might be said that a poet was oftentimes more honored by posterity than by his own generation. But, the poet observed, posthumous fame had no attraction for him. He hungered for the love and affection of his country, and if his fellow countrymen could offer him these he would be quite satisfied. He thoroughly detests the tinsel sheen of honor, for it has nothing of warmth in it.

It may be interesting to note that, although the most popular poet of India, Rabindra Nath Tagore is not altogether a favorite with a certain school of criticism in Bengal. His originality and mysticism seem to have been beyond the depth of these critics, whose standard of measurement of poetic genius was borrowed from a past generation. The number and influence of these detractors however is not such as to justify Dr. Tagore in charging his countrymen in general with slowness of appreciation or want of gratitude. Even before he first sailed for the West the Bangiya Sahitya Parisat (the Academy of Bengali Literature), being the foremost and most representative institution of its kind in India, gave him such a public reception in Calcutta as might turn a viceroy green with envy.

MISCELLANEOUS.

OUR INDIA NUMBER.

We take pleasure in presenting in this issue a number of articles relating to India and treating the subject in many different phases. The authors are all prominent men in their various fields, but as all may not be equally known to our readers a few words of introduction will not be out of place.

Mr. William Alanson Borden writes on "The Religions of India" from the point of view of a student who has had opportunity for close observations. He spent the three years from 1910 to 1913 in the native Indian state of Baroda which is about the size of Massachusetts. He was invited there by the wise and public-spirited native ruler of Baroda for the purpose of instituting a system of free public libraries throughout the state. The story of what he was able to accomplish in establishing circulating and traveling libraries and training librarians for their administration was told in the December 1913 issue

of the *Library Journal*. This article also shows the contrast in this respect between the state of Baroda and the rest of India, giving sole credit to the enlightened Maharajah to whom Mr. Roy likewise pays an incidental tribute in his article.

Mr. Ram Chandra is the energetic editor of *The Hindustan Gadar* of San Francisco, an organ of the sympathizers of the Indian nationalist party outside of India. He writes from the fulness of his heart and in the conviction of the truth of his position. The first editor of the *Gadar* was Mr. Har Dayal, at one time professor at Leland Stanford University. But his work was so zealous and effective that the British government made it too uncomfortable for him to continue and he went to Europe in 1914. We make this reference to him because our readers may remember the article he contributed to *The Open Court* in March 1912 on "What the World is Waiting for," a plea for a spirit of renunciation in our nervous occidental life.

Mr. Basanta Koomar Roy is a young Hindu with an American university education. He is most closely associated in the minds of the American public with the name of the poet Rabindranath Tagore, and his article on Tagore which *The Open Court* published in July 1913 was among the first interpretative accounts of the Hindu poet that appeared in the magazines of this country. Since that time Mr. Roy has published many articles on Tagore in other periodicals and finally gathered together much new information on the subject in book form.

Mr. Roy also conducted for a short time a department in *The Open Court* on "Currents of Thought in the Orient." He is deeply interested in the Indian nationalist movement and knows many of its leaders. We also hold another article of Mr. Roy's on "Marriage à la Hindu" which we could not make room for in this number but we hope will appear soon.

Prof. A. M. Reese of the department of zoology at the West Virginia University recently made a collecting tour across the Pacific in the service of the Smithsonian Institution. On this trip he took many photographs, some of which accompanied his description of the route "From Zamboanga to Singapore" in the February *Open Court*, and others illustrate his article on Singapore in the present issue.

The author of "Why India Did not Revolt" is a native German and a traveler of keen observation who has had exceptional opportunities to know conditions in India because he was for many years on the editorial staff of a Madras journal.

The writer who contributes the article on "Christianity in India" is also an editor in India but prefers to write usually under the pen-name "Chinmoy." In consideration of the lives of self-sacrifice which are led by Christian missionaries in Oriental lands and the criticism that is often brought against them for their lack of tact and the meagerness of their results, it is pleasant to read Chinmoy's tribute to their comparative success.

Mr. Kshitish Chandra Neogy is an editorial writer of India, having been associated for some time with *The Indian World* of Calcutta. His article on Tagore gives a glimpse of that philosopher and mystic from his countrymen's point of view after his first visit to the Occident when he was knighted in England and was awarded the Nobel Prize, but before his recent visit. It will be of interest to the many friends he has made through his poems and the charm of his personality.

THE NESTORIAN MONUMENT IN ROME.

Our readers will be interested to learn that the replica of the famous Nestorian monument which Dr. Frits Holm procured in his expedition of 1908 to Sian-fu and brought to this country, has finally found a fitting permanent home in the Vatican museum. It was purchased from Dr. Holm by Mrs. George Leary of New York, in order that she might present it as the earliest Christian monument in China to Pope Benedict XV. Dr. Holm went to Rome to make the presentation in Mrs. Leary's behalf and took occasion, in the audience granted by the Pope on November 26, to acknowledge the honor conferred on him last spring when he was made Knight Commander of the Order of St. Sylvester. The Pope accepted the monument which had already reached Genoa and has probably found its place in the Vatican collections by this time. Dr. Holm gave two illustrated lectures in Rome during December on the monument itself and his Chinese expedition, one at the palace of Cardinal Gasquet and the other under the auspices of the American Academy at Rome.

BOOK REVIEWS AND NOTES.

DAS WEIB IM ALTINDISCHEN EPOS. Ein Beitrag zur indischen und zur vergleichenden Kulturgeschichte. Von *Johann Jakob Meyer*, Leipsic: Heims, 1915. Pp. 440.

Unknown to the world at large there lives in Chicago a scholar of great learning, the son of a Michigan farmer, modest and without pretensions but filled with knowledge of Indian antiquity, language and literature. He is a Sanskritist by profession, but his name is not so well known, perhaps, as his extraordinary scholarship deserves. It is Johann Jakob Meyer, and the best evidence of his scholarship lies in this, his latest work.

Dr. Meyer's book treats of woman as she is represented in the ancient Indian epics, and the work is a contribution to the comparative history of civilization. For his motto the author writes on the fly leaf preceding the preface a verse which King Nala addresses to Damayanti in the Mahâbhârata. It reads in a poor English translation thus:

"As long, O woman brightly smiling,
As my breath in my body liveth,
So long will my being center in thee,
To thee I swear it, oh pearl of womankind."

The book makes very entertaining reading, but it is first of all a serious scientific work and will be valuable to Indianists. It is not a collection of glittering generalities, but consists of chapters containing results of our author's study portrayed in many incidents cited from the Mahâbhârata and the Râmâyana. This method, to be sure, expands the work to great length, but it is the only one that could successfully be employed, for the reader would scarcely be satisfied with general summaries. He naturally prefers to meet the real characters, the Hindu women themselves, and to become acquainted with them in their native surroundings in the warm southern climate of India and amid the strange conditions of Indian culture and Indian religion. In these portrayals we observe side by side the contrasting elements of a sensuous fire

of passion and the calm resignation of a marvelous world-flight. Since the two great epics of India in their present shape represent the work of many hands in many periods of time, it is not strange that the passages here gathered together should represent many conflicting views.

The score of chapters deal with every possible phase of woman in ancient India: as maiden, as bride, as wife, as mother, as courtesan, as consort, as housewife, as widow, as property, as the ideal of womanhood; chapters are also devoted to woman's position in the home and the state, and to her character and influence.

In the first chapter, dealing with girlhood, Mr. Meyer illustrates how unwelcome girl babies were in the families of epic times, and on the other hand how they soon won a welcome for themselves. He gives incidents of good daughters and unruly ones and shows how highly chastity was regarded and how sorry was the lot of the one who violated its law. Incidents are also told from the epics to show in what case it was allowable for girls to make advances in matters of love. The next chapter tells whom the girl may marry and how, citing her father's privileges and obligations with regard to her, and enumerating the four kinds of marriage, by capture, by purchase, the orthodox so-called Gandharva marriage and that in which the girl herself may make her choice. Caste-regulations with regard to marriage, the systems of polyandry and hetaerism are discussed and the rule that younger brothers and sisters must not be married before the older ones. Then we have a brief chapter on marriage ceremonies and customs followed by one devoted to family life in general.

We are also told of the dignity and important position of the mother in the family and the beautiful relation between the mother and her children as well as relative positions of mother and father, when the child's duties to both are conflicting. The next four chapters deal with the laws and customs that controlled all phases of sexual intercourse in the time of the great epics, while one long chapter recounts the tales and lyrics devoted to the noble conception of love and romance, and the following one deals with the dignity and rewards of a faithful wife. Chapter twelve collects the passages referring to the physiological and metaphysical aspects of the origin of man.

Mr. Meyer devotes another chapter to the comparatively few incidents in the great epics in which the mistress of the house appears as a dispenser of hospitality, and in her domestic aspect generally. He mentions here the beautiful relation that obtains between mother-in-law and daughter-in-law. We also see woman as the epics portray her in times of sorrow and suffering and especially in widowhood which with its hard restrictions is the greatest grief the Indian woman is called upon to bear. In the seventeenth chapter Mr. Meyer puts together for us a composite picture of the ideal woman, with respect both to character and physical perfections, as regarded by the poets of ancient India.

In a further chapter dealing with the position of woman and the esteem in which she is held we learn that she often exerted great influence in important matters. Some laws permitted the government of kingdoms to descend to female heirs in default of male, although this is declared to be a misfortune for the state. In many instances wives accompanied their husbands to battle, to the hunt, etc. Polygamy was regarded as perfectly allowable (though no woman could have more than one husband), and Mr. Meyer gives illustrative

incidents of the enmities and heart burnings arising from the custom. Nevertheless there are very specific regulations to the effect that the wife must be affectionately cared for and considerably treated. It is clear from the passages cited in the twentieth chapter that woman in those days was looked upon as the sum and substance of everything evil, full of falsehood and deceit, insatiable in love and always unchaste, fickle, quarrelsome, imprudent and curious,—in short the creation of bad women could be accounted for only by the necessity of preventing heaven from being overpopulated. The Indian poets of old admitted to woman's credit only that she is compassionate, at least sometimes, and she is not regarded as beyond salvation.

In the days of the epics women were treated as chattels. Girls were presented as gifts, and the surrender of daughter or wife to Brahmans was looked upon as a means of acquiring great merit. Women of the household were loaned to guests or friends for their enjoyment—not only slave girls but even the daughter or wife.

But never do the epics of ancient India cast any doubt on the power of woman in war and peace, for weal and woe. This power lay in her beauty, her tears, her smiles, her allurements. She secured the love and devotion of her husband by means of magic charms, pious deeds and her own fidelity.

A translation of this monumental work into English would certainly be very welcome to large circles of people interested in old Indian lore, though the difficulties of the task will prove very great to the average translator, because it presupposes more than common scholarship. κ ρ

THE MYTHOLOGY OF ALL RACES. Edited by *Louis H. Gray, A.M., Ph.D.* Vol. I. Greek and Roman. By *William Sherwood Fox, A.M., Ph.D.* Boston: Marshall Jones Co., 1916. Pages, lxii, 354.

As the first of this excellent series this volume contains a comprehensive preface for the whole edition by the editor, Dr. Gray, and an introductory preface by the consulting editor, Dr. George Foot Moore. We are told that much of the material used appears here in the English language for the first time, especially the Slavic and Finno-Ugric, Oceanic, Armenian and African lore. Then too no survey of American mythology as a whole has hitherto been written, and in other familiar fields new points of view have been presented. Dr. Gray takes this occasion to introduce the subject and author of each volume. The second volume is devoted to Teutonic mythology, consisting almost wholly of the old Icelandic sagas; the third is divided between Celtic and Slavic; the fourth discusses Finno-Ugric and Siberian folk-religion; the fifth, Semitic; the sixth again is divided between Indian and Persian; the seventh between Armenian and African; the eighth is shared by Taoism and Shintoism as representing the chief mythologies of China and Japan. The ninth volume contains the mythology of the Malayo-Polynesian and Australian peoples which form a sharp contrast in primitive types. The tenth volume treats the Indians north of Mexico, and the eleventh those of Latin America, both by the same author. The twelfth volume combines a study of Egyptian and Burman mythology.

Having thus outlined the scope of the series but little space remains in which to do justice to Dr. Fox's excellent treatment of classical mythology in the first volume. It presents a number of typical myths in whose selection religion in its most comprehensive form has been the standard. Contrary to

the usual order, the stories of local heroes here precede the delineation of the divinities whose characters are in most cases composites. Besides reproductions of many familiar subjects of Greek art the volume contains many later discoveries. The frontispiece is a photogravure of the beautiful Aphrodite at Toronto which is not yet as generally known as it deserves to be. p

GOETHE'S POEMS. Selected and annotated with a study of the development of Goethe's art and view of life in his lyrical poetry. By *Martin Schütze*, Ph.D. Ginn and Co., 1916.

Dr. Martin Schütze, professor of German at the University of Chicago, has published in this neat little volume a course of studies which he gave last year to his university classes. It is a collection of Goethe's poems in the original with a helpful introduction of seventy pages for students and a number of illuminating notes. The introduction undertakes to relate Goethe's poems to definite periods of his life and characterizes them in their significance. The footnotes will be specially appreciated for their enumeration of the facts which explain the origin of the poems and the occasions which gave rise to them. It seems to us that the individual student of German literature will derive much profit from its use in his personal study of Goethe while it will also be of great assistance to teachers in the class-room. p

THE FOUNDATIONS OF SCIENCE. By *H. Poincaré*. Translated by *George Bruce Halsted*. New York: The Science Press. Pp. 553.

This stately octavo volume contains the English version of three of Poincaré's latest and best known works on subjects of a general scientific character. The books here translated and combined into one are *Science et hypothèse*, *La valeur de la science* and *Science et méthode*, and Dr. Halsted's name has long been associated with Poincaré as his friend and admirer, as well as his faithful interpreter to the English reading world. A number of the chapters of this work have appeared from time to time in *The Monist*, in fact about half of *Science et méthode*: "The Choice of Facts," April, 1909; "The Future of Mathematics," January, 1910; "Mathematical Creation," July, 1910; "Chance," January, 1912; "The Relativity of Space," April, 1913; "The New Logics," April, 1912; "The Latest Efforts of the Logicians," October, 1912. p

THE GERMAN-AMERICAN HANDBOOK. By *Frederick Franklin Schrader*. Published by author, 315 W. 79th Street, New York. Pages 172. Price, 50 cents.

This handbook is intended for the use and information of "German-Americans and all other Americans who have not forgotten the history and traditions of their country and who believe in the principles of Washington, Jefferson and Lincoln." In small compass it collects the salient points of all historical and current events that bear at all upon the relation of America to Germany or England, and gives brief biographical summaries of the lives of German-Americans prominent in our history. The items are well arranged alphabetically according to the most prominent catchword, but the book's value for reference could be greatly increased by a thorough index. The "Table of Contents" inserted at the end in the form of an index does little more than enumerate the main headings under the same or different catchwords. p

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