PSYCHICAL RESEARCH AND MAN'S SURVIVAL OF BODILY DEATH

I.

MOST of us, perhaps, have, in a general way, heard something of the Society for Psychical Research, but it is not probable that many have found time or have had the patience to study the ponderous and often dry-as-dust volumes of the Proceedings of the Society. I have undertaken to write this series of articles in order to give the general reader a rough idea of the results so far achieved by the Society in some spheres of its field of activity and the bearing of them on the momentous question of man's survival of bodily death. I shall begin with the simple cases of apparitions and telepathy and end with the complex and amazing phenomena of cross-correspondence. The facts to be cited will almost all be taken from the Proceedings of the Society. I shall endeavour to state as impartially as possible the alternative theories put forward to account for the facts and conclude with some observations of my own on their interpretation and the metaphysical problems which they suggest.

The Society for Psychical Research was founded in 1882 by some eminent men of science and letters:

"for the purpose of making an organised and systematic attempt to investigate the various sorts of debatable phenomena which are prima facie inexplicable on any generally recognised hypothesis."

The Society undertook principally to investigate the following subjects:

(1) An examination of any influence which may be exerted by one mind upon another apart from any generally recognised mode of perception.

(2) The study of hypnotism and mesmerism and an inquiry into the alleged phenomena of clairvoyance.

(3) A careful investigation of any reports, resting on testimony sufficiently strong and not too remote of apparitions coinciding with some external event (as for instance death) or giving information previously unknown to the percipient, or being seen by two or more persons independently of each other.

(4) An inquiry into various alleged phenomena apparently inexplicable by known laws of nature, and commonly referred by spiritualists to the agency of extra-human intelligences.

(5) The collection and collation of existing materials bearing on the history of these subjects.

Stories of ghosts, haunted houses, apparitions and such other supernormal phenomena have been current since time immemorial. Their reality has been denied, they have been proclaimed as unworthy of credence of men with any pretension to culture and education, they have been persistently poohpoohed and jeered at, but, all the same, they display a tenacious vitality which is explicable only on the supposition that amidst much illusion and deception, there does exist a
The nucleus of something which demands explanation. As Professor Hyslop says,—

"Their constancy" in the experience of all races in all stages of human culture has been so prominent a fact that Mr. Herbert Spencer traces not only the belief in a future life to them, but also the origin of religion. He is also so much impressed with their influence upon ideas and institutions that he gives them an important place among the forces that determine the data of Sociology."

It is difficult to attribute beliefs so persistent and widespread entirely to superstition and illusion. At any rate, a scientific age can scarcely leave unexplored a terra incognita full, it may be, of mines of gold or of bogs and quicksand only.

Now, the Society for Psychical Research came into existence precisely with the object of settling once for all the question whether there is any substratum of truth in the supernormal phenomena so persistently alleged to occur and if so what is their explanation and significance. It is obvious that no subject of greater importance can engage the attention of man. If, to use the words of Hegel in another connection, "it is held a valuable achievement to have discovered sixty odd species of the parrot, a hundred and thirty seven of hekronica and so forth, it should surely be held a far more valuable achievement to discover whether man survives death or not." The late Mr. Gladstone truly said,—"It"—the work of the Society for Psychical Research—"is the most important work which is being done in the world—by far the most important". The Society for Psychical Research was, as I have already said, organised in 1882 with Professor Henry Sidgwick as the President. Other distinguished persons who, in later years, have been its Presidents are the Rt. Hon'ble A. J. Balfour, the late Prime Minister of England, Sir Willam Crookes, Professor William James, Professor Balfour Stewart, Frederic W. H. Myers, Sir Oliver Lodge, Professor W. F. Barrett, Professor Charles Richet, The Rt. Hon'ble Gerald Balfour and Mrs. Henry Sidgwick. Among its workers and members we find the names of such men as Professor S. P. Langley, Lord Rayleigh, the Bishop of Ripon, Dr. Milne Bramwell, Prof. James Hyslop, Prof. J. J. Thompson, F. R. S., Mr. Frank Podmore and scores of others with similar standing in the scientific world.

The Society began its work with no partiality for the phenomena it undertook to investigate. On the contrary, its bias was distinctly against them. The rules of method governing the Society, Professor William James aptly calls "draconian." Indeed the canon of evidence insisted upon by the Society is so exacting that Dr. Alfred Russel Wallace, who discovered the law of natural selection simultaneously with Darwin, and some others seceded from the Society years ago on the ground that "no experience based on mere eye-sight could ever have a chance to be admitted as true, if such an impossibly exacting standard of proof was exacted in every case". As a writer in a recent issue of the Times says,—

"The standard of evidence required by Psychical Researchers is about five times stricter than that required to hang a man for murder; and Mr. Podmore's standard is several degrees stricter than that".

It is for this reason that the Society for Psychical Research has become so obnoxious to men like Mr. W. T. Stead, who are of opinion that the Society is so absurdly sceptical that it is obstructing rather than promoting a knowledge of the true nature of super-normal phenomena. Readers, therefore, may rest assured that any phenomenon accepted as true by the Society and recorded in its Proceedings is as unquestionable as the fact that the sun shines.

Among the subjects to which the attention of the Society was first directed is telepathy. This term was coined to indicate the super-normal acquisition by one person of some thought or feeling existing in the mind of another. The word generally used to express this fact is 'thought-transference.' But as it is not thought only that is transferred, and as the transference often takes place across a considerable distance of space, the term 'telepathy' was brought into use. Various experiments were performed and it was found that it is sometimes possible to impress upon persons susceptible of telepathic influence, whether in the hypnotic or in a normal condition, ideas and feelings similar to those of the agent or operator. What the peculiar conditions are on which the success of a telepathic operation depends is, of course, entirely unknown. Regarding these experi-
ments, the Report on the census of hallucinations says,—

"The experiments may be divided into three classes. (1) In the great majority of cases the experimenter was trying to make himself visible to the percipient, or to near the time at which the effect was produced on the latter. But (2) there are two cases in which the percipient saw an apparition of the experimenter when the latter was merely trying to make the percipient think of him: and these are noteworthy as having a closer resemblance than the first class to the ordinary non-experimental apparitions of living persons. (3) Finally we have an old but well-attested record of a unique case, in which the experimenter transferred to two percipients an apparition of a third person.—(Proceedings S. P. R., Vol. X. P. 29.)

But telepathic phenomena experimentally produced form only a small part of these phenomena investigated by the Society. The bulk of them are those which are produced spontaneously. What happens in these cases is that a hallucination or some unaccountable impression is produced in the mind of a person at a moment coinciding or nearly coinciding with the moment at which another at a distance, often across continents and oceans, dies or passes through a crisis. A, for example, dies in Australia; just at that moment his apparition is seen by B in England, who knows nothing of what has happened to A except what is conveyed by the apparition itself. A very large number of cases of this nature are on record. The apparition is seen in not necessarily anything objective. The name of ‘veridical hallucination’ has been given to it. ‘We speak,’ says the Report on the census of hallucinations, ‘of these phenomena as “coincidental’ or ‘veridical’ hallucinations.

The latter of the two terms has been sometimes criticised, on the ground that the meaning of the adjective is inconsistent with the received sense of the substantive; but it seems to us that the combination exactly expresses the mingling of truth and error in the apparent perception of objective fact which the phenomenon involves. We regard the phenomenon as a “hallucination” because it is an apparent perception of a body occupying a portion of space, under conditions which render it unreasonable to suppose that that portion of space was really so occupied: at the same time, we call it “veridical hallucination” because so far as it suggests that the person in question is dying or passing through some other crisis at the time, it represents a real fact otherwise unknown to the percipient.—(Proceedings S. P. R., Vol. X. P. 30.)

To determine whether a causal connection exists between deaths and apparitions a committee was appointed by the Society for Psychical Research in 1889 consisting of Professor Sidgwick, Mrs. Sidgwick, Miss Alice Johnson, Frederic W. H. Myers and Mr. Frank Podmore, with Professor Sidgwick as President. Mr. Frank Podmore’s name is now well known all over the world as a relentlessly hostile critic of spiritualism and of super-normal phenomena generally. Miss Alice Johnson is a distinguished mathematician, who stood above the sixth wrangler of her year. She is a prominent worker of the Society for Psychical Research. The others are distinguished persons well-known to every educated man. The Committee made an exhaustive inquiry into the spontaneous hallucinations of the same, characterised by thoroughness and extreme caution, and presented a voluminous report which forms the bulk of the tenth volume of the S. P. R. Proceedings. It is impossible for me to give in this paper even a meagre description of the elaborate method of inquiry adopted by the Committee. The reader must go to the Report itself for that.

The unanimous conclusion of the Committee was that the coincidence between deaths and apparitions of the dying was 440 times more numerous than chance would account for. Of course, the calculation was made according to the well-known methods of the logic of chance. "Between deaths and apparitions of the dying persons," says the Report, "a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper, nor perhaps exhausted in this age." The Report being unanimous, it, of course, bears the signature of Mr. Podmore. The same conclusion, I may add here, had previously been arrived at by Edmund Gurney by means of his own independent investigations.

I now give a few specimens of the kind of phenomena with which the Committee had to deal—

1.—From Mr. James Lloyd, 3, The Grove, Adderley Road, Birmingham, February 10th, 1891.

I was in India. I awoke in the night and saw my father in England, standing beside the bed. He was as real as in life, and dressed in a grey suit such as he used to wear when I last saw him, about nine years before. The figure said, ‘Good-bye Jim. I won’t see you any more,’ or words to that effect. A month after that (the first mail I could have heard by) a letter came, saying he had died the same night and about that hour—September 14th, 1876. I was a soldier at Mhow in Bombay Presidency. What
hour the vision appeared I did not know. In the morning I told a comrade who slept in the next room.

I wrote it on the wall at the back of my bed at the same time so as to fix the date.

Mr. Lloyd was 27 at the time, and was in good health, and in no anxiety about his father. (Proceedings, S. P. R. Vol. X, P. 216).

II.—From Mr. S. Walker Anderson, Tickhill, near Bawtry, Yorks., June 12th, 1891.

An aunt of mine, who died in England last November, 1890, appeared before me in Australia, and I knew before I received the letter of her death that she was dead. I took a note of it at the time, and found on comparing notes that she appeared to me the day she died—date November 21st, 1890. (Ibid, P. 212).


The first Thursday in April, 1881, while sitting at tea with my back to the window and talking with my wife in the usual way, I plainly heard a rap at the window, and looking round I said to my wife, 'why, there's my grandmother,' and went to the door, but could not see any one, and still feeling sure it was my grandmother, and knowing, though 83 years of age, she was very active and fond of a joke, I went round the house, but could not see any one. My wife did not hear it. On the following Saturday I had news my grandmother died in Yorkshire about half an hour before the time I heard the rapping. The last time I saw her alive I promised, if well, I would attend her funeral; that was some two years before. I was in good health and had no trouble at age 26 years. I did not know that my grandmother was ill.

Mrs. Frost writes:

"I beg to certify that I perfectly remember all the circumstances my husband has named but I heard and saw nothing myself." (Ibid, P. 225.)

IV.—From Mrs. F. H.

March 29, 1892.

It occurred at Bury (Lancashire) about fourteen years ago; I was awakened by a rattling noise at the window, and wakened my step-brother, with whom I was sleeping, and asked him if he could hear it. He told me to go to sleep, there was nothing. The rattle came again in a few minutes, and I sat up in bed, and distinctly saw the image of one of my step-brothers (who at the time was in Blackpool) pass from the window towards the door. Time—2-30 A.M.

I was in good health and spirits. Age 18.

I had not seen him for some time. He had not been home for 2 or 3 months. We heard next morning that he had been taken ill and died about 2-30 A.M. (Ibid, P. 330.)

V.—From Mr. H. Sims,

46, Gough Street, Birmingham, May 20, 1891.

Sixteen years ago, I had just got into bed, but had not lowered the gas, which was burning brightly. My wife and I both saw her aunt walk across the room and disappear. The figure was as plain as in life; she lived one and a half miles away, and was ill at the time. Next day we heard she had died about that hour.

My age was 26.

Mrs. Sims adds a note to the narrative. I certify the above to be correct. (Ibid, P. 231.)

VI.—From Mrs. B de A.

Rio de Janeiro, March 14, 1892.

I saw the form of a lady-friend lying on a sofa as if dead. I exclaimed, 'Retinha is lying there dead, mother.' We were living at the time at Rio de Janeiro. It was past midnight on the 21st June, 1886.

I was doing needle work. Health and spirits good. Age at time 56.

It was Donna R. N. my cousin. She had promised to dine with me that very day, but afterwards sent word that she would dine at T. She died of congestion of the brain at the house of the people she had gone to visit, shortly after midnight, and was laid out on the sofa. I saw her next day exactly in the same position in which I had seen her at home.

My mother and a servant was present. They did not share the experience. (Ibid, P. 233.)

Most of these phenomena can be adequately explained by telepathy from the dying. We may suppose that some sort of influence as yet unknown to science emanates from the mind of a person about to die or passing through a crisis, and somehow affects another, susceptible to the influence, at a distance. In what this susceptibility consists, it is impossible even to conjecture, but there does seem to exist some peculiar condition, which, obviously occurs very rarely, on which the reception of the influence depends. Telepathy between any two minds does not appear to be possible. To obviate the objection on the part of those who are not sufficiently in touch with these things that the dying person cannot be supposed to exert any sort of influence, it is necessary to say that we have got to reckon with the subliminal self of man. The telepathic influence may pass from some subconscious stratum of the mind quite unknown to the normal consciousness. It will be far beyond the scope of this paper to attempt to summarise the evidence for the theory that our ordinary self is only a fragment of a larger self. Nor can the task be easily accomplished. All that I can do is to baldly state the conclusion at which investigators like Frederic Myers, William James and others have arrived. What the nature of the subliminal self is, has, of course, not been determined and cannot, in my view, be experimentally determined. It is a problem for speculative philosophy to attack with the aid of the materials supplied by scientific research. Now, it may very well be that the more potent telepathic agent is the subconscious mind and not the conscious.
mind and, if so, the fact that the dying person does not consciously, send forth telepathic influence is no argument against his being the agent of the operation. Whether it is so or not must, of course, be decided by the nature of the facts. All that can be safely asserted at present is that the great majority of apparitions can be explained by telepathy from the dying. This does not mean that a spiritistic interpretation of them is not possible. It may be maintained that the person just dead or some other spirit in the other world telepathically conveys the news of death to a relative or friend on earth by means of the apparition. But in framing a hypothesis, it is not permissible to refer to agents not known to exist as long as a vera causa can be found capable of adequately explaining it. The mere fact that an apparition is seen does not imply that it is caused by a deceased person. Numerous instances are on record of apparitions of living persons. The following is an example.

From Miss A. E. R.

When out in camp in an Indian Jungle, my sister and I were anxiously awaiting the return of her husband, who had left in the morning on a surveying expedition, promising to return early in the afternoon. Between six and seven p.m. we were very uneasy and were watching the line of road, I should say 200 yards distant from where we stood. Simultaneously we exclaimed, "There he is!" and I distinctly saw him, sitting in his dog-cart driving his grey horse, the sece occupying the seat behind. We at once returned to the tents—my sister ordering the bearer to get the Sahib's bath-water ready, and the butler to prepare dinner. I running to set my brother-in-law's mother's mind at rest as to the safety of her son. However, as time passed on, and he did not appear, our alarm returned, and was not allayed until he arrived in safety at eight o'clock. On interrogating him we found he was just starting from the surveying ground, about eight miles distant, at the very time we had the above-related experience. I should add, we were both in good health and certainly wide awake at the time, and I have never before or since had any experience of the kind. (Proceedings, S. P. R. Vol. X., p. 308.)

But all cases of apparitions are not simple like those I have cited above. Some of them are of persons not dying, but dead and give such indications of appearing with a purpose that it is by no means easy to explain them by telepathy from the living. The following experience of Lord Brougham, who was travelling with his friends in Sweden, is an example.—

"We set out for Gothenburg determined to make

Norway. About one in the morning, arriving at a decent inn we decided to stop for the night.

Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in, and here a most remarkable thing happened to me. I remember that I must tell the story from the beginning.

"After I left the high school, I went with G., my first intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others on immortality of the soul and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our own blood, to the effect that whichever of us died first should appear to the other, and thus solve the doubts we had entertained of the life after death."

After we had finished our classes at the College, G. went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover his family having little connection with Edinburgh I seldom saw or heard anything of them, so that all his school-boy intimacy had died out and I had nearly forgotten his existence. I had taken, as I have said a warm bath, and while lying in it and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head around looking towards the chair on which I had deposited my clothes as I was about to get out of the bath. On the chair sat G., looking calmly at me. How I got out of the bath, I know not, but on recovering my senses I found myself sprawled on the floor. The apparition, or whatever it was that had taken the likeness of G. had disappeared. (Quoted in Hyslop's Science and a future life, pp. 47-48.)

The apparition occurred on December 19, 1799 and Lord Brougham made a record of it at the time. On his return to Edinburgh, he received a letter from India announcing the death of G. on the same day. The experience produced a profound impression on Lord Brougham's mind. The telepathic explanation of the event would, of course, be that the apparition was due to the influence of the dying G.'s mind on Lord Brougham. But what are we to make of the compact to appear and solve the doubt about 'life after death'? It is certainly possible to say that it is only a chance coincidence. But every reader must judge for himself whether this solution of the problem satisfies his mind.

A remarkable case is the following:—

From Miss Dodson, September 14, 1861.

On June 5th, 1887, a Sunday evening between 11 and 12 at night, being awake my name was called three times. I answered twice, thinking it was my uncle, 'come in, uncle George, I am awake,' and the
third time I recognised the voice as that of my mother, who had been dead 16 years. I said 'Mamma!' She then came round a screen near my bed-side with two children in her arms, and placed them in my arms and put the bed clothes over them and said, 'Lucy, promise me to take care of them, for their mother is just dead!' I said, 'Yes mamma!' She repeated 'promise me to take care of them'. I replied, 'Yes, I promise you' and I added, 'oh, mamma, stay and speak to me, I am so wretched.' She replied, 'not yet, my child', then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke there was nothing. Tuesday morning, June 7th, I received the news of my sister-in-law's death. She had given birth to a child three weeks before, which I did not know till after her death.

"I was in bed but not asleep, and the room was lighted by a gaslight in the street outside. I was out of health and in anxiety about family troubles. My age was 42. I was quite alone. I mentioned the occurrence to my uncle the next morning. He thought I was sickening for brain fever. I had other experiences, but only to the extent of having felt a hand laid on my head, and some times on my hands, at times of great trouble. (S. P. R. Proceedings, Vol. X. P. 380)

This case was accepted after a personal inquiry by no less a person than Professor Sidgwick, renowned for his caution and scepticism and the real author of the draconian rules of method of the society. If no definite information had been given by the phantom it would have been possible to regard it as purely subjective and to attribute it to the perceptors' ill health and her anxiety about family troubles. But a detailed and precise information was given which turned out to be correct. If we are not to attribute the appearance to the agency of Miss Dodson's departed mother, we shall have to say, in the words of the Report that "a telepathic impulse from the living brother might conceivably embody itself for the perceptor in the form of their mother".

Another case as remarkable as the preceding is the one quoted in Myers's Human Personality and its survival of bodily death from S. P. R. Proceedings, Vol. VI, p. 16.

From Mr. F. G. of Boston, Jan. 11, 1888.

Replying to the recently published request of your Society for actual occurrences of Psychical phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time, but I well know that I never was in better health or possessed a clearer head and mind than at the time it occurred.

In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very strong, and the blow was severe one to me. A year or so after her death the writer became a commercial traveller, and it was in 1876, while in one of my western trips that the event occurred.

I had "drummed" the City of St. Joseph, Mo. and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders. I had not been thinking of my sister. The hour was high noon. Whilebusily smoking a cigar and writing out my orders, I suddenly became aware that someone was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my sister and for a brief second she looked her squarely in the face, and so sure was I that it was she that I sprang forward in delight and the apparition vanished. * * * She appeared as if alive. Her eyes looked kindly and perfectly natural into mine.

Now comes the most remarkable confirmation of my story. This visitation so impressed me that I took the next train home and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me but he too was amazed when later on I told them of a bright red line on scratch on the right hand side of my sister's face, which I had distinctly seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed, I had indeed seen my sister, as no living mortal but herself was aware of that scratch which she had accidentally made while doing some little act of kindness after my sister's death. She said she remembered how pained she was to think that she should have unintentionally marked the features of her dead daughter and that, unknown to all, how she had carefully obliterated all traces of the slight scratch, with the aid of powder, &c., and that she had never mentioned it to a human being from that day to this. In proof neither my father nor any of our family had detected it, and positively were unaware of the incident, yet I saw the scratch as bright as if just made. So strangely impressed was I, after that, even after she had retired to rest she got up and dressed, came to me and told me she knew at least that I had seen my sister. A few weeks later, my mother died happy in her belief she would regain her favourite daughter in a better world.

I have left out a few unimportant sentences in this narrative to economise space. On this case Mr. Myers observes,—

"This coincidence is too marked to be explained away. The son is brought home in time to see his mother once more by perhaps the only means which would have succeeded and the mother herself is sustained by the knowledge that her daughter loves and awaits her, Mr. Podmore has suggested, on the
other hand, that the daughter's figure was a mere projection from the mother's mind a conception which has scarcely any analogy to support it.

I shall conclude with a very startling Russian case.

From Baron Von Driesen

Baron Von Driesen begins by saying that he has never believed and does not believe in the supernatural, and that he is more inclined to attribute the apparition he saw to his 'excited fancy' than to anything else. After these preliminary remarks he proceeds as follows,—

"I must tell you that my father-in-law M. N. J. Ponomareff died in the country. This did not happen at once, but after a long and painful illness, whose sharp phases had obliged my wife and myself to join him long before his death. I had not been on good terms with M. Ponomareff. Different circumstances which are out of place in this narrative had estranged us from each other and these relations did not change until his death. He died very quietly, after having given his blessing to all his family, including myself. A liturgy for the rest of his soul was to be celebrated on the ninth day. I remember very well how I went to bed between one and two o'clock on the eve of that day and how I read the Gospel before falling asleep. My wife was sleeping in the same room. It was perfectly quiet. I had just put out the candle when footsteps were heard in the adjoining room—a sound of slippers shuffling, I might say—which ceased before the door of our bedroom. I called out 'Who is there?' No answer I struck one match, then another and when after the stifling smell of the sulphur fire had lighted up the room, I saw M. Ponomareff standing before the closed door. Yes, it was he, in his blue dressing-gown, lined with squirel fur and only half-buttoned, so that I could see his white waist coat and his black trousers. It was he undoubtedly. I was not frightened. They say that, as a rule, one is not frightened when seeing a ghost; as ghosts possess the quality of paralyzing fear.

"What do you want?" I asked my father-in-law M. Ponomareff made two steps forward, stopped before my bed, and said, 'Basil Feodorovitch, I have acted wrongly towards you! Forgive me!' Without this I do not feel at rest there. He was pointing to the ceiling with his left hand whilst holding out his right to me. I seized this hand, which was long and cold, shook it and answered, 'Nicholas Ivanovitch, God is my witness that I have never had anything against you.'

The ghost of my father-in-law bowed, moved away and went through the opposite door into the billiard room, where he disappeared. I looked after him for a moment, crossed myself, put out the candle, and fell asleep, with the sense of joy which a man who has done his duty must feel. The morning came. My wife's brothers, as well as our neighbours and the peasants, assembled, and the liturgy was celebrated by our confessor, the Rev. Father Basil. But when all was over the same Father Basil led me aside and said to me mysteriously, 'Basil Feodorovitch, I have got something to say to you in private.' My wife having come near us at this moment, the clergyman repeated his wish. I answered, 'Father Basil, I have no secret from my wife, please tell us what you wished to tell me alone.'

Then Father Basil who is living till now (1890) in the Kon Parish who was at me in a fatherly voice, 'This night at three o'clock Nicholas Ivanovitch Ponomareff appeared to me and begged of me to reconcile him to you!' (S. P. R. Proceedings, Vol X, pp. 93-86).

Father Basil corroborates this narrative. His account, which will be found in the S. P. R. Proceedings, need not be quoted here.

The telepathic explanation of this phenomenon would perhaps be that the apparition seen by Baron Von Driesen was a pure hallucination caused somehow by his subconscious regret for his misunderstanding with his deceased father-in-law. And that seen by Father Basil was due to telepathic influence from the Baron's mind. Once more the reader must decide for himself whether this explanation is satisfactory to him. It will be observed that in this case and in that of Miss Dodson, the apparitions were, seemingly, not mere hallucinations. Dr. A. R. Wallace and many others, and the spirits themselves, if spirits they be, say that 'Under certain conditions the disembodied spirit is able to form for itself a visible body out of the emanation from living bodies in a proper magnetic relation to itself, and under certain still more favourable conditions, this body can be made tangible.'

It may be so, but, as yet, there does not seem to be sufficient evidence to justify this assertion. One must not, however, ignore Sir William Crookes's experiences, notably those connected with "Katie King".

The very cautious conclusion of the Sidgwick Committee on the apparitions of the dead is as follows,—

"We have found that the distribution of recognised apparitions before and after the death of the person seen affords some argument for the continuity of psychical life and the possibility of communication from the dead. We have found further that the Census affords some remarkable cases which prima facie are not purely subjective, and which suggest the action of the dead. The amount of evidence, however, does not appear to us in itself sufficient to constitute anything like a conclusive case for post mortem agency.'

This, however, was only a conclusion to which all the members of the Committee—

* Do not cases like this enable us to understand the truth about Christ's resurrection after his crucifixion and his appearance to St. Paul on the Damascus Road?
were able to agree. The individual opinions of them were naturally divergent. Mr. Myers was in favour of spiritistic agency, at any rate in some cases, Mr. Podmore decidedly hostile to it, while professor and Mrs. Sidgwick were not inclined to commit themselves to any definite opinion.

I have talked freely about telepathy in this paper. But, it may legitimately be asked, whether there is any warrant for assuming that it is a proved fact. The answer is that unless we assume that there is some supernormal means of communication between mind and mind, to which the name of telepathy has been given, it is impossible to account for the connection between deaths and apparitions which, according to the Sidgwick Committee, is not due to chance alone. Even if we conclude that some at least of the apparitions are caused by spirits, a means of communication is necessary. What is the process by which departed souls manage sometimes to convey messages to their friends and relatives on earth? Obviously, it is telepathy. If you accept the facts recorded in the Proceedings of the Society for Psychical Research, you have no alternative but to admit the reality of telepathy for the explanation of them. The facts are beyond cavil. They have, it must be remembered, found place in the Proceedings of the Society for Psychical Research because they have conformed not only to the standard of evidence of the Society which is “five times stricter than that required to hang a man for murder,” but also to that of Mr. Podmore which is “several degrees stricter than that.” The only issue, therefore, is whether for the explanation of the facts it is necessary to go beyond telepathy from the living. That most of the facts can thus be accounted for is undeniable, though, of course, they can also be explained on the hypothesis of spirit agency. There remain, however, a small number of cases, such as those of the commercial traveller and the Russian Baron, which it is difficult to see how telepathy from the living can explain.

What is telepathy and what is its law? Is it a physical or a psychical process? It is impossible to answer these questions in the present state of our knowledge. There are various speculations on the subject, but no definite and generally accepted conclusion. Indeed, orthodox science has not yet accepted it even as a fact to be explained. All that we can do, therefore, is to note the theories provisionally put forward by eminent scientists and philosophers who have studied the subject and speculate ourselves. Mr. Myers, whose views are entitled to the greatest respect, regarded telepathy as the fundamental and all-pervasive law of both the physical and the spiritual world. “Love,” he tells us, “is a kind of exalted but specialised telepathy; the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law.” In his famous Presidential address to the Society for Psychical Research he said,—

“To believe that prayer is heard is to believe in telepathy—in the direct influence of mind on mind. To believe that prayer is answered is to believe that unembodied spirit does actually modify (even if not storm cloud or plague germ) at least the minds, and therefore the brains, of living men.”

Mr. Arthur Balfour, in his Presidential address, dwells upon the dissimilarity between telepathic action and the action of any known physical force. His distinguished brother, Mr. Gerald Balfour, regards telepathy “as the universal form of interaction between Psychical existences, and even, it may be, the fundamental bond of unity and principle of development within the entire spiritual world.” “Is it too wild a flight of speculative fancy to imagine,” he asks, “that telepathy, in its highest aspect, is an actively unifying principle leading us upwards and onwards, the manifestation in the world of spirits of the supreme unity of the Divine mind.”—(Proceedings, S. P. R., Vol. XIX, Pp. 388-89). Sir William Crookes, on the other hand, believes that there must be a physical medium of communication of the telepathic influence from one mind to another. “If”, he says in his Presidential address to the British Association, “telepathy takes place, we have two physical facts—the physical change in the brain of A the suggester and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events, there must exist a train of physical causes.” Professor Flournoy of Geneva takes the same view. “How could one believe”, he observes, “that centres of chemical phenomena so complex as the nervous
CONVERTING CRIMINALS INTO CONSCIENTIOUS CITIZENS
REPLACING REVENGE WITH LOVE

By Indo-American.

I.

FOR ages society has endeavoured to protect itself from the depredations of wayward men and women by means of an inexorable criminal code. Until a few centuries ago the community believed that its only safety lay in completely ridding itself of the transgressor of the law; and offences, small as well as great, were punished by death.
paratively recent years man has become civilized enough to realize the injustice involved in chopping off the head of a petty delinquent, and as a consequence the death penalty now is prescribed only for the most heinous crimes. Working on the old Hebrew principle of "an eye for an eye and a tooth for a tooth", as a rule today we condemn a man to "hang by the neck until dead", or its modern substitute, "electrocution", only when he has killed a human being, convicting other criminals to a longer or shorter term of imprisonment in gaol and even going to the length of inflicting a mere money fine if the offence is slight or the offender is a man of means and influence.

This system of justice, being graduated and elastic, manifestly is a degree less barbaric than the one which meted out death to all misdemeanants; but in society's Jew-like demand for its "pound-of-flesh", there is shown no solicitude whatever for the uplift of the criminal himself or the well-being of his family, whose bread-winner more than likely he is. Indeed, the community plainly exhibits its mean-mindedness by seeking to revenge itself upon the law-breaker to the full extent of the damage he has done. The worst feature of all is the fact that the magistrate to whom the community delegates the duty of wreaking its vengeance on the erring individual, swayed by a desire to cater to his master, society, often inflicts an unduly severe punishment upon the offender with a view to preventing others from following in the wake of the wrong-doer. It is questionable whether such a step ensures any good to the organism; and the injustice to the individual of such a procedure is apparent.

In case the judge may choose to overlook social considerations and deal with the accused strictly according to the merits of his case, it must be borne in mind that the trying official oft-times belongs to a different stratum of society than does the misdemeanant, and naturally is more or less ignorant of the temptations and trials that assail the man in the dock before him. Even if this was not so, the criminal process is conducted along such effete lines that the magistrate knows little or nothing of the mental and moral heritage of the accused; or of his physical and economic conditions. In such a circumstance, justice, in the truest sense of the word, is utterly impossible; for modern sociology makes it absolutely plain that heredity and environment play important parts in deflecting an individual from respectability toward crime.


"I hold, with Lamarck and Darwin, that the hereditary transmission of acquired characters is one of the most important phenomena in biology, and is proved by thousands of morphological and physiological experiences. It is an indispensable foundation of the theory of evolution."

Indeed, some States of the American Union endorse this theory to the extent that in order to prevent the future generation from moral taint they go to the length of performing the operation of "Vasectomy" or "Ophorectomy" on their male and female habitual criminals. Thus, three years ago, in 1907, the State of Indiana passed legislation providing that, where the staff surgeons of certain specified State institutions unanimously agreed that a man who was imbecile, or had been three times convicted of felony, or had been guilty of criminal assault, was beyond the possibility of improvement, he may be surgically operated on with a view to sterilizing him. Almost immediately Connecticut passed a similar law, and to-day in that State the operation of "Vasectomy" or "Ophorectomy", as the case may be, is performed upon any person who is considered by the majority of a State Board appointed for that purpose, to be likely to bear children who would inherit the tendency to crime, imbecility, insanity, idiocy or feeblemindedness. The Pennsylvania and Oregon State Legislatures have enacted similar laws, but the governors of those respective States have not yet signed the Bills. In many of those States where the procreation of the vicious is not thus legally stopped, there are now strong movements on foot to enact such legislation.

Compare the scientist's dictum with the philosopher's opinion: "To reform a man you need to begin with his grandfather."—Victor Hugo.
Like heredity, pre-natal influences also may incline a child to crime. A short time ago, in an American court of justice, the mother of a youth who had killed a man pleaded with the judge to sentence her to be hanged in place of her son.

"I am the real criminal", she urged: "because I gave the impulse to kill to my child before he was born by doing everything in my power to destroy the life by causing an abortion."

There is much food for thought in these words of a despairing parent, and doubtless they disclosed the true cause of many inexplicable murders.

Likewise economic conditions now are conceded to contribute toward lawlessness and immorality Rev. Harris R. Cooley, head of the Cleveland, Ohio, House of Correction, recently wrote:

"There is an army of unfortunate and weak men who are sickly, defective or crippled. In our modern industrial system there seems to be no place for them. In summer they are just able to make their way but winter leads them to offences for which they are put in prison."

Just what dire influence physical disorders may exert in inclining an individual toward crime, can be inferred from the conclusions arrived at by scientists after careful investigation of the havoc which bodily defects and physical maladies work in tending youths toward crime. According to an official report recently published at New York, thyroid glands, adenoids, and other abnormal growths, as well as hereditary taints, are more often responsible for the appearance of youngsters in the children's court of New York than natural wickedness. This is the invariable experience of all Juvenile Courts, and it has impressed them to such an extent with its gravity that in the correction of a youthful offender, the surgeon's aid is quite frequently called upon in order to remove the physical abnormality in order to render the little one normally moral.

Naturally a system of justice which permits an offender to be punished without serious consideration of his heredity, physical and economic conditions, the various factors that have betrayed him into crime, can only be characterized as barbaric.

Apart from its savagery, the effectiveness of the present criminal procedure to protect society—for which it is claimed primarily to be intended—is questionable. Death of necessity puts a period to the destructive activities of the offender. But a gaol sentence, unless for life, does not accomplish this end. When the restraint is removed from the prisoner and he regains his liberty, the probability is that he will return to his old life, molesting his fellow-men instead of following some peaceful occupation and abstaining as a law-abiding citizen. Indeed, it is a matter of common knowledge that the inexperienced law-breaker's discharge from the prison is virtually tantamount to his graduation from the university of crime, since the gaol furnishes the convict ample opportunities to come in contact with hardened criminals who train him to be an accomplished villain. Moreover, the prisoner comes out of the dungeon with a heart full of hatred for society, which he holds responsible for his incarceration and the many hardships incident to his imprisonment. He yearns to wreak revenge upon the community. The fact that, on regaining his freedom, the one-time gaol-bird finds himself an outcast among men—among even his former friends and associates—heightens this feeling of hatred and intensifies his longing for vengeance. All these impulses combine with his increased skill to render the former amateur in crime a really menacing criminal.

The prodigal waste involved in this practice is apparent on the very surface. Society taxes itself to provide the money necessary to pay for the detection of crime and the apprehension and conviction of the criminal and his imprisonment—which, in other words means the upkeep of the police, magisterial and jail establishments. This expense secures the community only temporary immunity from the depredations of the felon, for only so long as he is penned up behind the bars is he forced to behave himself. It does not insure society against his depredations when the prison doors open to release him, with his heart full of resentment against the whole world and his hand raised against all mankind.

In addition to this it must be remembered that a term in gaol means extreme hardship for the man's wife, children and other dependent relatives. The imprisonment of the bread-winner more often than not spells famine for the family. If the convict is
awarded simple imprisonment, his sojourn encourages him to be a loafer. Naturally when he comes out of goal he does not feel inclined to take up his old occupation where he left it. Just how this reacts against organized society it is easy to imagine.

3.

Now there are two methods by which this inordinate waste of society’s money and energy may be checked. One of these is a barbaric—and a quite foolish—solution. The other is humane as well as wise and effective.

We will first discuss the former of the two plans.

This simple but heartless way of completely ridding society of crime contamination consists either in reverting to the old-time custom of choking to death every offender, as the ancients used to do, or enacting laws that will lock the doors of the prison on the criminal, never to be opened again.

The world has left barbarism too far behind to seriously consider prescribing capital punishment for small or even great crimes. Oliver Wendell Holmes expressed the modern horror at the shameful wickedness of “legal murder” committed by the State in condemning a criminal to the gallows when he wrote:

“It is unjust as applied to moral idiots, immoral, considered as revenge, unless as a means of intimidation; and dangerous to society as cheapening the value of life.”

Many years have elapsed since these memorable words were penned by the great American humanist, and civilization is slowly advancing to a point where the progressive communities can appreciate this wholesale condemnation. It will be many decades before the conscience of man is awakened to the extent that the death sentence will be altogether done away with. But in the meantime the discerning student of conditions here and there comes across communities that abhor the taking of life by the State in punishment of a criminal offence. In this respect, France is ahead of other countries; although it may be regretfully recorded that recently a wave of reaction has set in and the cowardly custom of guillotining human beings has been revived in that land.

The always have existed, and today there are to be found some who advocate with all their might that the only way in which society can be protected is to lock up for life any criminal showing a strong tendency to repeat his crime or make lawlessness his occupation. These “reformers” frequently advocate “prison colonies” designed exclusively for the abiding place of life convicts. These settlements, they suggest, should be segregated from the rest of the world and the prisoners, on no account, even for a moment, should be permitted to mingle with free citizens. The gaol-birds must be made to work hard in order to support themselves and pay for the superintendence provided for them by the State; and a portion of the proceeds of the convict’s labour should go toward the maintenance of those whose natural bread-winner he is.

Arguments such as these have one point in their favour. A life sentence completely segregating a persistent law-breaker, would effectively protect the community, whereas under the present system it is worse than useless to lock up an offender for a certain number of years, provide him with a post graduate course in crime, embitter him against organized society, and then turn him loose to prey upon the world. If such a system could be made self-supporting, that would be another point in its favour.

Plausible as these proposals sound, they really are weak in their logic. Penal settlements have been tried by many nations—but they have proved to be far from self-supporting. Besides, if all criminals showing an evil tendency were to be transported to prison colonies, the communities of evil-doers would become so large and so congested as to be fairly unmanageable. Furthermore, this plan totally ignores the smaller offender, who if not taken in hand and reformed betimes, eventually will become a habitual criminal. It would be far preferable and eminently more sensible to take in hand the reformation of the misdemeanant before he becomes hardened in crime than to let him become a menace to society and then segregate him. The ethics of branding a man permanently malicious and consigning him to an everlasting purgatory upon earth when the State has made no serious effort to straighten his crooked character, in itself is questionable.
4

While the rabble has thoughtlessly accepted the unscientific treatment of the malefactor, a few people gifted with a keen sense of the fitness of things, through the ages have risen to protest against the continuance of this folly. They have pleaded that society should make good use of the term of imprisonment in an assiduous and ceaseless effort to burn the dross out of the offender's nature; inspire within him love of work; train him in some special trade or profession—in fact, convert him into a useful, productive citizen. These men have sought to have the gaols turned into reformatories where erstwhile bad characters could be made into clean-souled individuals.

Unfortunately for humanity, theirs has been but as a voice crying in the wilderness. Despite their warning and pleading, the mob has persisted in having things its own way. This has been to the detriment of society for it is by reforming the criminal only that the community really can be protected.

Advancing civilization, however, is giving a new impetus to the agitation for a sane system of penology. Inspired by the spirit of our times, movements more or less strong, all uncoordinated, simultaneously have sprung up in various parts of the world, all of which have for their aim the institution of a humane system of criminology calculated to uplift the criminal and make a man of him, instead of the present pernicious plan which thrusts him deeper into the mire of evil than he had sunk before he entered the prison doors.

Already all enlightened lands have seen fit to attempt to rescue youthful delinquents from being dealt with as criminals. Juvenile offenders now are cared for as if they were morally sick. They are sent to reformatories where their character is remade, and from evil-doers they are converted into conscientious, capable citizens.

The United States of America originated and perfected this system of dealing with youthful wrongdoers; but today the Juvenile Court is a world-wide institution, most enlightened nations having adopted it. Everywhere, invariably highly satisfactory results have followed the establishment of the modern method of dealing with wayward children, thousands of boys and girls being saved to the nation to be productive, law-abiding citizens instead of being permitted to drift into evil ways and finally become hardened criminals.

The Juvenile Court movement is not quite a generation old, but its theories have worked out so well in practice that today advanced penologists are advocating that the effort should be made to uplift the older criminal just as the attempt is made to rescue the youthful delinquent. A three-fold propaganda has been outlined to achieve this ideal.

First, the attempt is to be made to brand as few men and women with the criminal stamp as possible; this means that the police and magistracy shall employ more conscience and care in condemning and consigning men and women to gaol.

Second, the endeavour is to be made to convert prisons into character-rebuilding factories; this signifies that the authorities will engage themselves in the reformation of the unfortunates locked up in gaols.

Third, the State or humane agencies will look after the convict when he is released from prison; this is to be done in order to insure the material well-being of the ex-prisoner and help him in overcoming temptation.

A mere cursory glance at this programme is sufficient to convince a thinking person that it is intensely practical and that, if carried out efficiently and kindly, it is calculated to protect society from its lawless members by taming them into respectable citizens. Of course, the possibilities of this propaganda never have been tried on as adequate a scale as it pre-eminently deserves. But wherever this common-sense treatment of the criminal has been experimented with,

no matter in how small a way, it has yielded gratifying results.

Just what has been accomplished along these lines and what is actually being attempted may be briefly indicated.

5.

About the only place where the authorities have, on a substantial scale, put into active operation the propaganda to refrain from branding merely mischievous men and petty offenders as criminals, is Cleveland, Ohio, one of the largest metropolises of the United States of America. Here, under the capable direction of Fred Kohler, Chief of the Police, ever since January, 1908, every policeman on the force has been working to save drunkards and pifflers from fine, workhouse or gaol sentence by reprimanding them for their delinquencies and helping them to be law-abiding citizens.

The basic principle of the Kohler plan, known as the “Golden Rule,” or “Common Sense” policy, are:

First: - Juveniles never are placed in the city prison. They are taken home, or the parents sent for and the little sinner turned over to them with a recommendation for parental correction.

Second: - Intoxicated persons are taken or sent, home, unless it be necessary, for the protection of their lives, or their property, to confine them until sober. And in that case they are allowed to plead guilty and, by signing a waiver of trial, go without appearing in court.

Third: - Apparent offenders on any misdemeanor charges are warned and released, by simply taking their names and addresses, unless it can be shown that the offence was committed with malice aforesight, with the intention to injure the person or property of another.

Fourth: - Any apparent violators who are not known to be of good character and reputation are accompanied to the precinct station, where the matter is fully inquired into by the officer in charge and the proper action, as specified by the “Golden Rule” policy, is taken.

Fifth: - Officers are required to have sufficient evidence of a competent character to secure conviction, before even considering the imprisonment of a person on any charge whatever.

All this summed up means:—

1) No arrests for first offences, unless they are very grave.

2) Avoidance of arrests wherever possible, such as in the case of “plain drunks” and juvenile delinquents.

In order to put this system into successful operation, the Cleveland policeman is instructed to bear in mind,

First, that some men fall through unfortunate circumstances and are not criminal at heart, and should be treated accordingly; in which case the best results may be accomplished with a well-applied reprimand.

Second, the members of the force are directed to use their kindly efforts in easing the friction and ill-temper between man and man, wherever and whenever it may make itself manifest.

Third, that the best policeman is the one who manages the offender with the least display of authority.

This system is in direct contrast to the one formerly in operation in Cleveland, and even now in other cities and countries. Herefore the police have dealt in the time-honored manner with drunk and disorderly men and women, petty thieves, incorrigible boys and small offenders generally. That is to say, they arrested them.

These wholesale arrests, however, did absolutely no good. The number of arrests steadily increased instead of diminishing. Moreover, they had more than a mere negatively bad effect. They did positive harm, for they brought disgrace, humiliation and suffering to innocent people who were in no way responsible for the acts of the careless, mischievous or even malicious first offender. The relatives and friends of the prisoners daily gathered at the police station and tearfully sought the release of some person who, on investigation, proved to be anything but a desperate character. In the police court old and feeble parents and weeping wives with bawling babies in their arms and very often with other wailing little ones clinging to their skirts, witnessed the degradation of their loved ones.

The ultimate result of it all, as a rule, was a hasty trial and the discharge of the prisoner, since the offence was trivial. Thus all the sufferings had been in vain—sometimes
worse than vain, for it gave the one who had been arrested and dragged before the police judge for trial—a sense of shame that tended to inspire a reckless disposition, which led to future more serious offences.

If the offender was fined, it was the weeping wife who paid it—and she and her children were robbed of the bare necessities of life in order that the City Treasury might be enriched by a few paltry rupees. Not one particle of good was done, but a great deal of evil was accomplished by this old-fashioned legal process, which still is in operation practically all over the world—for it is grounded on custom, and since habit is woven into the very fibre of a man's brain, it is hard to upset.

Years' study of the appalling situation led Chief of Police Fred Kohler to formulate the plan which he has now put into practice. He questioned the unfortunates who were arrested and found that, almost as a unit, their offence had been committed through thoughtlessness, natural passion or in a spirit of mischief or frolic. He concluded that it was the duty of the police to save these men and women, boys and girls, instead of helping the unfortunates on their downward course—to learn to know the difference between a thief and a merely mischievous person. He determined to instruct his policemen to use their best humane instincts in dealing with delinquents, exercising that discretion which the Judge did not at all times display.

As a result of putting his ideals into practical operation, there has been a considerable decrease in the number of arrests, as shown by the following table:

<table>
<thead>
<tr>
<th>Month</th>
<th>Total Arrests</th>
<th>January 1906</th>
<th>February 1906</th>
<th>March 1906</th>
<th>April 1906</th>
<th>May 1906</th>
<th>June 1906</th>
<th>July 1906</th>
<th>August 1906</th>
<th>September 1906</th>
<th>October 1906</th>
<th>November 1906</th>
<th>December 1906</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under the Old and General Custom</td>
<td></td>
<td>2285</td>
<td>2158</td>
<td>2457</td>
<td>2371</td>
<td>2434</td>
<td>2731</td>
<td>2766</td>
<td>2503</td>
<td>2900</td>
<td>2898</td>
<td>2819</td>
<td>2770</td>
</tr>
<tr>
<td>Under the Kohler Plan</td>
<td></td>
<td></td>
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<td>31733</td>
<td>30418</td>
<td>10085</td>
<td>2258</td>
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</tbody>
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As a natural consequence of the working of the Kohler plan, the police and magistracy have been saved a great deal of time and labour. The saving to the State of money alone is an appreciable item. During the year 1908, 10,085 arrests were made, which cost the city and county, in witness, and juror fees alone, approximately Rs. 156,000. Figuring that under the old custom of making arrests there would have been at least as many arrests as during the previous year (30,418), it is easy to realize just what was saved the administration in actual money, in witness and juror fees alone, which, after all, is only a small item when the money paid out by the persons in jeopardy to "professional bondsmen," pleaders, loss of time from work of the principals and witnesses, etc., are taken into consideration.

That the "Common Sense" policy is scientific in its conception is proved by the fact that since its adoption crime has steadily decreased in Cleveland. Less property has been stolen and the number of real criminals apprehended and punished has been greater than under the old regime. Crimeless days and days in which not a single arrest is made are coming to be quite common in the Ohio city. The police officers themselves have been affected for good by the new order of things. A general toning up of the atmosphere in the police station and court room has been

* In this total of 366 arrests for the month of May, there is included 57 for felonies. That in itself is conclusive evidence that this policy is not applied to criminals.

* In America.
noticed by those who have made a close study of the reform that is being carried on, and many undesirable characters who used to haunt the station have been entirely done away with. A great amount of needless suffering has been saved, second offenders have almost entirely disappeared and weeping wives and anxious relatives and friends no longer throng the court room and the precinct stations. The court dockets are not so glutted with petty cases that there is no time for the proper consideration of weightier matters, and the police are able to do more effective work because they have more time, and therefore are able to be more careful in the steps they take.

ABOUT PICTURES

II.

T
HE student of painting will have achieved much when he realises that the significance of art lies not in imitative dexterity, but in the expression of emotion, and in the power of awakening a mood. He may gain assistance in clearness of thought by applying to pictures that theory of rasa, [an aesthetic of perfectly general application], which he is familiar with in relation to the art of drama. He will see that Leonardo da Vinci's great saying supplies a true test of art, and one in perfect accord with the already familiar principles of Indian Aesthetic—"That drawing is best which by its action best expresses the passion that animates the figure". The passion of a Dhyani Buddha will be Shanti: of a love scene, Sringara, and so on, with all possible combinations and variations (for the rasas must not be treated as pigeon-holes for formally classifying different kinds of pictures in a hard and fast manner). True painting is in itself a passionate experience—it is the relaxation of a tension, the expression of feeling, abstracted and transmitted into art. Now we cannot receive to the full the message of a painting unless we are capable of feeling what the painter felt. We can, without this, only criticise externally. And this, as in the case of perspective, already spoken of, is a great temptation. Durer somewhere says that painters should show their works to men of small mind, because these readily pick out the faults. I have constantly remarked the great difference between the way in which an artist, and a person who knows nothing of drawing, criticises a picture. The former is sensitive to the feeling expressed in it. The latter proceeds to use his intellect to detect faults of drawing, which a true draftsman would not observe. Pictures are great tests of persons: there are few who are wise enough to approach them with passivity and reverence. In many cases those who readily detect some minor inaccuracies of drawing, are quite unaware of the particular merits of the work before them—they will pass over the most magnificent composition, the most clear evidences of knowledge, experience and insight, to express an opinion on some error of technique, concerning which their opinion may be valueless.

A further complaint often made is that a picture is 'not natural', 'true to nature', or the like. To this it must be replied that learning to see is as difficult a thing as any other kind of culture. Oscar Wilde very pertinently remarks in one of his essays on art, that the reason for the worthlessness of most modern popular art, is that the painters paint what the public sees, and what the public sees is—nothing. What is needed is for the public to learn to see what the painters paint. Thus a man may come not only to 'love things best first when he sees them painted', but even to see them first when he sees them painted. Probably none of us is aware of the extent to which our visual concepts are modified by art—to carry on the above idea, we not only see things first when we see them painted, but we see things as we see them painted. There is no beauty and no ugliness in nature—it is we who create these conceptions and transfer them to nature.
Only that part of nature appears to us beautiful, with which we are in sympathy, or with which we can identify ourselves. The artist is here in advance of us—he is more sensitive, more sympathetic than ordinary men. The greatness of Shakespeare lies in his interpretation of different sorts of character: anyone could write of his own ideal hero, but only the genius makes us feel the common humanity of all. So the painter, painting men or animals or mountains makes us one with them. The more objective, the more photographic his art, the less he can do this: but the more he has identified himself with these things, the more also he enables us to be conscious of our unity with them.

It is not then so easy to look at pictures it is no more easy than it is to acquire a love for real literature. In each case, the artist can not really speak to us, unless we answer him, unless we too learn to be artists. For this effort we shall be well repaid in a new vision of the world, and an initiation into a new brotherhood transcending race and time. The spirit of all great art is one and the same, and all true artists understand each other. In seeing the world as the Egyptian and the Greek, the Italian, the Persian or the Japanese have seen it, we become one with them. If, on the other hand, we say that they saw wrong because they have not seen as we see, then we are divided from them. Those things which unite men are right: those which divide them wrong.

There are several kinds of incorrect drawing—some of which are not incorrect at all: the first is due to a lack of scientific vision, this belongs to all art which in the technical sense is more or less ‘primitive’. It is in no way affects or reduces the nobility and grandeur of the art, but does at first form some hindrance to our complete comprehension of it. Another kind of incorrect drawing should more properly be described as a convention; the high horizon of oriental art may be instanced, and this is an admirable device for facilitating the representation of various planes of action, which would otherwise be lost one behind the other. To the same class of conventions belongs the device of increasing or decreasing the relative scale of different objects represented, in accordance with their importance, or the amount or nature of the space available.

Lastly we have the kind of drawing properly described as ‘bad’ or ‘out of drawing’ where insufficient skill or devotion on the part of the painter results in an effect different from that intended. This is particularly apparent in the work of modern students who wish to paint in the objective or realistic manner, but have not devoted the necessary years of study to technique. Bad drawing of this sort, unredeemed by the expression of sincere feeling, cannot be too severely criticised.

In looking at pictures we must learn to distinguish between these different kinds of drawing, and to recognize that kind which is good because it expresses real experience and real feeling. This reality is not the same thing as realism, but something very much greater.

A common error, easy to fall into, is that of supposing that beauty in painting or sculpture depends in any way upon the good looks of the persons represented. To suppose this leads us into the most fatal error of popular art, the striving at all costs to be pretty. A beautiful model is not the first requisite for a great picture, neither can any amount of beautiful scenery make an artist out of one who lacks the essentials of the artist nature.

I shall not attempt the dangerous task of defining beauty. But we may take it that for each of us, that with which we can identify ourselves, is beautiful. And, as we have seen, the true painter helps us to this identification of ourselves with humanity and nature. When he also brings before us in some mystic religious art like that of Mediaeval Europe or Japan, or in classic Indian sculpture, an unearthly and divine beauty that we do not know, a beauty with which the artist has identified himself before he could make it visible, then at first it may not seem beautiful to us, because the power of self-indentification with a beauty so remote has yet to grow within us. But when this power has grown, then we may learn what service has been done for us by one who has seen, and represented to us, a form of
more than human peace and stillness, more
than human love, or more than human
power.

Modern art must express itself, its vision
of the world. No old art however magnifi-
cent or noble can be brought to life and
made our art though we may need after
countless false turnings to retrace our steps
to it again and again, as a starting point
for new endeavour. A purely imitative
art, however beautiful, we might rightly
criticise as archaic. But even this is better
than to confuse originality with novelty.

No great art has ever been novel, sudden,
or sensational. The greatness of great
periods of art is made, like the flowering
of a tree, out of all that has gone before.
Great art comes not to destroy, but to fulfil.
How profound then the error of supposing
that it can be learnt or borrowed, or arised
in any way but from its root in life. Art
and life are root and branch. So then to
understand and love the one, you must
understand and love the other.

Modern art, we have said, must express
its own vision of the world. Its subject
matter may be infinitely old, and indeed
must be so, for the great things that matter,
birth and love and death are always with
us: but the vision must be our own.
Archaeological art is an intellectual inven-
tion of modern times. I do not think its
value is very great at best we learn how
ancient heroes and kings may have dressed,
and what sort of houses they may have
lived in. The older painters, East or West,
painted their heroes in what was to them
modern dress, and this had at least the
advantage of making them seem very
real, of bringing them home to the people.
We see the same thing in Indian pictures
of scenes from the Ramayana or Bhagavata
Purana; life itself is used to make a
living art. Yet there is an even greater
way, that of imaginative art, creating
a new world in which its heroes live and
move and have their being, a world
of such convincing reality, that though we
have not seen it, yet instinctively we shape
our world towards it. The highest work

of art is to create, or rather, perhaps, to
discover—to announce, as it were, the
coming type before it is visible to every
man, to hasten evolution towards the ideal.

If then, we would learn to know great
painting, we must seek for it on the one
hand in that humanistic art which makes
us one with other men, and on the other
in that imaginative, perhaps I should say
occult art, which makes of us new men,
and of this world a new world continually.

The use of the distinction 'fine' and
'decorative' art has little value for the
student of pictures. At best, it has but a
classificatory value for the writer of books.
All great art has decorative qualities: all
art is fine which shows true feeling and
devoted workmanship. In looking at
pictures especially, one should avoid the
notion that 'fineness' has anything to do
with the size of the work, or the materials
employed (as oil or water colour). The
work is fine if it expresses nobly, some real
intention of the soul: it is not fine if it
merely flatters our own vanity or confirms
our prejudices, or if it awakens in us
desire. This awakening of desire is one
means of testing art, and of testing our atti-
itude towards art. If we find that any picture,
as of a beautiful woman, or a beautiful
place awakens in us desire, then we may
be sure the art is not of the greatest. For
the greatest art awakens no desire, it evokes
a mood of disinterested contemplation
that raises us above our most ordinary
empirical self: 'he who perceives beauty is
from himself set free.'

In some measure we may regard this
liberation as a test of greatness in art. Yet
this is no empirical test which can save us
from the necessity for self-development—only
self-development can make its application
possible. If we ourselves are great, and
take pains to understand the language of
art, then we shall come to know 'without
reasoning', as Plato says, the difference
between good and bad workmanship: and
this is true education.

ANANDA K. COOMARASWAMY.
TWO OLD CAPITALS OF JAPAN

It was sometime past evening when we were approaching Kyoto in one of those Lilliputian, absurdly slow-moving Japanese trains, scarcely covering 8 miles an hour. The evening was rather chilly for the first days of April, when people throughout Japan were talking of the approaching, long-awaited for cherry blossom. Being tired of the cart-like slowness of the train, I confess I was dozing in a corner of the compartment dimly lighted by kerosene lamps.

The picture of Nara, where we had been only a few hours ago, was before my eyes, haunting my imagination like a sweet dream. There are some places, things and persons we meet with in life, which of whom we can never forget. And Nara is one such. No other place which I visited during my long sojourn in Dai Nippon, appealed to my mind more strongly than did Nara, the old city, I almost wanted to say,—the hermitage.

For verily it is a hermitage. Of the indecent hurry and bustle of a modern city, there were none. Hundreds of deer grazed on the green meadows and on the hills, unmolested. Here and there a maiden was offering them a few cakes, and then flocks of them would come and stand round her. Some in their impatience would seize her by her flowing kimono, and mutely appeal for a share of the feast.

The streets were smooth and without dust, a mystic calm pervaded the place, the atmosphere was fragrant with unknown perfumes. Instinctively the vision of a by-gone day rose in my mind when, in fair Bharatabarsha, in a secluded spot, away from the noisy world, surrounded by beautiful hills and forests, the Rishis would sit before their homely but clean Kutesers when the afternoon was on the wane; the deer would lie down and ruminate leisurely, while perhaps a Sakuntala, clad in the holy yellow, engaged in watering the plant of the jasmine or the rose, would add color and charm to the picturesque surroundings! As we passed through the avenue of tall, stately pine trees, I almost expected to light upon a tapoban where a Rishi was chanting the Vedic hymns, seated before a homagni, redolent with the perfume of incense and ghee!

Undoubtedly the chief sight of the place is the colossal statue of the Great Buddha, measuring 53 feet from bottom to top. "I have on this 15th day of October, in the 15th year of Sempio determined to construct and dedicate a statue of Buddha cast in gold and copper. The copper of the country shall be exhausted for the casting, and the high mountains levelled for the building of the temple," so ran the rescript of the pious emperor Seimu. Begun on the 27th September, 747 A.D. the casting had to be done eight times before it was completed in 749 A.D. The main temple that contained, and the minor temples shrines and pagodas that surrounded, the statue, were built, as it is said, by experts from China, Korea and India. The head of the statue was destroyed three times. The first time was in 851 A.D., when the cause of the mishap was a seismic disturbance; the second time in 1180, it was a Japanese warrior who, perhaps unconscious of the great harm he was doing to the progress of civilisation, set fire to the temple, and the head of the statue melted with the intense heat; the third and last time, in 1567, a Japanese Kalapahar, Matsuyama by name, again burnt the temple with the insolence of a conqueror, and thus once more the head was lost. Nearly a century and a half elapsed before the head was recast.

At the time of our visit the temple was being rebuilt. Through the openings in the huge network of wooden pillars and beams, we could see the statue seated in the posture of teaching or benediction on an immense lotus. The comparative darkness of the place added to the mystery and awe of the whole scene. As many as five hundred small images
surround the halo of the image. The right hand was raised, as if to soothe and console suffering humanity. As we came out of the temple, my mind swelled with reverence for the Great Teacher before whom "—half the world still kneel worshipping in fervent love!"

But to come back to our story. After the dull railway journey it was rather refreshing to alight on the well-lighted platform of the Kyoto Station. Many people were shouting for porters, but no *akabo* was visible, and as I was unwilling to strain my not very strong lungs, off I started like a full-fledged Yankee with the small suit-case of my friend, who was, therefore, under the obligation to carry my comparatively heavier portmanteau. And it was not at all hard for my friend, for "a mighty man was he, with large and sinewy hands."

As our *kurumaya* dragged us through the unmethodically lighted streets and lanes, we were soon alive to the fact that Kyoto was a veritable woman's world. The people seemed to be bent on pleasure. Unlike Tokio, two-seated *kurumayas* were much *en evidence*, on which could be seen gaily dressed *geishas* in pairs, or sometimes a gay dog with his sweetheart enjoying the cool breeze of the evening. After about an hour's ride when our *kurumayas* pulled up before our friend's house, who, we were told, was absent, it was already somewhere near to o'clock. Eaten we had nothing for a long time past, so, in right earnest we fell to our respective works,—I warming my cold hands on the *hibachi*, and my big friend cooking the meal with the servant girl. Over and above his strength of muscles, it must be said to his honour, my friend had the further distinction of being a good cook.

Next morning, when we stood in front of our house after a refreshing sleep, the atmosphere was already refreshing enveloped in the soft rays of the morning sun, while away yonder rose the green hills wet yet with the dew of the dawn. The city was so different from Tokio that it almost seemed a revelation of the Old Japan that was.

We got into a toy-like tram car which rattled and creaked and shook like a third class *gharry* of Calcutta. And yet of all places in Japan, Kyoto was the city where street cars were first introduced. Perhaps in its love for antiquity Kyoto has desisted from making any improvements on its street cars!

The first thing we went to see was the Imperial Palace, where the coronation of the present Emperor took place in 1868. Round the palace were extensive grounds much like those round the palace in Tokio, whose very barrenness was refreshing. As we approached the palace, lightly the zephyr touched us, soft as a mother's caress, making us feel as one with nature on that exuberant spring morning.

Inside, things were different. The corridors, big waiting-halls, audience chambers—all were empty. Only a few decades back, these halls had witnessed many a gorgeous pageant; royal ladies, fair and soft as visions, with noiseless steps had passed on the corridors on which we walked; many a *Samurai*, the two-sworded gentlemen of Old Japan, who cut down the heads of laymen at the least provocation, albeit with a fine sense of honour, had squatted on the mattress of the waiting halls, where grave-like silence reigned to-day.

But for some rich paintings on the screens and sliding doors, and the hugeness of the structure, one could hardly distinguish this palace from an ordinary Japanese dwelling house. We were told that the palace had been several times burnt down, the fate that overtakes almost all Japanese houses. Consequently the paintings and the wood carvings could not claim much antiquity. But they were pretty as they were. There were mostly paintings of birds and animals; peacocks and storks and tigers were in abundance, a few of them only depicted old village scenes, the gathering of the harvest and so forth.

But the Nijo castle which was built by the Shogun Jeyasu as far back as 1603, where the Shoguns lived, is much superior to the palace in its rich paintings, which have retained their color through many centuries, and wood carvings. We saw the big halls where the Shoguns used to hold court surrounded by warriors and councillors. The upper part of the hall where the Shoguns sat, was a little raised above the lower where the other people sat. Behind the
seat of the Shogun were the tokonoma or recess for hanging the picture and keeping the flower, and the book-shelf done in rich lacquer. On the left hand side was a small dark room, separated from the main hall by heavy, sliding lacquered screens, where the guards lay in waiting, ready to be by the side of their master in a moment should an emergency occur. On the handles of doors, on pillars, everywhere was inscribed the hollyhock, the crest of the Shogun, some of which we found displaced by the Imperial Chrysanthemum. The Shoguns who ruled the country, while the imbecile emperors lived in effeminate luxury from day to day, were as great lovers of art as of war, as can be seen from the noble art that decorate the Shogun's castle.

Of the many temples and shrines that Kyoto can boast of, Ginkakuji or the silver temple, and Kinkakuji or the gold temple are two of the most famous. The former is not made of silver as one is apt to suppose from the name. But why call it the silver temple? you ask. Because the man who built this temple wished to have it made of silver! Funny, isn't it? why, then I might as well call myself a prince simply because I like to be one!

A fat, young boy took us round the temple. In doing so, he stopped before every room and explained to us the contents of the room, their history, etc. in a very lugubrious, monotonous way. Attached to the temple was a small Japanese garden, in which every bit of stone and every plant seemed to have a history! The young fellow who led us had evidently got by heart the descriptions of the stones and plants and drewled them out like a machine.

Kinkakuji is a three-storeyed temple. The ceiling of the topmost storey is covered with thin gold foils. Here too we had a fat boy for a guide, who enumerated to us the history of the rooms and the pictures. Now, will anybody explain to me why it is that priests, whether in Japanese shinto shrines, or Hindoo temples, or Christian churches, have an excess of fat and flesh?

Prettier than the temple itself is the pond by its side, abounding in gold fish.

Maruyama park, or Maruyama Koen as they call it, is the place where everybody, rich or poor, goes for merry-making. What Asakusa is to Tokyo, Hyde Park to London, Coney Island to New York City, Maruyama is to Kyoto. In and around the Park are innumerable eating houses, beef-houses, macaroni-houses, beer-halls, and restaurants, where the people indulge in convivialities. There are many who go in for the baser sort of pleasure, but the more sober-minded enjoy themselves by making small purchases, or going in for one of the many moving-picture shows, and acrobatic or theatrical performances.

Such is Kyoto, the old capital of Japan, famous for its beautiful women, rich in natural beauty, gay and easy-going, conservative beyond a doubt, and above all attractive and entertaining.

Suresh Chandra Banerji.

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COTTON

BY S. N. Bose, M. A. S. (JAPAN).

In view of the persistent attempts being made to grow cotton in India and the growing demand for more cotton in the market, India seems to have a very bright prospect in cotton production. The United States of America is at present the leading cotton-growing country in the world and it has kept its supremacy in this field for a very long time, but the recent appearance of the boll weevil in the United States and the rapid advance it is making in infesting new localities, gives India some importance in the future development of the cotton-growing industry. The following quotations from the Farmer's Bulletin No. 189 of the United States Department of Agriculture, issued in 1904, will give an idea of the future cotton prospects of that country:

"The work of the Division of Entomology for several years has demonstrated that there is not even a remote..."
probability that the boll weevil will ever be exterminated." And further on, it says:—"The steady extension of the territory affected by the weevil from year to year, until the northern boundary is far north of the centre of the cotton production in the United States, has convinced all observers that it will eventually be distributed all over the cotton belt. In ten years it has gradually advanced a distance of about 500 miles and it will undoubtedly invade new territory at about the same rate. It is not at all likely that legal restrictions of any kind would prevent or materially hinder this spread."

In face of these observations, nothing seems to be more discouraging than cotton cultivation in the United States. This fact offers India a good chance to resume once again her ancient position as the greatest cotton-producing country in the world. The capabilities of this country for growing cotton are really very great but unfortunately they are not properly utilised. In consequence of the recent deputation, to the Secretary of State for India, of the International Cotton Federation urging on him the desirability of assisting in the utmost increase in the production of cotton in India and the improvement in its quality, Government are soon expected to take an adequate interest in this regard and let us hope this immediate imetus will go a great way in helping the birthplace of the cotton industry to regain its position in the cotton market of the world.

**EARLY HISTORY OF COTTON.**

India being one of the earliest civilised countries and having an ancient literature still in existence, it is interesting to trace the origin of the plant through it. The earliest notice which we find of this substance is in that most ancient digest of law, the institutes of Manu, written some 1000 years before the Christian era. There we can find the words "Karpas, Karpasam" for cotton and "Karpas asthi" for seeds. In Book II of Manu, the estimation accorded to Karpas is evident from the language, which says, "the sacrificial thread of a Brahmin must be made of cotton, so as to be put on over his head, in three strings; that of a Kshatriya of Sunn (Crotalaria juncea of Hibiscus cannabis) thread only; that of a Vaisya of woolen thread."

Another instance from Manu's Book VIII shows the minute attention paid by the Hindus to the mechanical arts and the process of starching:—

"Let a weaver who has received ten 'palas' of cotton thread, give them back increased of eleven by rice water, and the like used in weaving: he who does otherwise shall pay a fine of 12 'panas'."

In Bible, Book of Esther, the word Karpas occurs in Chapter II, V. 6. Karpas in Hebrew means "green". It seems to mean cotton-cloth, or Calico, formed into curtains.

Herodotus acquainted with the wool from trees and mentions that the cuirass sent by Amasis, King of Egypt, to Sparta, was "adorned with gold and with fleeces from trees."

Arrian, the author of the "Periplus of the Erythrean Sea," himself a merchant, and who probably lived in the 1st and 2nd century, is the first who mentions cotton goods as articles of commerce. He describes Arab traders as bringing such to Aduli, a port in the Red Sea coast and that a trade was established with Patiala, Araka, and Barygaza (Broach). Goods were brought from Tagora across the Ghauts and Masalia (Masalipatan) which places are still famous for the manufacture of cotton goods. The Muslin of Dacca was called by the Greeks "Ganjitiki."

**DISTRIBUTION.**

From India cotton appears to have spread into China, for it does not seem to have been used in the 9th century, as the two Arabian travellers, who then visited China, observed that the Chinese dressed not in cotton as the Arabia did, but in silk. Cotton grows in China but we can not exactly determine whether it is indigenous or introduced from India. There is no doubt that cotton spread into Persia from India and a little into Arabia and Egypt and from thence, probably to Central and Western Africa. From Persia, the culture spread to Syria and Asia Minor, also into Turkey in Europe and from there into other parts of the south of Europe; so that we may find varieties of the Indian plant in all these localities.

Equally satisfactory evidence can be found in respect of the existence of cotton in America at its first discovery. But this may belong to one or more species, quite different from those in India.

**STRUCTURE OF THE FIBRE OF COTTON.**

The filamentous substance which constitutes cotton, in point of structure entirely corresponds with the hair found on other parts of the plant and is, in fact, a mass of
vegetative hairs, of considerable lengths, rising from the surface of the seeds, enveloping them and assisting to fill up the cavity of the seed-vessel. It would be interesting, and at the same time helpful, to ascertain the natural function of the fibre with respect to the seed. But at present nothing more can be said about the point than what is applicable in general. Hairs are formed of cellular tissue, usually of one or more filiform elongated cells, joined end to end. When composed of one cell it appears continuous, but if of more, it is necessarily partitioned. Hairs appear to consist of only a simple delicate membrane, within which, especially when young, can be seen a regular circulation of fluid, in which are suspended a number of fine granules. Some of these cells are composed of two membranes; one within the other.

**DISTINCTION OF COTTON AND Linnen FIBRES.**

The only trustworthy way of distinguishing these two is microscopic examination. The great difference in specific gravity as well as in the conducting power of linen and cotton is sufficient to enable us to discriminate between them. But it requires large pieces and accurate experiment. The microscope will show the fibres of both raw and un unravelled cotton as flattened cylinders, twisted like a corkscrew, whilst the fibre of linen and various mummy cloths were straight and cylindrical. The filament of cotton, when viewed through a powerful microscope, appears to be like transparent and glassy tubes, flattened and twisted round their own axes. A section of the filament resembles in some degree, the figure of 8, the tube originally cylindrical, having collapsed most in the middle, forming semitubes on each side, which give to the fibre, when viewed in certain lights, the appearance of a flat ribbon, with a hem or border on each edge. The uniform transparency of the filament is impaired by small irregular figures, in all probability wrinkles or creases, arising from the desiccation of the tube. The corkscrew and twisted form of the filament of cotton distinguishes it from all other vegetable fibres and is characteristic of the fully ripe and mature boll; the fibres of the unripe seed are simple, untwisted cylindrical tubes which never twist afterwards if separated from the plant; but when the seed ripens, even before the capsule bursts, the cylindrical tubes collapse in the middle and assume the form already described. This form of character the fibres retain ever after and undergo no change through the operation of spinning, weaving, bleaching, printing and dyeing, etc., till the stuff is worn to rags.

Indian cotton, under the microscope, appears less spiry; a few flattened cylinders, with many flimsy ribbons and warty excrescences varying in diameter from $\frac{1}{600}$ to $\frac{1}{1000}$ of an inch; some are $\frac{1}{1500}$th to $\frac{1}{2000}$th of an inch. In length differing from $\frac{17}{20}$th to $\frac{11}{16}$th of an inch.

**THE GENUS Gossypium.**

The genus is distinguished by having a double calyx, or in other words, a simple calyx supported externally by 3 leaf-like bracts forming an involucre, a three-celled capsule with seeds immersed in the wool-like substance, so well-known by the name of cotton.

The species of the genus are either annual or perennial, often shrubby, one of them is arboreous. The leaves are alternate, with long foot-stalks, cordate at the base, three to five lobed, sometimes un divided at the end of the branches as well as the bracts and young branches, covered with blackish gland-like spots and hairs; often with glands near the base of the nerves on the under surface; stipules 2, lanceolate or cordate at the base of the petiole; flower-stalk terminal, axillary or opposite to the leaves.

There are 5 petals; anthers are kidney-shaped; ovary is sessil, superior, three to five celled; the ovules are numerous; the capsules are roundish or ovoid, often pointed.

**THE SPECIES OF Gossypium.**

4. — *G. Indicum*, Lamb. (G. Herbaceum, of Linn.) both annual or bi- triennial. Varieties:

(a) Dacca cottons.

(b) The Biratty or Bairathy Kapas.

Mymensing and localities. Staple extremely fine, silky and strong but short.

(c) Bhoga — in the hills near Chil m ary, east of Dacca, Manbhum, and north of the Brahmaputra. Fibre is coarse.
2. G. Punctatum—Banks of Senegal.
3. G. Obtusifolium, Roxb.—Shrubby, very rameous. Native of Ceylon.
4. G. Barbadense—Bourbon cotton. (G. Fuscum, Roxb.)
   (a) Sea-island.
   (b) Upland varieties.
   (c) Bourbon cotton.
5. G. Peruvianum—perennial, sub-arbaceous.
6. G. Religiosum, Linn.
7. G. Vilifolium G. barbadense.)
8. G. Racemosum.

On the whole there seems to be only four species:
1. G. Indicum lamb.
2. G. Arboreum.
3. G. Barbadense.
4. G. Peruvianum, Roxb.

**Climate.**

The cotton plant requires a warm moist climate; it will not luxuriate in hot winds alone, nor will it live in a low swampy situation. It will bear a great deal of rain if the land is high, so that the water will run off; it will also bear a considerable drought, if in good land and properly cultivated and the atmosphere is humid only during the night.

**Principles of Culture.**

Cotton, as we can see, is cultivated in the rich alluvial soil of the Mississippi, and in the sandy plains of Georgia, in the hilly tracts on the background in the islands near it; it is also produced in different parts of Africa and even the same species are found in such widely separated countries as Egypt and the coast of Natal. In every part of India we find some kind of cotton, both near the coast and far in the interior; on the tableland of the peninsula and in the mountains of the frontier, at elevations of 4000 and 5000 ft.

From the fact of such a wide field of distribution, the first thing that suggests itself is whether temperature is of so little consequence as to allow of its production in such very different places. But from a minute study of the climatic conditions of the localities we can see that temperature is modified in many of the places by the moisture of the atmosphere, either from vicinity to the sea, or from the presence of water from some other source. Next to this is the question of soil. No doubt, the soils are very different in the various localities. But it has been proved that cotton can be grown in widely varying soils, if care be taken to modify the culture so as to suit the climates. From this we can understand that the principles or the reasons why changes are made in the details of culture are the most important subject of study in regard to cotton culture. For practice must differ if it is to suit the peculiarities of the soils and of climates in different localities.

Cotton being naturally a plant of warm climates, it suffers more from cold than from excessive heat. When heat occurs with dryness, plants, being unable to obtain materials for growth, necessarily become dwarfed. In this case the evaporation will be increased without a sufficient supply of moisture to recoup the loss. On the contrary, if high temperature co-exists with moisture either of the soil or of the atmosphere or of both, the phenomenon is quite different. Then a certain degree of moisture in the soil is essential. But again if the soil be overloaded with water, the temperature will remain low and air will not have access to the roots; the quantity absorbed by the radicles may be larger than is necessary and in consequence the plant becomes more succulent than healthy. Leaves will appear in abundance, and shoots weak and wandlike, and instead of flowering and preparing fruit it will be apt to rot off.

Excessive moisture and richness of the soil with a moist state of the atmosphere and suitable temperature will produce a rapid growth of leaves and other arbaceous parts with a diminution of fruits and flowers.

A damp soil and moist atmosphere with cold and frost, either late in spring or in autumn, does great injury to cotton. The theory is that when a plant is frozen, the fluids contained within the cells of tissue are congealed, their sides are lacerated, the air they contain is expelled and cold air admitted; the interior of the tubes which convey fluids becomes obstructed by the thickening of their sides while the different secretions are decomposed and destroyed. Hence a crop of cotton may be completely destroyed by early frost in autumn in the U. S.
Excess of light also has great influence upon the growth of plants. So as open planting is essential in moist situations, a closer approximation and shade may be needful in a poorer soil and drier atmosphere, by covering the surface and enabling the soil to retain much of the moisture which would otherwise evaporate.

Dr. W. H. says:

"Moisture in moderation is required to excite germination in somewhat greater excess to promote assimilation and growth, and dry and warm weather properly to mature seeds."

Generally speaking as cotton is an appendage of the seed the principles which should guide us in its cultivation, are those which favours the production of the parts of fructification instead of those of vegetation. Of course, the healthy growth of the stem, branches and leaves is necessary for the fair production of fruit, yet vegetation should be somewhat checked; because during a particular period of growth of a plant, the parts of vegetation and those of fructification may be considered as antagonistic.

In America the culture of cotton in the best localities consists especially in deep ploughing in careful selection of seed, in sowing in lines on ridges keeping the plants wide apart, throwing the earth up about the lower parts of their stems, extreme care in the destruction of weeds by frequent ploughing, and hoeing between the ridges. With these, is sometimes combined topping or pruning. The cotton as it ripens is at once carefully picked, dried and freed of its seeds.

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**THE PEOPLE OF THE CELESTIAL EMPIRE AND THEIR CHARACTERISTICS**

I.

NOW about the people of this celestial empire. It is not a very easy task to determine when China was first peopled, but according to Sir William Jones it was originally peopled partly from India.

The Chinese are very industrious and true to the allotted work. When they are given some work to do, the employer does not require to keep an eye on them to see it done, but after a specified time he can come and see that it is complete in each detail. Such is not the case with the labourers of our country. John Chinaman is always sober, and sympathetic to his countrymen. They hate foreign people but they are not altogether inhospitable. They are given to cheating in their bargains. When a foreigner goes to purchase anything from a Chinese shop, the shop-keeper will never tell the exact price as a matter of course, but will always ask three or four times more than the actual value. It must be understood that what he has asked for should be less by halves at least and priced as such. Mr. Hayton, an American, has given an account of China. According to him, "the Chinese consider the rest of the world as seeing only with one eye, while they alone are blessed with a perfect vision". The great industry and ingenuity of the Chinese causes them to turn almost all raw materials to good account. Raw produce finds a good market among them, whereas the people of our country can not do much out of it to serve their purpose. The Chinese do not much hanker after service but are trades-people in its literal sense. In fine they are far superior to us in business capacity, industry and hard work. The Chinese are much more superstitious than our countrymen. With the Chinese "the heart is the seat of the mind". "They are on the whole," says Montesquieu, "among the most good-humoured people in the world and the most peaceable." They are a nation of conservatives, so to say.

Parental authority is paramount in China. Disobedience of any sort towards parents is punishable like treason and in consequence
implicit obedience to the Emperor's Edict is the rule. What do the youths who go astray from filial duty in our country say to this? A man is punished with death if he ill-treats his father or mother. The Emperor exercises his full authority to render the empire filial. "By such principles," says Sir George Staunton, "the Chinese have been distinguished ever since their first existence as a nation." It is specially to be remarked that the general prosperity and peace of China have been much increased by the spread of education among the lower classes. Among the countless millions of its inhabitants almost every man can read and write sufficiently for the ordinary purposes of life.

All real talent is determined by competitive examination. These examinations are open to the youngest of persons. The main spring of rank and consideration lies in cultivated talents. Age and learning are much respected in China but the former is secondary in respect to the latter. But alas! many young men of our country look upon the grey-haired people as "old fools." Dr. Morrison, a somewhat fair critic, has observed that "Education is made as general as possible and the moral instruction is ranked above physical, and in consequence tranquility, industry and contentment prevail amongst the bulk of the population." The Chinese may be called bad political economists. The Imperial Government instead of allowing the grain trade to have its own course, constructs its own granaries; so that there are some abuses as an inevitable result. In time of distress people look to the public granaries for help and relief. Notwithstanding the absolute power of the Emperor, he always tries to show that his conduct is based on reason and benevolence.

Mr. Barrow in remarking on the cheerful character and willing industry of the Chinese says that:

"This is in fact a most invaluable trait. The superior character of the Chinese as colonists, in regard to intelligence, industry and general sobriety, must be derived from their education, and from the influence of something good in their national system. Their government very truly regards education as all-powerful and some share of it nearly every Chinese obtains. Their domestic discipline is all on the side of social order and universal industry."

In spite of extreme poverty and destitution in the country, the distribution of wealth is far more equal here than in any other country. Among them poverty is no reproach. As we have already said, they hold two things as most respectable above all, viz., the claims of venerable old age, and the position derived from personal merit. The Emperor Kuang-hy used to honor the former more than the latter. It is said that a very old man of inferior rank of the imperial service, was once introduced to the august presence of the Emperor and was received cordially and permitted to do any customary homage. The Emperor rose from his seat remarking "this is owing to his venerable old age." It is now the usage of the nation to address an old man with "Laon-yay" or "Venerable Father." Truly it is said that "docility, subordination and peacefulness are exceedingly maintained amongst the people owing to the respect for old age." On account of this very reason no rupture is made in a family from generation to generation, and rashness and follies are easily restrained. For want of this veneration our youths have gone beyond the control of their guardians. The imperturbable coolness and gravity of the Chinese are worth noticing during conversation. They are in the habit of checking their violent passions. This habit they acquire from a strict discipline from their earliest childhood and so render any crimes of violence almost unfrequent among them. The joint family system is another thing to be noticed, which may be attributed to the sacred regard for kindred. They value their birthplace above all, even they sometimes quit high office and honors and retire to their native village to pass the rest of their life peacefully there, in contradistinction to the taste of many of our country people, who do not like even to go to their birthplace or feel ashamed to name it, far from trying to improve its condition. I am really astonished how long this false delicacy will remain with them. The Chinese have a popular saying, "If any one attaining high honors or wealth, never returns to his native place, he is a finely dressed person walking in the dark."

The community of China is divided into four ranks, viz., 1st the learned, 2nd husbandmen, 3rd manufacturers and 4th merchants.
Hereditary rank without merit is of little value in China.

Infanticide of female children, in some cases, exists among them. The punishment for this crime has not even been mentioned in their penal code. As a general rule the Chinese are peculiarly fond of their children. The birth of a son is welcomed with much rejoicing as in our country. Sometimes a male child is purchased by the midwife at the inducement of parents to substitute it for a newborn girl. A man is able to sell his children as slaves, as he has full power over his family. On the birth of a child, the family name or surname is first given and then the milk-name.

Chinese Woman holding tobacco pipe in her hand.

to dance on a lotus owing to her small feet and her subjects took that as a part of physical grace and beauty. It is always the custom among the common people of all nations to imitate the higher class. The helpless state of the women on account of mutilation, though extremely admired by some Chinese, is condemned by others. Their tottering gait as they walk upon their heels is really pitiful and can be compared to a branch of a tree waving in a gentle breeze, or the gait of a child first learning to walk. As to the mutilation of the feet, Mr. Francis Davis in "The Chinese," has compared this system with the peculiar tastes and practices of other races. He says,—

"While one race of people crushes the feet of its children, another flattens their heads between two boards, and while in Europe we admire the natural whiteness of the teeth, the Malays file off the enamel and dye them black, for the all-sufficient reason that dog's teeth are white. A New Zealand chief has his distinctive
coat of arms emblazoned on the skin of his face, as well as on his limbs, and an Esquiremieux is nothing if he have not bits of stone stuffed through a hole in each cheek. Quite as absurd, and still more mischievous, is the infatuation which, among some Europeans, attaches beauty to that modification of the human figure which resembles the wasp, and compresses the waist until the very ribs have been distorted, and the functions of the vital organs irreparably disordered."

This can be noticed that human nature is the same all the world over.

It is fashionable in China to allow the nails of the left hand to grow to an immoderate length in both sexes. But this is particularly in vogue with the rich people. It shows that they do not labour for their daily bread. Not to do anything is a sure sign of respectability, and the idea is to some extent the same with that of our country swells with a big belly reclining on a high cotton bolster and smoking the hooka or a long pipe of tobacco being surrounded by vile sycophants.

The Chinese women use red paint and powder for beautifying their faces. They use also artificial nails of gold and silver. This is also considered a part of their habiliment for enhancing beauty. The women would have been pretty good looking had not the cramping of feet been in vogue. Women are always fond of wearing gorgeous dresses in every part of the world and the Chinese women in conformity with the nature of their sisters of the other parts of the globe, show this natural tendency by wearing splendid dresses of the finest embroidered silk that the country can produce. I think the happiness of women is measured by the amount of fine clothes they get and this is the only thing that can above all console them. The Chinese women have a peculiar liking for green and pink colors which are very seldom used by men. Music is a principal accomplishment amongst women. They are instructed in embroidering as well as painting on silk. This of course is confined to the better classes. Some of them are well versed in letters and can compose excellent verses. They reckon it a want of good-breeding to show even the hands which are covered by long sleeves. To show the feet is considered just the same by the European ladies.

ASHUTOSH ROY.

CAUSES OF AMERICAN NEWSPAPER DEVELOPMENT

"The Journalists are your true kings and clergy."
—Thomas Carlyle.

"Honest and independent journalism is the mightiest force evolved by modern civilization. With all its faults—and what human institution is faultless?—it is inestimable to the life of a free people. * * * It is the never-sleeping enemy of bigotry, sectionalism, ignorance and crime. It deserves the freedom which our fathers gave it. It has justified itself."—Alton B. Parker, former Chief Judge of the New York Court of Appeals.

The American journalism is an intensely fascinating study. It cannot be exhausted in a few magazine articles. In this number I shall, however, attempt to consider a few of the deep underlying causes which have contributed to the development of American journalism, and later on I shall try to deal with the pressing problems, its ethics and its probable future.

(a) Public Opinion.—The chief cause of modern newspaper development in America is the force of public opinion. A democratic government, like that of the United States, is necessarily based on public opinion. Whatever is the will of the people is the law of the land. And this will find its ready expression through the press. When the press is strong, popular government is a success, and when the press is on the decline, the government is weak and decaying. The freedom of the newspaper is in equal ratio to the progress of representative government.

Writing in 1855, that distinguished French political philosopher, De Tocqueville, observed.

"A newspaper can drop the same thought into a thousand minds at the same time".

A newspaper now carries the same thought into a million minds at the same time.

* "The Republic of the United States."
According to the latest statistics there were in the United States over twenty-three thousand daily papers, and in the aggregate they issue every day fifteen million papers, enough to supply one copy to every five citizens. What an exhibition of the tremendous energy of public opinion that makes the publication of these papers possible! Would such a thing be conceivable under a despotic government, where there is no freedom of the press and no freedom of speech? Take the press in Turkey, for instance. Until very lately there was no public opinion and no strong press. By a drastic censorship, all newspapers were forbidden to chronicle violent deaths that might foment discontent and excite rebellion. "President McKinley, the Emperor of Austria and the Shah of Persia all died of "an affection of the heart." The Assassination at Lisbon was reported as follows: "It pleased the Almighty to recall to Himself the soul of King Carlos of Portugal and his elder son." No with the overthrow of the old regime and the establishment of a representative government, the Turkish press is gaining in numbers and strength. The dumb millions, conscious of an irresistible power, have suddenly discovered a new voice and it thunders forth its judgment from day to day through an ever-increasing popular press.

(b) News organizations.—Another cause of newspaper growth in America is the ability of the newspapers to collect the news from a wide area and do it quickly. This the papers do through a central, well-organized news bureau, which has almost become an international concern in its scope. It is called the Associated Press. Every city in the world has its agents and every up-to-date paper in America receives its service. The Associated Press is a co-operative organization. It makes no profit, serving its members with news at cost price. The Associated Press daily receives and transmits no less than 50,000 words or 30 columns of ordinary newspaper print. It sends its news over its own wire. It maintains on an aggregate 34,317 miles of leased wire, connecting the offices of the newspapers with the central bureaus.

As an instance of one of the most wonderful news agencies in the world, its method is "Boskman."—Vol. xx: 196.
impossible had it not been for the submarine cable and telegraph. In 1877 when Pope Pius IX died, his death was reported in many New York papers in a ten-line article, but when his successor died the “foremost American paper” printed a whole page of telegram direct from Rome. The telegraph and telephone are important adjuncts to modern newspapers. Realizing the value of a large telegraph service Mr. Hearst has leased wires connecting all his papers located at such widely scattered points as New York, Los Angeles, Boston, Chicago and San Francisco. Most newspapers, however, have ‘uninterrupted connections’ with the telegraph companies that are close to their office.

(c) Mechanical Progress—It is never enough merely to collect the news. The great problem that confronted the publishers in the middle of the last century was how to print enough of newspapers to meet the demand. During 1835 newspapers were printed in America, as they are still done in some parts of India, by slow, tedious hand-presses, one side at a time. Five hundred was regarded as a large circulation. No paper could afford to have a circulation larger than one thousand; they could not print more. As late as 1866 a press that could print 4,000 papers an hour was regarded a great wonder. Today a New York paper issues half a million copies daily and the city of New York produces three million papers every twenty-four hours.

Among the great mechanical inventions which have revolutionized the newspaper business are the multiple press, the stereotyping press, and the type-setting machines. In 1871 R. Hoe & Co. invented the rotary press that printed on both sides 12,000 copies an hour. In 1889 the New York Herald built a sextuple press that could print, cut, paste, fold 72,000 papers of 8 pages each during every hour of its operation. In 1900 the Herald machine was again surpassed by three octuple presses that were installed for the New York Journal. “The running speed of this press is 96,000 papers an hour, four, six, eight, ten, twelve, fourteen or sixteen pages, all divided, folded to half-page size, pasted and counted.” All up-to-date newspapers are now equipped with some kind of large printing machines that can turn out thousands of papers every hour. But the out-put of a printing machine could hardly be so large if it were not for the type-setting machine. It furnishes the printing press with “composed types in solid lines.” It has been estimated by one that a linotype ‘can produce as much composed type in an hour as was done in a day by the compositors.’

It must be noted here that the Sunday newspapers which issue colored supplements need extra equipment. Those, therefore, that run these supplements have generally a separate five or six cylinder color press combined with a full black press. This affords them great facilities for printing colored pictures with their texts.

In this connection, while we are considering some of the causes that have tended to the enormous growth of the newspapers we must bear in mind the low price of the white paper. It is a great element in reducing the cost of the newspaper. Fifty years ago the newspapers used to pay a rupee a pound, now they get huge blank paper rolls weighing about half a ton at four pice a pound. Had there been no cheap paper the price of the newspapers would have increased at least three or four times, or else the size would not have increased. It is this low price of the white paper, among other things, which makes it possible for newspaper publishers to sell for ten pice a Sunday newspaper that weighs about a pound.

In old days the paper in America was made out of rags. And as the supply of rags was limited, the price of the paper was high. The improvements in paper-making were set on foot in 1860 by Henry Voetner, who invented a method for grinding soft woods into paper pulp. Now all the newspapers in the United States are printed on wood-pulp paper.

(d) Advertisements.—A vast enterprise, such as the modern newspaper, involves an enormous outlay. The mere subscriptions to the newspaper do not pay more than the postage and for the white paper; the publisher in order to finance a paper successfully is compelled to solicit advertising patronage. It is estimated that the people of the United States spend more than two hundred millions dollars a year for...
EDUCATION IN LONDON

I.

THE County of London covers an area of 699 square miles and the population numbers about 4,536,451, of which about two-thirds are permanent residents within the country and the rest represent the floating mass of humanity that keep coming in and going out from other parts of Great Britain or the world. The London County Council is the attention of those engaged in the work of education in India including the non-official agencies—L. R.

paper and magazine advertising. The advertisers are the patron saints of American art and literature. Without their aid no newspaper can be run in this country except at a dead loss to the publishers. As the newspapers depend on the advertisers, so do the advertisers depend on the newspapers to get them returns. The first thing necessary for a paper to secure a large number of advertisements, is to have a large circulation. But who reads the advertisements? Men or women? "Man," the publisher of a large Boston newspaper said the other day, "man is a poor inconsequential creature at best. I am printing a newspaper for women." The newspapers must interest women to get advertisements. This accounts for column after column of reports on society, dress, music, and beauty of person; and this accounts for the fact that the Los Angeles Times, which prints "more advertising than any other paper in the world," gives more space to women and her affairs than any other paper on this continent.

The women, however, are not the only readers of advertisements. The American people in general have a habit of reading advertisements. Hundreds of people will sooner turn to the "classified advertisements" than they will to the news index. The advertisements themselves are sources of news to many. There is scarcely anything under the sun that a person cannot get through advertising. We see in Sunday newspaper advertisements about schools, colleges, theatres, situations, clairvoants, opium, whisky, cats, dogs,

† Mr. H. Craig Dan, editor of the "Newspaper-dom," in a private letter to the writer.

husbands, false teeth and what not. It is impossible to resist the temptation to read some of these advertisements. Here are a few from "personal" columns:

"Boys, write. Have red hair, blue eyes, fair skin, well-formed and called very handsome. Have 2000 and will inherit. Object, marriage."

ANOTHER

"Hallo, boys! why not write to me? Every one was meant for some one and may be I was meant for you. I am a handsome blonde and desire to correspond for matrimony; am a school teacher by trade; Baptist, height 5 ft. 6, weight 130, dark hair and blue eyes, neat form, good house-keeper and cook."

ANOTHER

"Do not pass me by, but write one and all. Widow, Methodist, age 46, height 5 ft. 11, weight 135, auburn hair and grey eyes, have good education, neat form, neat house-keeper. I am thoroughly domesticated. I desire to correspond with some kind and loving gentleman for matrimony."

ANOTHER

"Grass widow, age 50, desires to correspond with gentlemen for amusement and matrimony. Am 5 ft. 7 tall, plump form, blue-grey eyes and dark hair, good education. I have £1,200. Do not object to a worthy poor man. See photo above."

There are four times as much advertising done in the Sunday papers as in the week day. Two reasons, at least, may be given for this. First, the people have more time to read advertisements on Sunday; second, because they wish to post themselves on market prices for the next day, which is known in the newspaper office as "Bargain Monday." In many instances the big advertisers, by withholding their advertisements from Saturday issues for Sunday editions, have forced the publishers of the daily papers to put out a Sunday paper regularly.

Urbana, Ill. 

SUDHINDRA BOSE.

U. S. A.
local authority responsible for all grades of education within the County of London. Practically the whole of the elementary education in London is under the Council’s control. In the various branches of higher education the council is associated with several other authorities, such as the University of London, the city companies, the governing bodies of endowed secondary schools and the governing bodies of polytechnics and technical institutes.

The council spends annually five and a half million sterling (round figures), equivalent to eight crores and 25 lakhs of Indian silver coin (Rupee) on education, six crores and 75 lakhs on elementary and one crore and 50 lakhs on higher education. Let the reader compare this with the total expenditure on education from all sources in India® and he will notice the appalling difference between India and England. According to the statistics of Public Education, published by the authority of the English Government, the total expenditure on education in England and Wales alone (excluding Scotland and Ireland), in the year 1908-9, amounted to 13,484,117£ sterling i.e. twenty crores twenty-two lakhs sixty one thousand seven hundred and fifty five Rs. (20,22,61,755, Rs.) This does not include about 40 thousand £ (40,780£) paid in the shape of annuities, allowances, and pensions to certificated teachers, i.e., another 6 lakhs of Rupees.

LONDON COUNTY COUNCIL EDUCATION DEPARTMENT.

The administrative staff of the London County Council Education Department consists of about 1,000 officers, including 86 inspectors; and there are about 20,000 teachers engaged in some 3,000 schools or departments of schools of all kinds. For purposes of higher education London is divided into four divisions, a divisional inspector being attached to each. For

* According to the fifth official quinquennial review of the “Progress of Education in India 1902-1907,” by Mr. H. W. Orange, C. I. E., Vol. 1, p. 4, “the expenditure on education from public funds in the year 1907 was 206 lakhs of rupees, as compared with 177 lakhs in the year 1902. With additions from sources other than public funds the total expenditure on education in India amounted to 529 lakhs of rupees in the year 1902, as compared with 401 lakhs in the year 1902. This is for a population of nearly 300 million.-Ed. M. R.

other purposes of educational administration London is divided into 12 districts, a district inspector being attached to each. With the district inspector is associated a divisional correspondent, who is mainly concerned with the meetings of school managers, and a divisional superintendent, who deals with the question of school attendance, and also with the employment of children.

HOW ATTENDANCE IS ENFORCED.

The attendance of children at school is enforced by the aid of personal visits paid to the homes of the children by 350 attendance officers. These officers work in close co-operation with the Council’s teachers, and obtain from them, week by week, slips on which the attendances of each child are recorded. Whenever a child’s record shows less than the full number of attendances (viz. ten) the case is investigated. All doubtful cases are at once visited and the visits usually produce the desired effect. Difficult cases are, however, brought before the local attendance committee, and, if necessary, dealt with by prosecution before a magistrate, who is authorized to impose a fine not exceeding 15 Rs. The attendance officers, being in close touch with the homes of the children, are able to obtain valuable information with regard to their over employment or under-feeding, and to report cases where action requires to be taken.

ELEMENTARY EDUCATION.

(a) SCHOOLS AND SCHOLARS.

In London there are at present 548 L.C.C. schools, with an accommodation for 600,737 children, and an average attendance of 513,916; and 368 private schools, with accommodation for 159,561 and an average attendance of 136,825. In addition there are a few elementary schools which are not in receipt of Government grants and are outside the municipal administration. In a city so large as London there are naturally vast divergences between the special requirements of the different districts, and the class and type of school vary accordingly.

The age of compulsory attendance at an ordinary elementary school in London is from 5 to 14. Children under 5...
three may be admitted to schools; children who are over 14 are allowed to stay on at school until the close of the school year in which they attain the age of 15, but not beyond. With the large staff engaged in the enforcement of school attendance, the Council succeeds in securing a high percentage of attendance without having frequent recourse to prosecution. During the past year the average attendance was 89.4 per cent. of the average roll. The 10.6 per cent. absent, included scholars absent through illness or other unavoidable causes.

On first attending school a child is enrolled in the infants' department, and is drafted at about the age of 7 to the senior department. Senior departments are organised for boys and girls, or else as mixed departments. Sometimes there is a junior mixed department, with senior boys' and girls' departments. As a rule, a department of a school does not accommodate more than 350 children. There are, however, important exceptions. Non-provided schools are generally smaller than L. C. C. schools, but in Spitalfields there is an exceptionally large Jewish school, of which the boys' department alone has an average attendance of 1918, the girls' department has an average attendance of 1,158 girls, and the two infants' departments, which are contributory to the school, have an average attendance of 660 and 581 respectively. The size of rooms varies considerably, especially in the older schools, but arrangements are being made whereby no room will be allowed to have more than 60 on the roll. Moreover, in all new buildings that are being erected no room in senior departments is constructed to accommodate more than 40 children and no room in infants' departments more than 48. The average number of children per class teacher throughout the service has been steadily decreasing of late years, and is now 39.8 for L. C. C. and 33.0 for private schools.

(b) Subjects of Instruction.

The subjects of instruction, in addition to those usually found in public elementary schools, include elementary science, nature study, domestic economy, manual training, physical training, organised games, swimming, and in certain cases, modern languages.

Instruction in domestic economy and handicraft is provided at "centres". A "centre" is a specially constructed building, usually on the site of the elementary schools, where instruction is given to pupils of that school and of neighbouring schools. In the case of domestic economy, accommodation for each of the three divisions (cookery, laundry, and housewifery) is, as far as possible, grouped, so that many centres consist of rooms for each of the three subjects, and instruction in the three subjects is, in these cases, made part of one organic whole domestic economy. The regulations of the Board of Education allow 18 as the maximum number for a class. In the practical lessons girls are required to carry out the work themselves, and they do not work in pairs or groups. Girls are eligible for admission as soon as they are in Standard V and it is intended that every girl during the last three years of her school life should spend one-half day per week at instruction in domestic economy. The existing accommodation, however, only provides for about 60 per cent. of the total number of eligible girls. The syllabus of instruction varies with the needs of the district and is designed to bring the instruction in each case within the limits of the homes and the incomes of the parents of the children attending the schools. As regards handicraft, all boys in Standard VI are eligible with the exception of those who are under 14 or too small to handle the tools. Boys over 12 but below Standard VI are also eligible. Over 83 per cent. of the necessary accommodation has already been provided.

In the course of instruction, which follows a set of exercises in wood common to all centres, drawing and bench work are suitably combined. There are a few metal centres.

Nature study occupies a special position in the school curriculum. It differs from the object lesson in the exclusion of all but natural objects, and from such sciences as botany and zoology in the rejection, as far as possible, of technical terms, and in a less rigid adherence to logical arrangement and scientific method. Briefly expressed, the aim of Nature study is to evoke in the child a sympathetic interest in his natural surroundings. As the direct observation of animals, plants, and rocks in their natural environment is an essential feature of the
subject so regarded, London schools are necessarily placed at a considerable disadvantage; but efforts of various kinds have been made to minimise this disadvantage and to encourage the introduction of Nature study into the schools. For instance, head teachers are allowed small sums of money for purchasing material to illustrate science and object lessons, and much of this money is devoted to the cultivation of plants in the schools, the maintenance of small aquaria, and the keeping of pet animals. Again a scheme has been organised under which surplus leaves, flowers and cuttings and also growing plants from the Council's parks are sent in boxes to the schools. During the year 1909 nearly 9,000 boxes, containing about 7½ million specimens, were despatched to the schools. The demand for boxes however, is far in excess of the supply at present available, and the extension of the scheme is under consideration.

The tendency of the last few years has been to diminish the number of examinations imposed on the schools, and to give more freedom to teachers in framing their curricula.

Increasing attention is now being given in the schools to physical exercises and organised games and also to visits to museums and places of educational interest, school journeys and other subjects tending to improve the physique or stimulate a wider range of interest in the pupils.

(c) Children's Welfare.

The school is the focus of much social activity. Play centres, vacation schools and happy evenings are provided by voluntary agencies and assistance is given by the Council to these agencies under certain conditions.

An Association of Voluntary Workers, known as the Children's Country Holiday Fund Committee, sends into country homes annually about 40,000 of the children attending the elementary schools of London. The holiday extends over a fortnight, and usually falls within the period of the summer holidays granted to the elementary schools. Special arrangements are made by the Council, however, if so desired, whereby this fortnight's holiday may be taken immediately following the school holidays.

The parents of the children are expected to contribute, if possible, towards the cost of the holiday.

Medical Inspection: Much attention is given in the schools to medical inspection. A comprehensive system had already been established before the passing of the Education (Administrative Provisions) Act, 1907, which imposes such inspection as a statutory duty upon local authorities; the system has been further extended since the passing of this Act. Whenever the children are found to require medical attention, the parents are informed of the fact, and the Council has entered into arrangements with many of the London hospitals for providing medical treatment for school children who are suffering from ailments of the eyes, ears, nose and throat and from ringworm. The Council is under statutory obligation to make a charge to the parents of any children for whom medical treatment is provided, but this charge may be remitted in necessitous cases. The work of medical inspection is under the supervision of the council's medical officer (Education), assisted by a staff of 2 full-time doctors, 2 half-time doctors and 64 quarter-time doctors, together with 64 school nurses. The arrangements for securing the attendance of the children at hospital are made by the Education Officer. In connection with this work the Council relies upon the active co-operation of the Children's Care (School) Committees to influence the parents to attend to the ailments of their children.

Free meals.—Under the Education (Provision of Meals) Act, 1906, the Council provides meals for those who are found to be necessitous. Before the passing of this Act a certain number of meals were provided for school children by voluntary agencies. Since the Act came into force, however, it has been found impossible to provide sufficient meals from voluntary sources and the Council now spends about £70,000 (Rs. 10,50,000) a year in the provision of meals. The maximum number of children fed in any one week during the session 1909-10 has been about 55,000. The number is considerably less during the spring, summer and autumn. Children who appear to the teacher to be necessitous are provided with meals as a matter of urgency, but careful
enquiry is made into the home circumstances of the children before they are placed permanently on the list for the receipt of free meals. These enquiries are conducted by the Children’s Care (School) Committees, one of which has been formed in connection with each school. These care committees are also required to keep a general supervision over the welfare of the children in the schools to which they are attached.

Clothing and boots:—The names of those children in attendance at the schools who are not provided with boots or are insufficiently clothed are included in the list of “necessitous” children submitted to the Children’s Care School Committees. The Committees, if satisfied as to the circumstances of the parents, endeavour to arrange for the provision of boots or clothing, either from articles supplied by charitable persons to the schools or from funds supplied locally. The Ragged School Union supplies boots to the Children’s Care School Committees at half price.

Apprenticeship Associations assist the children to find skilled employment on leaving school, and After-Care Committees assist parents in finding careers for defective children. Juvenile Labour Exchanges are also being established to provide means for bringing children into touch with employers.

(d) Supply of Books, Apparatus and Stationery.

The books, apparatus, and stationery required for use in the schools and institutions of the Council are supplied from a central store. Requisition lists of suitable books, apparatus and materials are issued and teachers have a free choice in their selections from these lists. There are lists of science apparatus and material and of framed pictures. Every thing is supplied to the teachers free.

(e) Central Schools.

In addition to the ordinary elementary schools which supply the normal type of education, the Council has decided to organise a certain number of central schools, with the view of providing for those boys who are able to stay at school till over 15 an education which, while being general, will have a commercial or industrial bias. It is proposed that there should be about 60 departments organised on this basis and that they should be distributed uniformly throughout London. The pupils are to be selected from the ordinary schools when between the ages of 11 and 12 and they are to be chosen partly on the results of the competition for Junior County Scholarships and partly on the results of interviews with the head teacher and managers. A limited number of bursaries tenable from the age of 14 to the age of about 15½ are to be awarded to those pupils who need financial assistance to enable them to stay at school beyond 14.

These schools will replace the higher grade and higher elementary schools which were established by the late authority. They will be distinguished from the ordinary elementary schools by the fact that the pupils will be selected and will go through a complete 4 years’ course with a special curriculum. They will be distinguished from the secondary schools by the fact that they will be public elementary schools providing free education and that the curriculum will be framed with a view to the pupils leaving at the age of 15½ in order to earn their living.

(f) Open-Air Schools.

The Council has for the past few years conducted a few open-air schools in different districts of London. The cause of Primary education in India would very much advance if the Government of India were to recognise open air schools in India subject to climatic requirements. There are many parts of the country where it would be extremely healthy to give open air education for several hours a day right through the year. A large amount of money which is now required to be invested in buildings would thus be free to be used in paying teachers.

(g) The Teaching Staff.

The teaching staff for all kinds of schools numbers 20,000. In the elementary schools of London there are about 16,400 permanent certificated teachers, of whom about 5,200 are men and about 11,200 women. Of these about 13,000 (4,500 men and 8,500
women) have been trained, i.e., have been through a course at a training college. There are some 1,000 teachers in non-provided schools who are not certificated.

The annual salaries are:—Ordinary Elementary Schools—head masters, Rs. 2250 to 6000, head mistresses, Rs. 1875 to 4500, according to size of school; assistant masters, fully certificated rise from 1500 to 3000, and assistant mistresses from 1350 to 2250. Central School Head Masters, Rs. 3000 rising by increments of Rs. 150 to 6000; head mistresses, 2250 Rs., rising by increment of 120 to 4500 Rs.; assistants, if required to produce special qualifications for teaching the subjects in the school course, receive Rs. 150 a year above the salary paid in ordinary schools, but with the same maximum. Teachers in schools situated in difficult neighbourhoods receive a special allowance of Rs. 120 a year.

The salaries bill for teachers in elementary schools alone amounts to about Rs. 3660000 per annum. In the council’s own elementary schools there is one assistant teacher for every 39.8 children. Every decimal point by which this average is reduced means an increased annual expenditure of between Rs. 45000 and 60000.

(h.) The Schools for Defective Children.

The London County Council makes special arrangements for the education of afflicted sub-normal children.

(i.) Schools for the Blind and Deaf.

With regard to the blind and deaf there is a special Act of Parliament which requires a school authority to provide instruction up to the age of 16 and, if necessary, to maintain these children in schools or institutions. The education is free, but a charge for maintenance is made to the parents according to their means.

There are, it is estimated, 365 blind and 643 deaf children of the elementary school class in London between the ages of 5 and 16. In a few instances the Council sends blind and deaf children to schools or institutions not under its own control. The Council provides for the rest of the children in its own schools as follows:—6 day schools for the blind, 7 day schools for the deaf, 3 residential and day deaf schools, having a total accommodation of 325 for the blind and 635 for the deaf.

Between the age of 5 and 13 blind or deaf children attend mixed day schools where the classes for the blind are organised for 15 pupils and those for the deaf for 10 pupils. A few blind or deaf children who live too far to attend as day pupils, or whose home circumstances are undesirable, are boarded out by the Council with foster parents in the neighbourhood of the schools. The defective deaf, although they are encouraged to learn to speak, are also taught by means of finger alphabet, writing and simple signs. The elder pupils, those from 13 to 16 are taught in schools which are partly day and partly residential; the children who can conveniently attend from their own homes and who have suitable homes, are day pupils, while those who come from a distance or from unsuitable homes are residential pupils. The instruction of the elder children, both blind and deaf, includes a large amount of manual work.

The manual and industrial teaching provided for these elder children has a strong trade bias, and it is found that many of them on leaving school are able to obtain employment at the trades which they have been taught in the schools. The gross annual average cost per head of children in the day schools for the blind and deaf for 1908-9, including the cost of the children boarded out, was Rs. 385-14, and Rs. 369-2 respectively, while the corresponding figures for the residential schools were Rs. 876-4 and Rs. 877-3.

(2) Schools for the Mentally and Physically Defective.

The Council has also provided separate instruction for both mentally and physically defective children. There are under instruction about 6500 mentally defective children, who are provided for in 85 day special schools, and about 2500 physically defective and invalid children accommodated in 31 day special schools. The number of children taught by each teacher averages about 20.

Children are admitted to these schools on being medically certified as being not imbecile on the one hand nor merely dull or backward on the other, but being, by
reason of mental or physical defect, incapable of receiving proper benefit from the instruction in the special schools. The school curriculum is an adaptation of that in the ordinary elementary schools with a much larger proportion of manual work, nearly half the time being given to manual occupation. An art class is carried on by a special art teacher of the invalid schools and some of the pupils have proved very successful at this work.

Separate schools have been provided in 12 cases for elder mentally defective boys, where, in addition to the ordinary subjects of instruction handicraft (wood work and mental work), shoemaking and tailoring are also taught. The Council has a home for mentally defective boys which is also certified under the Children Act, and to this school are sent some 32 of the most difficult cases. Three of the schools for physically defective children are carried on in hospitals for children, the Council providing the apparatus and teachers. Two separate schools have been provided for elder physically defective girls, in which, in addition to the ordinary subjects, trade needlework is taught with a view to providing the children with a means of livelihood on leaving school.

The Council deals specially with a few mentally defective children who on account of mental or physical difficulties are found to be unfit for mixed schools, or who require custodial care. Twenty-seven such children have so far been sent by the Council to the Sandwell Hall Institution for the mentally defective, near Birmingham, established especially for such cases.

Voluntary Committees and Children's Care Committees, constituted under the Education (Provision of Meals) Act, 1906, arrange mid-day meals for children in the day schools for the physically defective and in the schools for the blind, deaf, and mentally defective respectively, and in connection with the after-care of the children in all the special schools the local managers have formed local after-care committees under central organisations. These Committees assist in finding work for the children when they leave and in supervising them afterwards.

Public opinion has been much exercised regarding the education of mentally defective children; and important changes may follow the report of the Royal Commission on the care and control of the feeble-minded, which was issued in July, 1908.

(i) Industrial Schools.

Industrial schools are intended for the reception of children under 14 years of age who by reason of their surroundings or of personal moral weakness are in danger of falling into crime. They are distinctly preventive, and not punitive in their character. The schools were formerly established under an Act passed in 1866, which described them as being schools 'in which industrial training is provided and in which children are lodged, clothed and fed as well as taught.' Children must be committed by a magistrate and may be retained until they reach the age of 16 years, after which the managers have powers of supervision for a further period of two years, with power of recall if necessary. Children are, however, usually licensed out at about the age of 15 years.

On leaving the schools boys are usually placed in an occupation or trade for which they have been trained. A large number go to Army Bands, and many others to skilled trades or farm service. Girls are trained in all branches of domestic work, and on leaving are usually placed in good situations as servants. Boys and girls are also sent out to Canada under the care of one of the recognised emigration societies, which places them in situations and supervises them until they reach the age of 18. The after-care of industrial school children are in the great majority of cases satisfactory, and in some instances these children do exceptionally well, attaining such positions as Army Bandmasters, officers in the Mercantile Marine, farmers, managers of shops, skilled mechanics, etc. Out of 2,096 cases discharged during the three years ended 1907, 1,862 are known to be doing well in permanent employment.

Day industrial schools are schools in which the children are fed, taught and trained, but are not clothed or provided with lodging; they attend from 8 a.m. to 6 p.m. daily, except Sunday, and during this time the routine is similar to that of the residential schools. They cannot be
retained at the day industrial schools after 14, and when children attain that age no difficulty is experienced in getting situation for them.

The Council has 8 institutions of its own, 6 residential industrial schools (including one in which places are reserved for truants) and 2 day industrial schools. It also had contracts with about 60 industrial schools throughout the country to which it sends children. The total number of London cases dealt with since 1871 is 39,843, and the approximate yearly number sent during recent years has been 1,200.

The parents are required to contribute when possible towards the cost of maintenance.

Of the secondary education, the University education and the technical education, imparted by the Council, we shall speak in the next article.

LAJPAT RAI.

THE NORTHERN TIRTHA. A PILGRIM'S DIARY

IV.

RETURN:

<table>
<thead>
<tr>
<th>Place</th>
<th>Distance</th>
<th>Accommodation</th>
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<tbody>
<tr>
<td>Badri</td>
<td>32 miles</td>
<td>4 days</td>
</tr>
<tr>
<td>Narayan to Chumot or Lail Sanghao</td>
<td>32 miles</td>
<td>4 days</td>
</tr>
<tr>
<td>Kuvera</td>
<td>2 miles</td>
<td>Town, with Dharma-salas.</td>
</tr>
<tr>
<td>Chatty</td>
<td>6 miles</td>
<td>Dak bungalow and Chatteries.</td>
</tr>
<tr>
<td>Prayag</td>
<td>7 miles</td>
<td>Town Dak bungalow and Dharma-salas.</td>
</tr>
<tr>
<td>Sonliga</td>
<td>13 miles</td>
<td>Town Dak bungalow and Dharma-salas.</td>
</tr>
<tr>
<td>Karna Prayag</td>
<td>13 miles</td>
<td>Town Dak bungalow and Dharma-salas.</td>
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Here roads divide ordinary pilgrim route leads to Rani Nuggur, near Kathgodam, via Adh-Badri and Mehali Chauri, where the coolies are changed. About 9 days journey. Alternative route for return, by Srinagar, thence leaving for Hardwar or Kotdwar. If Kotdwar be chosen, the traveller proceeds from Karna Prayag as follows:

Nagranad 10 miles
Rudra Prayag 10 miles
Chantikal 10 miles
Baltisara 10 miles
Srinagar 8 miles
Pauri 8 miles
Adarasa 10 miles
Kaleth 10 miles
Bangrat 2 miles
Dwarkishal 3 miles
Daramundi 16 miles
Dihaura 5 miles
Hacbras 10 miles

NANDA PRAYAG is a place that ought to be famous for its beauty and order. For a mile or two before reaching it, we had noticed the superior character of the agriculture, and even some careful gardening of fruits and vegetables. The peasantry also, suddenly grew handsome, not unlike the Kashmiris! The town itself is new, built since the Golbona flood, and its temple stands far out across the fields, on the shore of the Prayag. But in this short time, a wonderful energy has been at work, on architectural carvings, and the little place is full of gem-like beauties. Its temple is dedicated to Nag lakshana and as the road crosses the river, I noticed two or three old Pathan tombs, absolutely the only trace of Mohammedanism that we had seen, north of Srinagar.

All this part of the road is embowered in pine-forests. But never did we see anything more beautiful than Gounla Dak Bungalow. In the midst of springs and streams and pines, it would have been a joy to have lived there for months. Karna Prayag, where the return-routes divide, we reached by moonlight. It was a wonderful combination of rocks, pines, and boulders. There is an old temple here, restored since the flood, which is a perfect little museum of beautiful statues. The people call some fragments by the name of Karna, which we felt sure, from the gravity and nobility of the faces, must have been Buddhas or Bodhisattvas.

We passed many interesting temples of
the road next morning,—though none so imposing as that of Karna,—and one in especial, to Chandika Devi, at the village of Punnai. This was two-fold, a square rath-like cell, side by side and distinct from the more modern and ordinary tapering obelisk-shrine with the rectangular chamber attached to it in front. The village of this part was excellent, and on a height above, a magnificent stretch of grazing-land had been bought by a merchant, and given in perpetuity to the people, who call it their Gocharra Sorgama. This, enabling them to keep numerous oxen, may account for the fine ploughing.

Ten miles from Karna Prayag, we reached Nagraso Dak Bungalow. This was a lonely place, and inconvenient in many ways. But a bazaar was under construction. Late in the afternoon two hungry and belated pilgrims arrived, and made their meal ready under a tree close by.

Still another ten miles, and we reached Rudra Prayag once more, with its incomparable rocks. Henceforth, down to Srinagar, where we must change our coolies, the road would be familiar. We should meet with no surprises.

In choosing to return by Pauri to Kotdwara, from Srinagar, we were influenced by the fact that the road lies nigh, and that there were dak bungalows. Pauri, about 8000 ft. high, is the official station, instead of Srinagar, and is most pleasantly situated, as regards climate. Our luggage was carried up to that point by coolies, but there we were able to transfer it to mules, for those who have permits for the dak bungalows, nothing could be more pleasant than this road to Kotdwara, and we passed small parties of pilgrims from time to time, who were using it. But it is a long and lonely road, sparsely populated, and for those who may not avail themselves of the bungalows, there must be only scanty accommodation. Kaleth, owing to want of water, is utterly unpracticable for a night’s stay; and Banghat, in the valley of the Vyasagunga (or Pindar?) is low-lying and malarious, none but boiled water should be drunk there. Dwarkal is on the summit of a mountain pass, and Daramundi and Dagoda, though of wonderful beauty, are low and warm. Kotdwara is the terminus of a narrow gauge railway, by which we reach the E. I. R. at Najibabad.

The historic route for the return of the pilgrims used to be that from Adh Badri and Mehal Chauri to Kathgodam. That road has now been absorbed for military purposes, and a new pilgrim-route opened, which ends at Ram Nuggur, a station from which Moradabad is easily reached. This new road is splendidly made, but it is still low and unassimilated. The chatties are small, and few and far between. Water is difficult to get. Food is scarce and dear. And the accommodation is very insufficient. Doubtless each year that passes will tend to rectify this state of things. More bungalows will settle along it, and its facilities will be improved. In the mean time, the pilgrim's road is one of austerity, and he is sustained in the toils requisite to reach his distant home, by the thought of how welcome and sweet it will be to rest.

Nivedita of Rk. V.

THE AGRARIAN DISCONTENT AND THE PROTESTANT MISSIONS IN CHOTANAGPUR

ALL the time that the various forms of administration described in our last article were being successively tried in the land of the Mundas and Uraons, the Jagisadars and Thikadars were actively engaged in reducing these original "holders of villages" to holders of the Plough.” Mr. Ricketts, in his Report (para. 47) tells us that he was informed by the local officers “that the class of indigenous village Zamindars is gradually, or rather quickly, disappearing in that character, though still existing as discontented ryots brooding over their wrongs.” But,
if for a while, the Mundas and the Uraons lay stunned and stupefied by the constant blows inflicted on their ancient rights, they were not long in gathering new strength to offer fresh resistance to the aggressions of their alien landlords. This fresh accession of strength was imparted by a strong ally which now came to them as a God-send. This new ally was the religion of the Cross. With the Christian Missionary came the Christian School-master. And with the dawn of education came a vivid realisation of their present position as well as of their lawful rights and privileges. "With Christianity", as Captain Davies the then Senior Assistant Commissioner wrote in 1859,—

"With Christianity has naturally come an appreciation of their rights as original owners of the soil, which in many instances they had asserted and established;—this, independent of other causes which induce the higher castes of natives to view with displeasure the spread of Christianity, caused great alarm amongst the land-holders and farmers, who were not slow to use against these converts every means of persecution they could safely venture on, but with no other effect than the spread of conversion."

Though conversions of the Mundas and Uraons into Christianity, when once commenced, went on multiplying with wonderful rapidity,—it took some time before any converts could be made. The four pioneer Missionaries, Pastors E. Schatz, F. Batsch, A. Brandt and H. Janke, who arrived at Ranchi in November, 1845, preached and prayed, amongst the Uraons and Mundas for about five years before they could bring any one into the fold of Christ. These first German Missionaries were attracted to Ranchi by the docility and light-heartedness of a few Kol coolies they came across in the streets of Calcutta. The historic spot on which they pitched their first tents in Ranchi now forms part of the Lutheran Mission grounds and is marked by a memorial cross inscribed with the names of the four pioneer Missionaries.

Although Mission Stations were established at Ranchi (1845), at Domba—9 miles south-west of Ranchi (1846), at Lohardaga —28 miles west of Ranchi (1848) and at Govindapur—30 miles south-west of Ranchi (Domba having been abandoned in 1850), it was not till the 9th of June, 1850, that the only four Uraons named Kasu, Bandhu, Sarita and Porin received baptism. These were the first converts made in Chotanagpur, by the German Evangelical Mission sent out to India by Pastor John Evangelist Gossner of Berlin. It was several months later, on the 26th of October, 1851, that Sadho Munda, and Chunhar of village Bandhëa and Mangta Munda of village Balaty were baptized by the Rev. Mr. Schatz. These were the first Munda converts to Christianity. It was on the 18th of November, 1851, that the foundation-stone of the picturesque Gothic Building popularly known as the German Church on the Ranchi Chaibassa Road was laid. This Church consecrated at Christmas 1855 and called the Christ Church is the first Christian Church built in Chotanagpur. By this time the congregation swelled to about eight hundred inquirers and over four hundred baptized members. The Report of April, 1857, shows an enormous increase of converts which then amounted to 900 baptized members and 2000 inquirers. And this, in spite of the strenuous opposition of the Jagirdars and Thikadars. As we learn from a Report of the German Evangelical Mission of Chotanagpur,—

The Kols were a thorn in their (i.e. of the Jagirdars' and Thikadars') eyes. In 1855, a Hindu Thikadar with a large crowd of armed men had made a sudden attack upon the Missionary Hertzog and beaten him so dreadfully that he fell down unconscious and was dying. Though the Thakur was fined and threatened to be executed if he would repeat such an act of cruelty, on the whole things did not change. The Hindu Zamindars and Thikadars had the crops of the Christians cut, their cattle taken away, set fire to their houses and properties, and instigated false law suits against them. Once it occurred that in more than thirty villages, the Christians were assaulted at one and the same time, oppressed and abused in various ways. Conferences were held by the Zamindars to consult how to stop the growth of Christianity, and it was resolved, "out with the Christians and the Missionaries, out with them."

When therefore the Sepoy Mutiny broke out in 1857, the Christians had to fear the worst. At first it seemed as if Chotanagpur would be spared, for when the news of the fall of the old Mahomedan capital Delhi came, all had been quiet in Chotanagpur. But the Sepoy regiment at Hazaribagh began to join the mutineers, and after four days it was reported to Ranchi that the town had been plundered and burnt down. All Europeans fled to Calcutta, and the Missionaries had to leave their stations and their congregations to save their own lives and those of their wives and children. It was on July 31, that the missionaries assembled all Christians then present at Ranchi and having prayed with them and explained how things stood, bade them farewell and left them and the school
children retire to the villages. It was in the worst time of the rainy season, and anybody acquainted with the trouble of travellers in the rains can imagine what hardships the Missionaries with their families had to undergo before they reached Calcutta (August 17). In the meanwhile Ranchi was plundered by the Sepoys. Above all they sought to destroy the Ranchi Church. Cannons were put up before the building, but of the four cannon balls that were fired on it only one, without doing any damage, hit on the tower wall, where it is still visible. The interior of the church was all plundered, benches, chairs, candlesticks taken away, the beautiful organ valued at Rs. 3000, and all windows dashed to pieces; much damage done to the Christening font and the pulpit, but the building itself was not destroyed. The cannon shots on the church were for the mob the signal to seize upon the other mission buildings. All furniture, stores, utensils, windows, doors, even the nails out of the walls and the fences round the garden were taken away and the emptied rooms served first as quarters to the soldiers, then as stables for cows and oxen. In a similar way fared the other mission stations. The Christians were persecuted and ill-treated. The Christians’ houses and villages to which the mutineers could proceed were plundered, the inhabitants had to flee and to spend six weeks in the jungles, mountains and caves without any other food than roots and leaves; many of the fugitives died or got ill."

By the close of 1857, the mutiny was at an end, and the German missionaries returned to Ranchi. As Sir Willam Hunter tells us,—

"During the Mutiny the native Christian community was broken up, but their dispersion over the district seems to have given a considerable impulse to Christianity, as the number of converts largely increased after the restoration of order."

Here is the account given in the Mission Report:—

"The next ten years after Gossner’s death, or after the Mutiny, were a period of rapid progress in Chotanagpur. People came in crowds to get enlisted as inquirers and many who had been instructed were desirous of being baptized. The fifty Christian villages that were counted before the Mutiny had grown in November 1858 to 205, and at Christmas about 1500 Christians had come to Ranchi and more than 150 families manifested by breaking the caste their willingness to give up heathenism. These were followed by sixty families who came on New Year’s Day 1859. And it was said that the whole tribe of the Mundas would turn at once and altogether to Christianity. The movement against the heathen was so mighty that the aborigines feared lest their landlords, the Hindu Zamindars, also should become Christians and that then things would be worse than ever, since they never would give up the habit of depriving poor people of their land."

† Gossner died on March 30, 1858.
Making the utmost allowance for the optimistic zeal of the Missionary writer, the Report, we may take it, gives us a substantially correct account. For, we find some official corroboration of these statements. Thus, in a letter dated the 15th March, 1859 (already referred to), from the then Senior Assistant Commissioner of Lohardaga to the Commissioner of Chota Nagpur, we read:—

"During the disturbances which followed the Mutiny of the Ramghur Battalion in August, 1857, the Zamindars, &c, taking advantage of the absence of the authorities, oppressed and plundered the whole of the native converts, many of whom preserved their lives only by seeking with their families, the protection of the jungles. On the restoration of order, the Zamindars, apparently afraid of what they had done, ceased to molest them for a time; and as they received assistance from the Relief Fund to enable them to cultivate their lands, they assumed an independence which irritated the landholders; and when the time came for cutting the rice-crops for the past year, they again came into collision.

"In the meantime the number of new converts in this and the adjoining Pargannahs of Bussea, Belcuddee, and Doessa, all unbaptized, had greatly increased.

The German Mission Report from which we have already quoted gives the following Statistics of the converts:—

"At the end of 1860 there were 1700 baptized converts, to whom were added in the following seven years on an average 1225 every year, viz., 522, 809, 1296, 2100, 1994, 829, 1024."

The Same Report candidly informs us:—

"It must be admitted that most of the new inquirers looked to the secular benefit the Christians enjoyed rather than to the spiritual side of the new religion. 'Let us give up demon-worship, become Christians and be instructed, that assisted by the Padris, we may be saved from the unjust oppression of the Hindus and regain the land that we have been deprived of,' Such-like thoughts were almost common and were specially expressed by the leaders of the people. But the more the Christians increased in numbers the more violent grew the hatred of the landlords, for they were afraid that the aborigines, getting out of their stupidity, would no longer patiently bear whatever the Hindus pleased to do to them. So they began to oppress and persecute the Christians in various ways. These, it must be admitted, did not suffer the wrong in a Christian spirit but showed themselves disobedient and obstinate against their masters and openly opposed them."

Contemporary official reports show that in these conflicts the aborigines were as much to blame as their landlords. In some instances, the former attempted to take
forcible possession of lands which they claimed as their ancestral property since wrested from them by the Thikadars. And the latter in their turn retaliated by instituting false cases of dacoity and plunder against the aboriginal tenants and subjecting them to illegal confinements and duress. Towards the end of 1858, the conflict assumed a serious aspect, and a detachment of native infantry had to be sent from Ranchi to Govindapur for the preservation of order in Parganas Bussea and Somepur largely inhabited by Mudas.

The origin of the disturbances is thus related by the Senior Assistant Commissioner in his letter of the 15th March, from which we have given more than one quotation:

"In the month of October last, Baboo Sebnarain Sae, a Zemindar of this Pergannah, proceeded to the village of Jhapa, in which and several adjoining villages a great number of the recent converts reside, ostensibly to collect his rent. The Christians assert that he seized and oppressed several of them, demanding dues he was not entitled to; on which the Christians of all the surrounding villages assembled to resist these proceedings, and there was an affray, in which the zemindar and his people were driven out of the village, the Christians capturing his horses, &c., and two men brought them to me at Ranchi, lodging a complaint against the Zemindar. This was the commencement of all the recent disturbances. I treated the cases as one of ordinary affray, intending to proceed against both parties. Immediately after this I made my office to Mr. George, Sub-Assistant Commissioner, and proceeded to Palamow.

"That Sub-Assistant Commissioner, who was new to the office and unacquainted with the people, owing to the absence of the parties in the case struck it off his file. Of this I was not aware till my return the other day from Palamow. Emboldened apparently by this, other Zemindars appear to have attempted to coerce the Christians, which was successfully resisted by the latter and their relatives amongst the Kols, and thus disorder prevailed more or less throughout the Pergannah, and in many instances the nominal Christians of this and Pergannahs Bussea, Belcuudee, and Dooesa, taking advantage of this confusion forcibly repossessed themselves of lands claimed as their Bhooneeree, of which they undoubtedly had been out of possession for periods varying from ten years up to one or two generations and extortion of the value of property of which they alleged the Thicadars and Zemindars plundered them during the disturbances or of which they asserted that merchants and others had defrauded them. Many of these claims I believe to have had some foundation, though others were doubtless fictitious.

"Besides the affray above noticed, the only serious one which has occurred in this Pergannah was in November last. In this case, Anund Sing, Jagirdar of Bala, assisted by others, amongst them some servants of Thakoor Judunath Sea Illaquadar of Police, attempted to coerce his ryots of that village many of whom are nominally Christians. They,
has been guilty of detaining prisoners in his own custody for a most unwarrantable time. On my arrival I found at his house, which is in fact the Thanah, a man who had been in confinement for one month, and this man, a Christian, is the owner of the house at Jhabra which had been burnt, as noticed in the preceding paragraph; probably he would not have been then sent to me, had I not issued a peremptory order for all prisoners under trial being forwarded without delay. To make matters worse, a false entry was made in the calendar, to the effect that the man had been apprehended only three days before he was sent to me. It is not difficult to guess why this poor man was detained so long; and when I came to enquiry into the charge against him, I found there is no evidence whatever tending to implicate him. Immediately on my arrival at Gowindpur, a complaint was made against the Ilaquadar of Police, that he had allowed a prisoner to be so maltreated while in confinement that he died under it. The fact of the case I find to be that the unfortunate man died whilst in confinement in the stocks and with handcuffs on. I caused the body to be exhumed and found the latter still on it. The Ilaquadar

assisted by those of adjacent villages, opposed force to force; an affray ensued, and two men were killed on the side of the Jagirdar; three men, one a servant of the Thakoor, and a horse belonging to another one besides some arms, were captured and taken by the Christians to the Sub-Assistant Commissioner at Ranchi, together with the body of one of the men slain in the affray, and there lodged their complaints.

Of another Zemindar who was also a Magistrate, the Senior Assistant Commissioner writes:

"Acting on a Perwannah received from the Sub-Assistant Commissioner, he assembled his Jagirdars with their followers, numbering not less than 200 people, ostensibly to assist the Police. These with his subordinate Police officers, proceeded to several villages apprehended the whole of the Christians and their relatives, and carried them off to the Thakoor's house, where some, against whom false accusations of dacoity and plunder had been prepared, were thrown into stocks, and the houses of many of the Christians were plundered by the village of Jhabra. The Christians, seeing the approach of his force, all fled, so the party contented themselves with setting fire to the house of one of the Christians, containing a quantity of grain, &c. I myself visited the spot, and found the blackened ruins and burnt grain.

"In more than one instance the Ilaquadar of Police

Christ Church (German Mission Church), Ranchi; constructed by the first Missionaries with their own hands.

The hole towards the top of the tower shows a half-embedded cannon-ball still existing which was shot by the Sepoy Mutineers in 1857.

From a photo by Mr. P. Kumar.
reported the death to have occurred from natural causes, and of course had plenty of witnesses to prove it. On the other hand, the companions of the deceased all declare that he died from ill-usage and want of food. One thing, however, is clear; the deceased and his companions were illegally detained in the stocks for six days, and if the Iliaqadar's report be true, the poor creature was laid up for five days with fever and a bad cough, and yet he was left to die hand-cuffed and with his feet in the stocks; and it would appear that the charge on which he was confined was a false one. This man was also a Christian.'

It was not against the Zemindari Police alone that the Mundas and Uraons had serious grievances. The native judiciary of that time, in many instances, betrayed an undue partiality to the Hindu landlords. Here is an instance that was published in November 1856 in a Berlin periodical of the name of "Biene":

"The other day a poor tenant lodged a complaint against a Brahmin Zemindar in his court, on account of cruel treatment and oppression. The Medical Officer being called in as a witness, gave us a description of the transaction. As soon as the guilty Brahmin robber came into the court of his judge to be heard, the honest judge rose from his seat, and in the most humble position, crouching on all fours before the accused Brahmin Zemindar, touched and kissed his feet, saying "Thy blessing, my father", and after having received his blessing, he put a chair for the accused close to his own,

whilst the accuser, the Christian tenant, with his witnesses, had to stand far off at a distance, being treated as if they were the criminals. The crime in this instance was too glaring, the medical man gave evidence as to the dangerous nature of the wounds inflicted, others as to the robbery committed, and the Brahmin Zemindar was fined five rupees.*** Our native Christians had frequently to complain before this Native Judge against Brahmin Zemindars, but invariably they lost their cases, as was to be expected, and this happens in the very same court where the English Judges sit, but they do not seem able to remedy the evil."

Another source of irritation to the Mundas and Uraons was the system of Begari or forced labour which they were made to render to their landlords. Of this, the

"If the owners of villages would content themselves with merely what they are entitled to, there would be

* The translation of the letter is from the Calcutta Review, Vol. XII, p. 131. In a footnote in the article in the Calcutta Review (July 1869), several instances of oppression are quoted from a journal kept by a Missionary in 1856. The possibility of such a state of things as is revealed in the quotation above is, of course, not to be dreamt of in our days.
no discontent, but the instances are rare in which they do so, and the refusal of the Christians to render more than they are bound to do, is another cause of their being persecuted by the landholders. In some villages I have found that the bhaktya, given nominally as payment for their labour, has been resumed by the owner, who still, however, continues to exact the labour from his ryots. This difficulty there will be no trouble in adjusting, though it is quite impossible effectually to control the proceedings of the landowners, where, as in the case here, their ryots are generally so much in their power, that they dare not complain against them, but as Christianity spreads and spread it inevitably will, these the ryots will be able to assert their own rights. And indeed conversions to Christianity, as this official tells us, must in many instances, be attributed to motives other than conscientious—in fact, to an expectation of being freed from the rapacious aggressions of their landlords.'

That such aggressions at this period led to several serious riots, we have already seen. A serious case took place in 1859 at a village called Ghagari.

It is refreshing to turn from these dismal accounts of riots and affrays to the philanthropic efforts of the first two Christian Missions to educate and civilize the aborigines of Chotanagpur. We speak of two missions instead of one, for in the year 1868, there occurred a split in the German Mission in consequence of a disagreement between the senior German Missionaries at Ranchi and the Home Committee at Berlin, regarding the constitution and organisation of the Mission. The Home Committee sent out a band of younger missionaries from Germany, and the then senior missionaries

Messrs. F. Batsch, H. Batsch, H. Bohn, and Wilhelm Luther Daud Sing along with a large number of Christian converts petitioned Bishop Milman of Calcutta to receive them into the Church of England. The Bishop, after due enquiry, granted their request and on Sunday, April 19, ordained Messers. F. Batsch, H. Batsch, H. Bohn, and Wilhelm Luther as Deacons in the presence of a congregation of 1,100 persons of whom about 600 received the Holy Communion. At the same time 47 Indians were baptized and 633 were confirmed. The four newly ordained Deacons were made priests a few years later.

On the 21st of June, 1869, the Rev. (afterwards The Right Rev.) J. C. Whitley, M. A., arrived at Ranchi from Delhi, where he had been working for seven years.

The memorial pillar and cross marking the spot where the first missionaries pitched their tents in 1843.

(Photograph by Mr. Christopher Kumar.)

He came here by the orders of the Bishop, "to comfort and sustain the German Clergy," as the S. P. G. Report for 1869 tells us. In 1899, Chotanagpur was formed into a separate Diocese under the Right

* This was an Indian Rajput Missionary. Originally of Bondelkhand district, his father Ganesh Sing settled at village Kotari, 16 miles west of Ranchi. When about 17 years old, William Luther Daud Sing (then known as Maninath Sing) joined the Ranchi English school and was baptized three years later in 1854 by Rev. E. Schatch who treated him as a son and brought him up. He was married seven years later to an Urac girl named Mariam. His ministerial life was passed mainly in Chibassa where he was loved and respected by all. He died on the day of Pentecost in the year 1909.
Rev. J. C. Whitley as its first Bishop. From his arrival in 1869 till his sudden death in October, 1904, the late Bishop Whitley remained the life and soul of the S. P. G. Mission in Chotonagpur. He learnt the language of the Mundas, compiled the first Mundari Grammar written in English, and translated portion of the New Testament and Prayer Book into the Mundari tongue. These works as also the translations of portions of the Gospels and the Apostles by Rev. A. Nolttrott of the German Mission were amongst the earliest books published in the Mundari tongue. But the first document ever written in the Mundari tongue appears to have been a Mundari Primer written by the Rev. Mr. (afterwards Dr.) Nolttrott as a first step towards the education of the Mundas. This book was printed at Benares about the year 1871.

It is mainly to the indefatigable exertions and wise guidance of the Rev. Dr. Nolttrott who arrived at Ranchi from Germany in the year 1867, that the German Evangelical Lutheran Mission—to give it its full name—is the great success amongst the aborigines of Chotonagpur that it is at present. And similarly the Anglican (S. P. G.) Mission owes its success amongst the same people in a great measure to the untiring zeal and fatherly guidance of the late Bishop Whitley. By a curious coincidence both these reverend gentlemen were born in the year 1837, the year which saw the accession to the throne of England of our late beloved and revered Queen Victoria.

We shall now proceed to give a short account of the splendid work done by the two Missions amongst the Mundas, Uraons and Kharias of Chotonagpur. From the very beginning of their existence, schools were established by the Missions to educate boys and girls. The German Mission
School at Ranchi, which originally taught up to the Primary Standard, was raised to the Middle Vernacular Standard in 1884, and to the Matriculation Standard in January, 1896. From their commencement this School as well as the German Mission Girls' School have been entirely boarding schools. The substantial and spacious building in which the Boys' School is held was built forty-three years ago—"a solid testimony," as Mr. J. A. Cunningham, Inspector of schools in Chotanagpur writes—"to the wise fore-thought of those pioneers in education". Of this School Mr. Cunningham writes:

"Since coming to Chotanagpur I have been in search of a helpful standard by which I might test the quality of work being done in its schools and I think I have found such a standard—this morning at the German Evangelical Lutheran High School. (In name only would it seem capable of profitable pruning). In almost every really essential respect I am satisfied that it may serve as an excellent model school towards which others may with advantage aspire.... All the boys* seemed to be the very picture of health and happiness. Their choir entertained me in a way that I have not been entertained for a very long time and which I shall not easily forget. Altogether I am impressed with the school as a master-piece of educational organisation, and only those who have attempted such organisation in India can appreciate in some small degree, what that means—in India. In such a work as this, the German Mission School at Ranchi, the civilisation of the West really justifies itself in the East."

Besides the High English School with its 179 pupils, the German Mission has within Chotanagpur 26 boarding schools with 1974 pupils including 626 girls. Of these boarding schools, four, namely those at Lohardaga, Govindpur, Koronjo and Takarma, teach up to the Middle Vernacular English Standard. Besides these, the Mission has twelve Kindergarten Schools with 423 children. Of village schools in the Chotanagpur Mission there are at present 175 with 3229 pupils including 462 girls. The teaching-staff of these village schools are all Christian converts of the Mission. For preparing teachers for this large number of village schools, the Mission maintains at its head-quarters in Ranchi, a Normal Training School. To qualify aboriginal students for Missionary work, the Mission opened as early as 1867 a Theological Seminary at Ranchi. In the year 1907, a Girls' Training School was opened in which aboriginal girls qualify themselves for employment as teachers in the girls' schools at the various mission stations and elsewhere. In the year 1905 two aboriginal girls were sent by the Mission to Kalimpong for learning lace-work, and on their return in 1906, the German Mission Lace School was opened at Ranchi. In this school about thirty aboriginal Christian girls are now receiving practical instruction in lace-making. Besides the large number of village churches, the Mission has 36 associations for Young Christian Men and two for Young Christian Women, and known respectively as Y. C. M.'s and Y. C. W.'s. Ever since 1873, the German Mission has a stone Lithographic Press of its own at Ranchi. In the year 1882, however, a Printing Press was established, and this is at present the best of its kind in
Ranchi. There is also a Book-binding establishment attached to the Press. As early as the year 1877, a fortnightly journal in Hindi, styled the Ghar-Bandhu, was started which still continues to supply Mission news and general information and instruction to the Christian converts of the Mission. Numerous religious and educational books in Mundari, Uraon, and Hindi have been published by the Mission since its establishment. In the year 1908, 45,135 copies of religious books in the Hindi, Mundari and Uraon languages were printed by the Ranchi German Mission Press, and as many as 11,564 copies of books bound in the Mission Book-binder. Under the auspices of the Calcutta Bible and Tract Society, Dr. Noltrott brought out several years ago a translation of the New Testament, and his voluminous translation of the Old Testament has just been published by the same Society.

Amidst all its multifarious activities, the German Mission has not neglected the sacred work of relieving the sick. The German Mission Hospital and Dispensary at Ranchi was built about the year 1890. Here medicines are distributed gratis to Christians as well as non-Christians. At this hospital alone 4,220 cases were treated during the year 1908, and at the German Mission Hospital at Lohardaga 1918 cases during the same year. The total number of men, women and children who received medicines during 1908 from the different hospitals appertaining to the Chotanagpur German Mission amounted to 19,004. An Asylum for Lepers was started at Purulia in the year 1887 by the Rev. Mr. Wuffmann, and, three years later, in the year 1890, another Leper Asylum was opened at Lohardaga in the Ranchi District by the Rev. F. Hahn. The former is the biggest institution of its kind in India, and maintains about 600 lepers as indoor patients. Both of these Leper Asylums are mainly supported by the Edinburgh Society for Lepers in the East. In September 1907, the Rev. E. Muller started Co-operative Credit Banks in the Ranchi District for the amelioration of the material condition of the Christian converts of the Mission, and under the able supervision of the Rev. P. Wagner, a Co-operative Bank has been since organised at every mission station in the Division.

Besides the three old Mission stations at Ranchi, Lohardaga, and Govindpur, there are now Mission stations at Burju (established in 1869), at Govindpur (1870), Takarma (1873), Chatpur (1892), Khuntitoli (1895), Gumla (1895), Kinkel (1899), Tamar (1901), Koronjo (1903)—all within the Ranchi District. Outside the District, the German Mission has stations at Hazaribagh (1853), Purulia (1863), Chaibassa (1865), Porahat (1867), Chakradhurpur (1893), Rajgangpur (1900), Karimatti (1902), and Jharsaguda (1904). Of the European working staff of the Mission, there are in the Ranchi District alone, 22 ordained missionaries and 3 unordained missionaries, 4 single-women missionaries, besides 18 married ladies (wives of missionaries) who are all engaged in mission-work of some kind or other. Besides these, as many as 797 native converts, mostly Mundas and Uraons, were employed in Mission work during the year 1909. An idea of the results of the educational efforts of the German Mission may be gathered from the following statistics for the year 1909. During that year Christian converts of the Chotanagpur German Mission educated in the mission schools were employed as follows:—Native Pastors 34, catechists 447, colporteurs and Bible women 36, Pandits and Boarding School Masters 87, Female Teachers and Kindergarten Teachers 24, Doctors and Compounders 7, Trained Nurses 2, Government Servants 209 (including one Uraon Sub-Deputy Collector and one Munda Sub-Registrar), Clerks and Sub-overseers in Municipal offices 9, Railway employees 37, and skilled artisans 110. Besides these, there were, in the year 1909, fifteen aboriginal candidates for the Ministry. The total number of baptized converts of the Mission was 74,626 at the end of the year 1909. Of this number, as many as 55,650 belonged to the Ranchi District, besides a large number of Uraon and Munda Christians working in the Duars and in Assam as coolies. It is quite a remarkable fact that in a single year (1909), the contributions made by the Indian converts of the Mission towards mission expenses amounted to Rs. 24,440.

We now come to the good work done and doing by the English Mission of Chotanagpur under the auspices of the Society...
for the Propagation of the Gospels. The construction of the fine cathedral known as the St. Paul’s Cathedral (popularly called the English Church) was taken in hand in the year 1869, but it was not completed and consecrated till the year 1873. The same year witnessed the ordination of three Mundas—the first of their race—as Deacons. They were named Markas Hembo, Prabhu Sahay Bodra, and Amaniasus Tuti. At the same time M. Kachchap, the first Uraon Deacon, was also ordained. One after another School-houses and other Mission buildings were erected in the town of Ranchi and in the interior of the District, till at the present moment the Mission has altogether 15 pucca masonry churches and 101 kachcha chapels within the Diocese. The number of clergy now amount to 35, of whom 14 are Europeans and 21 Indians—mostly Mundas and Uraons. Of the 21 Indian clergy, 14 are priests and 7 deacons. It is worthy of note that the Indian Ministry are remunerated partly from the Native Pastorate Endowment Fund and partly from the offerings of the congregations, no contribution whatsoever being received for the purpose from Mission Funds. During the year 1909 alone, a sum of Rs. 3,642 was raised by the Indian (mostly aboriginal) congregation alone for Church purposes, including Rs. 1577 towards the support of their clergy. The Pastors are assisted in their work by preachers (pracharak). At the end of the year 1909, there were 132 Christian and 26 non-Christian teachers, 56 Christian mistresses of schools, 108 Readers, and 9 Bible women, working in this Mission amongst aboriginal Christians scattered over no less than seven hundred villages in the Division. The Anglican (S. P. G.) Mission Schools of all sorts number 118 with 4248 pupils, about 2,000 of whom are non-Christians, and 979 are girls of whom 300 are non-Christians.* At the head of the Anglican Mission Schools stands the St. Paul’s High School at Ranchi with its 400 pupils including 184 boarders. This institution was raised from a Middle Vernacular School to the Matriculation Standard only two years ago. In the very first year of its affiliation to the Calcutta University, this school sent up for the University Examination six candidates all of whom successfully matriculated. As early as 1898, a Theological class was added to the school, with the Rev. Oscar Flex and the Rev. Roger Dutt as tutors. The Boys’ Middle Vernacular School at Murhu with its 74 boarders and 58 day-scholars is doing excellent work amongst the Mundas. Nor has female education been without its due share of attention. The English Mission Girls’ School at Ranchi, with its 282 pupils including 125 boarders, is an excellent institution and is under the able management of an European Lady Missionary. It prepares girls, Christian as well as non-Christian, for the upper and lower Primary Scholarship Examinations. Towards the end of the year 1908, a Lace school was opened for young women and girls who number over twenty at present. A Female Normal Training Class was opened in the year 1909 to prepare female Teachers for girls’ schools. A nice masonry building has been recently constructed at Ranchi to house the Lace School and the Female Normal Training Class. Besides secular and religious training physical training is imparted to the girls and young women by regular drills and by various games, notably the “Basket Ball”. It is worthy of note that there is a girl’s Debating Society in connection with the Female Normal Class. Besides the Ranchi schools, the English Mission maintains fourteen day schools for girls within the Diocese, the majority of them being however within the Hazaribag District. Besides these there are 64 mixed schools in which boys as well as girls receive education. Of these over 50 are in the Ranchi District alone. In the matter of female education, it may be noted, the Munda is extremely conservative. “What is the use of a girl learning to read and write?”—Says he, “when she will only have to mind her husband’s hearth?” And thus out of some 2500 Christian Munda girls of the Mission hardly more than 160 are attending the English Mission Schools. Within a mile of the Ranchi Railway Station, Miss F. E. Whipham a Zenana Missionary of the Anglican Mission, who is well known to the Ranchi Bengali Community for her former excellent educational labours in the zenanas, opened a few years

* The number of pupils in the English Mission Schools was 805 in the year 1880, 1209 in 1890, and 2153 in 1900.
THE PROTESTANT MISSIONS IN CHOTANAGPUR

The English Mission Stations in Chotanagpur at present number 23, and are located at Ranchi, Maranghada, Murhu, Ramtoliya, Kander, Biru, Bargari, Phatyaloli, Dorma, Soparam, Jargo, Chaibassa, Katbari, Purulia, Hazaribagh and Chitarpur. The number of Christians of the Mission rose from 5733 baptized converts and 1900 communicants in 1870, to 11,000 baptized converts and 4,700 communicants in 1880. The number rose to 12,500 baptized converts and 6,000 communicants in 1890, and to 14,000 baptized converts and 6,564 communicants in 1900. At the end of the year 1909, the number of baptized converts of the Anglican Mission was 18,117 and of communicants 8349.

The month of January 1892 witnessed the arrival in Chotanagpur of another mission known as the Dublin University Mission. Its centre has been from the very beginning in the picturesque town of Hazaribagh and to that District they confined their missionary work till the year 1900. In 1901, at the invitation of the late Bishop Whitley, the work of the Dublin University Mission was extended to Ranchi, the English (S. P. G.) Mission having placed the Dublin missionaries chiefly in charge of the medical and educational work of the Ranchi centre. About two years ago, however, the Dublin Mission found it necessary to withdraw their missionaries back to Hazaribagh. The Bishop of Chotanagpur is the ecclesiastical head of the Dublin University Mission of Hazaribagh as of the S. P. G. Mission, which has its chief centre at Ranchi. The present Bishop of Chotanagpur is the Right Rev. Foss Westcott, M.A.

We have now finished our brief account of the work of the Protestant Missions of the Ranchi District. In Mundari and Uraon villages of the Ranchi District, the most careless observer can tell the house of a Christian convert from that of his non-Christian fellow tribesmen by the much better cleanliness of the Christian's house and the general neatness and orderliness of everything about it. The contrast

ago a day school which has now developed into two, one for boys and another for girls. These schools are doing excellent work among the non-Christian boys and girls of the essentially Hindu village of Chutia. As in the Ranchi and Chaibassa Boarding Schools, the pupils of the village Boarding Schools too have regular daily services in Church and live amid healthy Christian surroundings. Side by side with intellectual culture and religious training, physical development is encouraged by regular games of football and hockey. More than once the Ranchi English Boy's Hockey Team won Hockey Challenge Cups at Ranchi as well as at Calcutta. In the year 1895, a Blind School was started in connection with the English Missions by Mrs. O'Connor. In this school blind men are trained in industrial work in cane and bamboo, and blind women are taught mat-making. Reading and writing are also taught on the Braille system. A quarterly journal called the Chotanagpur Diocesan Paper is regularly published in English. The English Mission, like the German Mission, has a Hospital and Dispensary whose ministrations are extended not only to Christians but to non-Christians as well. The English Mission Hospital and Dispensary at Murhu under the Rev. Dr. Kennedy, in the very heart of the Munda country, is numerously resorted to not only by the mission converts but by non-Christian Mundas as well as by Hindus and Mahomedans all around. In 1909, as many as 2,960 patients were treated and 99 surgical operations made.

And in this connection we must not omit to mention Miss Ingle's Home for Orphans at Ranchi. Although a Mission Institution, it is now supported mainly, if not solely, by Miss Ingle from her own private funds. Last, but not least, is the good work that is being done by the Village Co-operative Banks opened by the Mission chiefly amongst the Uraons. Of the many philanthropic activities of the Christian Missions of Chotanagpur, there is none which is more highly appreciated by the people than these Banks, which, besides their great educative value, are calculated to save an unthrifty people from the unrelenting clutches of the notoriously usurious Chotanagpur Sahu. In the matter of Co-operative Credit Banks, the extensive organisation of the Chotanagpur Roman Catholic Mission is unique in India. We shall describe that noble institution in detail in our account of that Mission in a subsequent article.

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THE PHILOSOPHY OF INDIAN HISTORY

(From the Bengali of Ravindra Nath Tagore.)

THE history of India that we read and commit to the memory for our examinations is only the story of a nightmare that troubled us in India's dark night. Diverse races coming from diverse regions, fight and slaughter, strife for the throne between father and son, brother and brother, one race retiring and another lifting up its head we know not whence.--Pathans and Mughals, Portuguese, French and English,—all these have combined to make the dream more and more complex.

But we shall fail to see the true India if we look at her through this blood-red shifting scene of dreamland. The current histories do not tell us where the people of India were all this time. Indeed, they leave the impression that there was no Indian people, and that the only human beings in the country were those who fought and slew each other.

No, not even in those dark days was this strife and bloodshed the sole event of Indian life. The storm may roar its loudest, but we cannot admit that on a stormy day the tempest is the chief event. Even on such a day the course of birth and death, joy and sorrow, that moves through each home of the village under the dust-veiled sky is the chief incident for man, however much it may be concealed by the weather. But to a foreign traveller this storm is the most noticeable affair, everything else is hidden from him by the clouds of dust, because he is not within our house but outside it. Hence it is that the histories of India written by foreigners tell us only of this dust, this storm, and not of our home. They make the reader imagine that no such thing as India existed in those days; only the loud-roaring whirlwind of Pathans and Mughals was sweeping round and round from north to south and west to east, lifting up a streamer of dry leaves in the sky!

But there was a real India in those days, just as there were foreign countries. For if it were not so, who gave birth to Kabir and Nanak, Chaitanya and Tukaram, amongst all this tumult? In those days we had Delhi and Agra no doubt, but we had Benares and Navadwip too. History has not recorded the stream of life that was then coursing through the true India, the activity that was surging up, the social changes that were establishing themselves. But it is with this India, ignored by the modern school histories, that we are concerned. Our hearts become homeless when we lose the historical thread of that continuity stretching through long centuries. We are not exotics, we are not useless weeds in India; through many hundred centuries we have twined our roots round her vital core. But, alas! such are the histories taught in our schools that it is this very fact that our children forget. They think as if they were nobodies in India, and that the fighting immigrants were her only people!

Whence can we draw our vital spirit if we consider our connection with our country as so very slight? In such circumstances we feel no hesitation in placing any foreign land in the seat of our Home, we cannot feel a deadly shame in any disgrace done to India. We admit compositely that we had nothing before, and that we must...
borrow from foreign lands all our food and garment, manners and customs.

In happier lands, the people can find the eternal spirit of their country in its history; from boyhood they come to know their country through its history. Our case is just the other way. Indian history has concealed the true India. The narrative of our history from the invasion of Mahmud of Ghazni to Lord Curzon's outbusts of Imperialistic pride, is only a variegated mist so far as India is concerned. It does not help us to realise our true country, it only veils our gaze. It throws its false light in such a way that the side which truly represents our country is darkened to us. Amidst that darkness the jewels of dancing girls glitter under the candelabra of the Nawab's pleasure-pavilion, the ruddy froth mantling the Badshah's wine cup suggests the flashing sleepless red eyes of Intoxication; amidst that darkness our ancient temples hide their heads, while the richly carved marble domes of the masol-ums of favourite Sultanas aspire to kiss the starry vault. Amidst that darkness the tramp of cavalry, the bellowing of elephants, the clash of arms, the white billows of long rows of tents, the sheen of cloth of gold, the bubble-like stone domes of mosques, the mystery and silence of harems guarded by eunuchs—all these, with their varied sounds, colours and sentiments, create a magic world, which we miscall the history of India. This history has, as it were, slipped the true holy book of India within a volume of the marvellous Arabian Nights' Tales. Our boys learn by rote every line of this Arabian Nights, but none opens the sacred volume of India's inner history.

Later, in the night of cataclysm when the Moghul Empire was in its death gasp, the vultures assembled from afar in the funeral heath, began their mutual squabble, deception and intrigue. Can we call that the history of India? In the next age we have the British administration regularly divided into periods of five years each, like the squares of a chess-board. Here the true India grows even smaller. Nay more, the India of this period differs from a chess-board in this that while the ordinary chequers are alternately black and white, on this historical chess-board fully fifteen parts out of sixteen are coloured white. It is as if we were bartering away our food-stuffs for good government, good justice, good education, in some gigantic Whiteaway Laidlaw & Co.'s firm, while all other shops were closed. In this huge administrative workshop everything from justice to commerce may be 'good'; but our India occupies only an insignificant corner of its clerical department.

We must, at the outset, discard the false notion that history must be cast in the same mould in all countries. One who has read the life of Rothschild will, on coming to the life of Christ, call for His account books and office diary, and if these are not forthcoming he will turn up his nose and say, "A biography forsooth! of a man who was not worth a penny in the world!" Similarly, most critics, when they fail to get from India's political archives any genealogical tree or despatches of battle, despair of being able to construct India's history, and complain, "How could a country have a history when it had no politics?" But we must liken such critics to the man who looks out for brinjals in a rice-field and when he fails to get them, in disgust despises the rice as no grain at all! He is truly wise who knows that all fields do not grow the same crop, but looks out for a grain in its proper soil.

If we examine Christ's account books we may despise Him, but when we look at another side of His life, all documents and account books sink into nothingness. Similarly, India's lack of political development becomes a negligible matter when she is regarded from another and special point of view. It is because we have never looked at India in her own special aspect, that we have from our very boyhood made hersmall, and dwarfed ourselves in consequence. An English boy knows that his forefathers won many victories, annexed many lands, and established a world-wide commerce; so, he too longs to win glory in war, trade, and empire. We, on the other hand, know that our ancestors did not conquer lands nor extend their commerce,—and the object of the current Indian histories is to teach this lesson only! We are not told what our ancestors did and so we have no ideal of what we ourselves should do. The necessary consequence of this teaching is that we ape other nations.
Who is to blame for this state of things? The method in which we are taught from our childhood dissociates us every day from our country, till at last we cherish a feeling of repulsion from her.

At times our educated men ask in a sort of utter perplexity, "What is it that you call our country? What is its peculiar spirit? Wherein lies that spirit? And where did it lie in the past?" We have no ready answer to the question, because the matter is so delicate and yet so comprehensive that it cannot be explained by a mere appeal to reason.

The English and the French, in fact every nation, fail to express in one word what the peculiar spirit of their country is, or where the true heart of their homeland resides. Like the life that animates our body, this national spirit is a manifest reality and yet inexplicable in terms and concepts. From our very childhood it enters into our knowledge, our love, our imagination, by a hundred unseen paths, in a hundred different forms. Its marvellous power moulds us secretly, keeps up the continuity between our past and present; it is the link that ties us together in a community and prevents us from becoming unconnected atoms. How can we express to the sceptic inquirer this marvellous, active, secret and primeval force, by means of a few terms of language?

We can give a clear answer to the question, 'What is India's chief mission in the world?' and the history of India will bear out that answer. We see that throughout the ages India's only endeavour has been to establish harmony amidst differences, to incline various roads to the same goal, to make us realise the One in the midst of the Many with an undoubting inner conviction: not to do away with outward differences, and yet to attain to the deeper oneness that underlies all such differences.

It is quite natural for India to realise this inner harmony and to try to spread it to the uttermost. This spirit has in all ages made her indifferent to political greatness, because the root of such greatness is discord. Unless we keenly feel foreign nations to be absolutely alien to us, we cannot regard extension of empire as the supreme end of our life. The endeavour to assert ourselves against others is the basis of political progress, while the attempt to unite ourselves socially with others, and to establish harmony amidst the diverse and conflicting interests of our people, is the foundation of moral and social advancement. The union that European civilisation has sought is based on conflict, while the union adopted by India is founded on reconciliation. The real element of conflict lying hidden in the political union of a European nation can, no doubt, keep that nation apart from other nations, but it cannot create harmony among its own members. Therefore, a spirit of separation and conflict between man and man, between king and subject, the rich and the poor, is ever kept alive there. It is not the case in Europe that all classes do their respective legitimate functions and thus by their collective efforts maintain the social organisation. On the contrary, they are mutually antagonistic; every class is always on the alert to prevent others from growing stronger. In such a society, where the members are incessantly postling one another, the social forces cannot be harmonised. In such a society mere majority by count of head comes in time to be considered as a higher principle than merit, the piled up riches of traders overpowers the treasure of householders. Thus the social harmony is destroyed and the State is driven to make law after law to hold together, somehow or other, all these discordant elements of society. Such a result is inevitable, because if you sow conflict you must reap conflict, never mind how luxuriant and many-leaved your plant may look.

India has tried to reconcile things that are naturally alien to each other. Where there is true diversity, each member must be assigned its proper place, each must be restrained, before harmony among them is possible. It is not by a stroke of legislation that we can create unity amidst diversity. The only way to establish a connection between things that are naturally foreign to each other is to assign a separate place to each. If two foreign elements are united by force, they are sure to be one day parted by force and to produce a convulsion in the course of parting. India knew this secret of the art of harmonising. The French Revolution presumptuously tried to wash out
all human differences with blood, i.e., by force; but the result has been just the reverse. In Europe the conflict between king and people, capital and labour, is daily growing bitterer. India, too, aimed at drawing together all classes by one string, but she followed a different method. She set limits to and fenced off all the rival conflicting forces of society and thus made the social organism one and capable of doing its complex functions. She prevented these forces from constantly trying to go beyond their respective spheres and thereby keeping alive discord and disorder. Europe has directed all her social forces to the path of mutual competition, and thus made them ever militant, but at the same time she has rendered her religion, business and home ever-revolving, turbid and wild. Not so India. Her aim was to find out the real points of union, to effect harmony, to give to each the opportunity of achieving full development and self-realisation in an atmosphere of peace and repose.

God has attracted diverse races to India from a very remote past. India has had opportunities of developing that peculiar force with which the Indo-Aryans were endowed. She has ever been building, out of diverse materials, the foundations of that civilisation of harmony which is the highest type of human civilisation. She has expelled none as an alien, none as a non-Aryan, none as heterogeneous to the body social. She has admitted all and assimilated all. For preserving her individuality after the admission of so many elements from outside, she had to impose on them her own laws, her own system; she could not leave them to prey upon one another like wild beasts, let loose in the arena of a Roman amphitheatre. After making each of them a separate entity by means of proper regulation, she united them by means of a root principle. These elements came from various countries, but the system and root principle imposed on them were India’s and India’s alone. Europe tries to secure social safety by shutting out or exterminating aliens, as is proved today by the policy of America, Australia, New Zealand and South Africa. The reason of it is that the spirit of a properly regulated order is wanting in European society;—it has enunciated how to assign to its different members their proper places, so that the limbs of the body social have become burdensome outgrowths on it. How, then, can such a society harbour within itself aliens? A household in which the very kinsmen are ready to disturb its peace, does not wish to give shelter to strangers. Foreign elements can be most easily assimilated by a society that has order, rules of harmony, and a separate sphere and function for each class. There are only two ways of dealing with aliens: either you must expel and exterminate them and so preserve your own society and civilisation; or you must control them by your own laws and thus plant them in a world of well-regulated order. Europe, by adopting the former policy, is ever in conflict with the rest of the universe. India, by following the latter course, is gradually attempting to make all aliens her own people. If we believe in spiritual laws, if we accept spirituality as the highest ideal of human civilisation, then we must give the palm to the Indian method.

Genius is needed in assimilating alien peoples. Genius alone knows the spell by which to enter into the hearts of others and to make others fully one with ourselves. India has displayed this genius. She has freely spread her influence over the hearts of alien races and as freely borrowed institutions and beliefs from them. What foreigners call polytheism had no terror or disgust for India. She has accepted hideous looking deities from the non-Aryan, savage tribes, but infused them with her own spirit. Even through such gods she has given expression to her spiritual ideas. She has rejected nothing, while everything that she has accepted she has made her own.

This establishment of harmony and order is manifest not only in our social structure but also in our religious system. The attempt of the Gita to perfectly reconcile Knowledge, Faith and Deed, is peculiarly Indian. The word ‘Religion’ as used by Europe cannot be translated into any Indian tongue, because the spirit of India opposes any analysis of Dharma into its intellectual components. Our Dharma is a totality,—the totality of our reasoned convictions, our beliefs and our practices, this world and the next, all summed together. India has not split up her Dharma.
by setting apart one side of it for practical and the other for ornamental purposes. The life that pervades our arm or leg, head or stomach, is one and not many; similarly, India has not allowed any resolution of our Dharma into 'the religion of belief', 'the religion of conduct', 'the religion of Sunday', 'the religion of week days', 'the religion of the Church', and 'the religion of the home'. Dharma in India is religion for the whole of society, its roots reach deep under ground, but its top touches the heavens; and India has not contemplated the top apart from the root—she has looked on religion as embracing the earth and heaven alike, overspreading the whole life of man, like a gigantic Banyan tree.

Indian history proves this fact that in the civilised world India stands forth as the example of how the many can be harmonised into one. To realise the One in the universe and also in our own inner nature, to set up that One amidst diversity, to discover it by means of knowledge, to establish it by means of action, to perceive it by means of love, and to preach it by means of conduct.—this is the work that India has been doing in spite of many obstacles and calamities, in ill success and good fortune alike. When our historical studies will make us realise this eternal SPIRIT OF INDIA, then and then only will the severance between our past and our present cease to be.

S. D. VARMA.

ALLAHABAD

THE holy city of Prayag, better known by its later name of Allahabad, comes into unusual prominence before the Indian public during this month and the following month on account of the numerous public functions of which it will be the scene during the next few weeks. First amongst these is the opening of the great Industrial Exhibition which is being widely advertised as the first show of the century and which is expected to attract to the city the confluence of two of the greatest of the Himalayan streams, many distinguished visitors from all parts of the civilized world. The varied functions in connection with the Exhibition would keep Allahabad prominently in evidence before the Indian public for many weeks to come but the one event on which public interest will be centred and for which all classes of the people are entertaining highly-raised expectations is the first aviation meeting of the East which is to be held between the 28th December and the third of January and where there will be a display of aeroplanes in actual working order, engaged in navigating the subtle element that envelops the earth on all sides, under the guidance of experienced masters of that art.

The sittings of the Indian National Congress under the presidency of that accomplished politician and that tried friend of India, Sir William Wedderburn, on the historic plain facing Akbar's fort are likely to form a great attraction to the educated community all over India who are so employed in government service. The All-India Moslem League has decided to have its meetings at Allahabad in supersession of its previous plans and the Industrial Conference, the Social Conference, the All-India Temperance Conference is well its other bodies have fixed their annual sittings too in the city of Allahabad. It is therefore expected that Allahabad would be unusually crowded during the latter half of December and the first half of January and those who would not be able to come to that city for one reason or another would watch the proceedings of its many public functions and read the accounts of its many interesting events with attention. It would not therefore be out of place to place at the disposal of our readers an account of Allahabad as it is with some reference to its past history and traditions. Born with such information as is likely to be useful to the new-comer who will now set his foot for the first time on
a site which has been the habitation of man ever since the dawn of human civilization.

The citizens of Allahabad are proud to belong to no mean city. The site on which their city stands has been in the occupation of a civilized race long before the first faint beginnings of authentic history. While its contemporaries in the pre-historic age are now gone for ever, while Antioch and Nineveh, Babylon and Carthage, Thebes and Memphis have perished to rise no more, the Prayag of the ancient Hindu books stands like the Indraprastha of the Mahabharat where it did five thousand years ago with the additional qualification that it is daily increasing in size, population and political importance and daily progressing in intellectual and material prosperity.

The first mention that we have of Prayag is in the Ramayana where we are told that it was here that Bharat followed his wandering brothers Rama and Lakshmana bound for the south at the hermitage of Rishi Bharadvaja which we are told then overlooked the confluence of the Ganges and the Jumna and unsuccessfully tried to induce them to return to Ayodhya. Prayag figures largely in the Puranas which books give it for the first time its sacred and sacerdotal character. The meeting of the sacred waters at Prayag has been described by the immortal Kalidas, the greatest poet of the East, who sings of that irregular dividing line which always divides the clear blue stream of the Jumna from the turbid and muddy channel of the Ganges, in one of his popular dramas which begins with a scene in the palace at Prayag, which it appears was always the seat of a Hindu kingdom. There are no authentic accounts of the period when Prayag belonged to the kingdom of Panchala which at one time included the whole of the tract between the Jumna and the Sutlej. The kingdom of Kausambi which was founded by the branch of the Pandava dynasty is supposed to have had its capital in a small village of that name in the Allahabad District which still exists on the banks of the Jumna a few miles higher up from Allahabad. This kingdom passed into the hands of the Buddhists and the city of Kausambi occupies a prominent place in the accounts of their travels given by the Chinese travellers Fa Hian and Hiouen-Tsang, who visited India in the fifth and seventh centuries of the Christian era respectively. It is generally believed that the pillar of Asoka which is now to be found within the fort at Allahabad was originally erected at Kausambi when Prayag and its neighbourhood belonged to the Buddhist kingdom of Pataliputra and removed from there in later times when that city was merely a mass of ruins. There is reason to believe that Prayag formed a part of the kingdom of Kanauj for some centuries and the Raja of Mandah who owns extensive estates in the southern portion of the Allahabad District claims his descent from the famous Jaichand of Kanauj who after his defeat by Mahomed Ghori is alleged to have taken up his residence in the hilly regions south of Allahabad. Hiouen-Tsang describes Prayag as a great city of the idolatrous, thereby plainly implying that Brahminical ascendancy had been regained by the time of his visit. Prayag continued to be
part of the dominions of the Pathan and the Mogul after the Mahomedan conquest of India but none of the sovereigns of Delhi paid any particular attention to Prayag prior to the days of Akbar the Great. That far-famed monarch built his sandstone fortress which still arrests the attention of the traveller as he makes his entrance to the holy city of Prayag by the bridge over the Jumna, on the site of the Patalpuri temple of old where the undying fig tree existed from long before his time and where the Saraswati which had lost itself in the sands of the Panjab plains near Thaneshar still oozed out in driblets from one of the masonry walls of a subterranean chamber as if ashamed of herself and afraid to come before the public. His son Jehangir and his grandson Khusru who was born of a Rajput princess, resided in Allahabad, the name conferred on the city by Akbar, for a time, and the splendid garden known after the name of Khusru enshrine the mortal remains of that unlucky prince, his mother and his sisters. When Jehangir left the classic cities of Hindustan for his great northern capital of Lahore and for the valley of Cashmere, Allahabad was the seat of a Subah and it was the scene of the usual amount of intrigues and skirmishes till it passed into the hands of the English in the beginning of the last century. It was for a short time the headquarters of the provincial government in 1833 but they were removed to Agra in the following year. During the Mutiny, Allahabad was for a short time in the hands of the rebel leader Liakat Ali but he fled on the approach of the Madras Fusiliers under their veteran Commander Colonel Neill who established peace and order in the district and exacted what is said in official records to be a stern revenge. The south-western parts of the district were well kept in hand by Babu Peary Mohan Banerji, the young Bengali Munisif of Manjhanpur who fought the mutineers with considerable success at the head of a gallant band raised by himself. After the Mutiny, Lord Canning visited Allahabad in state and held that durbar where on the 15th November 1858 the Proclamation of the great white Queen enthroned in her sea-girt isle in the far west was published to her Indian subjects. Lord Canning transferred the headquarters of the provincial government to Allahabad and from that date Allahabad has risen beyond the status of an ordinary provincial town and has acquired that beautiful civil station which with its broad streets and park-like residences stretching for many miles is the finest in upper India.

As might have been expected in the case of so ancient a city there are numerous monuments of architecture within the boundaries of the modern town as well as in all parts of the district. The object of the greatest interest is the Patalpuri temple in the fort which is now situated at a lower level than that of the surrounding country. In the open plains around this temple has been held from time immemorial the annual Magh Mela which is a great bathing festival to which pilgrims resorted from all parts of India. Every twelfth year the Magh Mela assumes an unusual importance, and ascetics from all over the country and even the distant Himalayas resort to this fair. The last Kumbha Mela was held in 1906 and the next one is not expected till 1918. Every sixth year the fair is larger than usual and is known as the Adh or half Kumbha fair. The pilgrim to Allahabad is guided through his ceremonies of bathing, seeing and paying homage to the presiding deities of the place by a peculiar sect of Brahmins known as Pragwals who have retained in their body the exclusive right of ministering to the spiritual wants of the pilgrims and whose privileges in this respect were recognized and confirmed by the great Mahomedan Emperor Akbar. The fort which was built by Akbar occasioned considerable alterations in the Patalpuri temple and the undying fig tree, the Akshaybat, which had always appertained to that temple. The route to the Akshaybat which has been considerably improved by providing skylights and a new stair, lies underground and was until the improvements took place approached by a single narrow stair-case and a dark passage. The trunk of a tree is to be found there and it is asserted that this trunk sometimes shows signs of vitality by the growth of a new leaf. The other object of antiquarian interest within the Allahabad Fort is the sandstone pillar which is commonly believed to have been put up there by King Asoka. The height
of the pillar is between forty-two and forty-three feet and it has upon it several inscriptions in Sanskrit. The pillar appears to have had on its top the figure of some animal probably similar to the Buddhist pillar at Sarnath but this has now been removed. Once during the reign of Jehangir and again during the closing years of the eighteenth century the pillar fell down and was re-erected by the ruling power. The inscriptions have been deciphered by several learned scholars but no definite conclusions as to the age of this pillar have yet been arrived at, the most favored theory being that it was erected somewhere about 240 B.C.

We have already alluded to the Khusru Bagh which dates from the reign of Akbar and which is still in a state of excellent preservation. It consists of a garden and a serai and surrounded by a high and massive wall of stone. It is pierced by gateways in the true Saracen style but the materials employed are brick and mortar and such sandstone as is found in the hills in the southern portion of the district. The gateways are both imposing structures being more than sixty feet in height. The garden has been laid out with that taste which Mogul builders have always displayed in the scenic surroundings of their numerous buildings and the eye is refreshed by the delightful green of the lawns, the flower gardens and the vegetation around. In the winter and during a part of the rainy season when the flowering plants and shrubs are in full bloom one
finds a rich blaze of color all around which adds to the beauty and solemnity of the antique buildings standing in their midst. The three square mausoleums are solid structures of sandstone and though they cannot be compared with the priceless gems to be found at Agra and Delhi, they are objects of interest as models of Saracenic architecture of the best period. The tomb to the east is that of Sultan Khusr, that to the middle enshrined the relics of his mother, a Hindu Princess, and that to the west, of the other children of the family. One finds Persian couplets and texts of the Koran engraved and there are also paintings of flowers and shrubs. The engine-house and the filtering tanks of the municipal water-works are within this garden and it was here that Lord Lansdowne opened the system of water-works which has conferred such inestimable boons on the city by the supply of pure drinking water.

Allahabad being the winter headquarters of the Provincial Government has been adorned during the last half a century with many beautiful and costly buildings both public and private which are wellworth a visit. The chief ornament of the Civil Station is the Alfred Park which extends over nearly 133 acres. In its centre is a beautiful bandstand, the gift of a Bengali resident of Allahabad of the last generation, Babu Nilcomul Mitter. It commemorates the visit of Prince Alfred, Duke of Edinburgh, to Allahabad in 1876 and is named after him. It was completed in 1878 and is now one of the most delightful places for communion with nature in upper India. Here fashionable Allahabad congregates on those evenings when the regimental bands discourse music. Around it there is always a large show of vehicles of all descriptions including motor-cars. Within the Alfred Park are situated the Thornhill and Mayne memorial and the statue of Queen Victoria. The Queen’s statue is to the east of the bandstand and was opened by Sir James Latouche on the 24th March, 1906. The canopy over the statue is made of Italian limestone and the whole cost came up to nearly a lakh and a half. On the north of the bandstand is the Thornhill and Mayne memorial which was completed in 1878. It is a very tasteful building of stone and its shapely pillars of granite and sandstone of various descriptions add
considerable beauty to the building itself. This building contains a small museum and a public library which is maintained by an annual grant from the Magh Mela Fund. To the east of the park is the Government House which has extensive grounds of its own and which is a modern building. Residences have now been built for the principal Secretaries to the Government in the immediate neighbourhood of the Government House.

The Muir Central College which is the chief educational institution of this city lies on the Thornhill Road to the north of the Alfred Park. It has for its local habitation a sandstone building whose foundation stone was laid by Lord Northbrook in 1874. It is named after Sir William Muir a Scholar of European reputation who was the Lieutenant Governor of the North Western Provinces in the early seventies of the last century. It is in the form of a quadrangle of which three sides only are occupied by buildings, on the south is a large hall which is used for all functions of the Allahabad University and the whole building is surmounted by a lofty tower, while there is a big dome with attempt at ornamentation over the southern Hall. The buildings were completed towards the close of 1885 and were formally opened by Lord Dufferin in April 1886. There have been extensive additions in later years during the administrations of Sir Antony MacDonnell and Sir James Latouche for class-rooms and laboratories in various branches of science and the Muir Central College is now thoroughly equipped for imparting knowledge in Physics and Chemistry up to the highest Standard.

The Muir Central College has attached to it hostels of its own but the energy and enterprise of the various Indian communities and of a Missionary body has provided it with magnificent and commodious hostels which can fairly compete with the best specimens of that class existing anywhere in India. The first in point of time was the Mahomedan Hostel established in 1892. It was followed by the Oxford and Cambridge Hostel and the MacDonnell Hindu Boarding House both of which accommodate a large number of students under careful supervision.

The Mayo Hall which is also situated
on the Thornhill Road further west was completed in 1879. It contains a spacious hall with several committee-rooms and is surmounted by a lofty tower. It is used for all public functions, for balls and entertainments and it contains a fine bust of the Earl of Mayo whose viceroyalty was so unexpectedly brought to an abrupt end and whom it commemorates.

At the junction of the Thornhill and the Queen's Roads are four massive blocks of buildings which accommodate the offices at the headquarters of the provincial government. One of these blocks is used for the High Court which has now outgrown the accommodation provided for it and for which a new and up-to-date building is a crying necessity. Another is used for the Secretariat offices, the third for the office of the Accountant-General and the fourth for the Board of Revenue and the office of the Examiner of Public Works Accounts which has under the recent scheme been amalgamated with the Accounts Department.

Allahabad is rich in cathedrals and churches. The All-Saints Cathedral, the chief place of worship for the protestants, is an imposing structure, while the Roman Catholic Cathedral with its attendant establishments occupy a large space of land between the Edmonstone and the Thornhill Roads. The Holy Trinity Church in the old Civil Station dates from 1826. The civil and criminal courts are situated on the Cutchery Road. Among recent additions are the Wanamaker Girls' School and the Princeton Hall of the Allahabad Christian College. The former owes its existence to the gift of an American millionaire and the latter forms a welcome feature of an institution that has been doing a good deal of useful education work under capable guidance. The Kayasth Patshala which is a second-grade college evidences the philanthropic benefactions of a member of the Kayasth community, Munshi Kali Prasad, a vakil of Lucknow, who left his whole fortune amounting to nearly five lakhs of rupees to the cause of education. The new Civil Hospital which is situated on the Stanley Road is an up-to-date building and is thoroughly equipped with all modern requirements. Allahabad maintains its communications with the outer world by two magnificent girder
bridges, one over the Ganges at Phaphamau and the other over the Jumna near Muthiganj. Both these bridges are now free of tolls and a third bridge spanning the Ganges at Jhusi is under construction by the Bengal and North-Western Railway and is expected to be completed by the end of the next year.

The modern city of Allahabad is a city of magnificent distances. The old native city has been vastly expanding ever since Allahabad attained its status as the metropolis of the province of Agra and the civil station that has grown up is a large and prosperous residential and business quarter. The old civil station was where the Chatham lines now are. With the advent of the High Court and the various public offices the new civil station was laid out under the superintendence of Mr. Thornhill the then Commissioner. The streets were mapped out first and the building sites were allotted on a hundred years' lease with the reservation of an annual rent. The streets were named after the prominent officials of that generation which succeeded the suppression of the mutiny and they are well laid out and most of them beautifully shaded. At right angles to the main roads were other roads while the Cawnpur road ran diagonally through the heart of the civil station which is called Cannington after the name of the then Viceroy. The Katra and Colonelgunj quarters to the north of the Alfred Park, and the Kydgunj and Daragunj quarters abutting on the Jumna and the Ganges respectively, are integral parts of the city of Allahabad separated from the main city by waving corn-fields extending over nearly three miles. A part of the intervening green has now been appropriated as building sites for the extension of the civil station which can now hardly afford accommodation to the increasingly large numbers who have adapted themselves to living in bungalows built in the Anglo-Indian fashion peculiar to upper India. These sites have been allowed to Indian gentlemen who are bona fide residents of Allahabad on a ninety years' lease reserving an annual rent which the Secretary of State would have the option of enhancing at the end of each thirty years. Some of the bungalows are now in the process of construction and when these residences will have been built the beauty of the civil station as well as its accommodation would be considerably improved. The thatched bungalows with mud walls which were the order of the day in a former generation all over upper India are now giving place to substantial structures of brick and stone with iron girders supporting the roofs in place of wooden logs and country bamboos.
The portions of the city situated south of the E. I. R. Railway line is also undergoing improvements by having a broad street driven through the very heart of it by the construction of pucca drains and other measures of a sanitary character. Allahabad has got an up-to-date hospital with accommodation for female patients in the wards constructed through the agency of Lady Dufferin's fund. There is one bathing ghat of substantial structure of any note and that is the Baruah ghat on the Jumna which is the gift to the city of Lala Ramcharan Das Rai Bahadur, one of its foremost citizens.

The United Provinces has always been singularly fortunate in the large number of capable officials who belonged to its cadre ever since the introduction of the competitive examination in the civil service. Some of its Lieutenant-Governors such as Sir William Muir and Sir Alfred Lyall have been accomplished men of letters while others have made their mark as efficient administrators. The most prominent member of the Indian Civil Service of that generation which is now about to pass away, Lord Macdonnell, ended his Indian career at Allahabad where one of his last acts was to preside over the meetings of the Council which passed the N. W. P. Tenancy Act and Revenue Act. The present Lieutenant-Governor, Sir John Hewett, has evinced considerable interest in the material prosperity of the people and in introducing improvements in industries, agriculture and those sanitary measures which promote the public health. He is also the organizer of the U. P. Exhibition, which is expected to leave behind lasting effects in more directions than one. The Allahabad High Court has always got attached to itself a well-trained English and Indian bar some of whose members attained considerable distinction in the profession and were selected for honors and judgships outside the United Provinces. We need only mention the names of Sir Walter Cobban, Sir Arthur Strachey, Mr. T. Conlan, Mr. Justice Hill, Pandit Ajudhya Nath, Pandit Bishambar Nath, amongst the most eminent names of recent years. The Bengalis have always formed an appreciable portion of the population of Allahabad and some of the members of that community have attained considerable distinction both in Government service and the various learned professions.

Such is the city of Allahabad which would have the privilege to welcome many cultured and distinguished visitors who would be here in connection with its numerous public functions in the closing weeks of the current year. Our visitors would hardly find in its unpretentious buildings or its crowded thorough-fares anything that would specially appeal to their imagination or excite their admiration. But let us hope that its unrivalled natural situation, its antiquites, its modern institutions and its Exhibition for which immense pains had been taken, will make it an object of interest to them. Lord Minto has recently laid the foundation of the pillar which will stand on the spot where the Queen's Proclamation was read by Lord Canning and so long as that proclamation is recognized by our rulers as the rule of their conduct towards the people of India, Allahabad, the birthplace of that proclamation, cannot fail to have an interest for those who have the progress of India on constitutional lines at heart. Let us hope that our numerous visitors will carry away from our city nothing but pleasant recollections of agreeable experiences and that the citizens of Allahabad when they have emerged from the bustle of the ensuing months will proudly recall among their visitors this season men who by their intellectual worth, their moral qualities, their enterprise, their self-sacrifice and their practical wisdom on by their ancestral acres or inherited wealth are considered to be in the front rank of their countrymen enjoining the confidence of their fellow-subjects in this great and glorious empire. To the present writer who has now adopted Allahabad as his home and where he has spent many happy years since the prime of his manhood, her reputation is dear and he fondly trusts that that reputation will never be on the wane during the remainder of his days which he hopes to be allowed to spend amid the surroundings of his active years.

Satya Chandra Mukerji.

Allahabad,
12th November, 1910.
(1) The Rejuvenescence of Portugal.

The recent revolution in Portugal is the subject of more than one interesting article in the November English Reviews. In the Contemporary, Dr. E. J. Dillon, the highest authority on European current politics, in the British press, gives the story of this Revolution, from Portuguese sources. Dr. Dillon was in Lisbon just a few weeks before the outbreak, and studied the trends of Portuguese politics at first hand, drawing his informations equally from monarchical and republican sources. Mr. Mackenzie Bell writes on the same subject in the Fortnightly. Mr. Bell, too, knows Portugal from the inside; and though not so introspective as Dr. Dillon, his portrait of Portuguese politics is equally correct and he too shows the psychology of the Revolution as clearly, almost, as the latter. Early in September last Dr. Dillon wrote as follows:

"Portugal might aptly be described as the simulacrum of a State with a ghastly affection of lingering vitality. Its constitution, code of laws, legislative chambers and parliamentary regime are but hollow mockeries, in which even the credulous have ceased to repose faith, and the misery-stricken to put hope. Nothing now separates that little kingdom from the chaos of anarchy but the quidul stagnancy of the masses, whom the plentiful harvests of two consecutive years have kept for a while from breaking the thin crust of order, and letting the fire-fountains of the abyss burst through. One bad harvest will suffice to weigh down the scale on the side of disorder and precipitate a revolution. A deliberate scheme, hatched by the Republicans, would be equally effective. I have good reason to believe that a plot of that kind is in progress, and that the life of the Monarchy may be measured by months."

The Character of the Republican Party.

Dr. Dillon wrote these lines from Madrid. He subsequently went to Lisbon, and obtained the views of the representative men of "each of the political groups, beginning with the Prime Minister, and ending with the Republicans." There had, for many years past, been two great political parties in Portugal, one called the "Regeneradores" or the Regenerators and the other the "Progressists." Both these had, of course, been monarchists. The Republicans as a political party stood, really, outside the arena of administrative activities. Like the two great parties in British politics, these two Portuguese parties, the Regenerators and the Progressists alternately controlled the Government of the country; and both, as is universally admitted today, were equally corrupt; and both worked equally for private and personal ends, and exploited, with the same disregard of private morals and common weal, the favours and patronage of their Monarch for their own profit. The Government was being carried on for the benefit of the "privileged few, among whom were the King and the Royal Family, and the two groups of Monarchists, who divided the spoils of office between them." Altogether, as Dr. Dillon points out, there were:

Thirteen political parties (all Monarchists), forming two groups, which now fell asunder, now recom- bined with modifications, and thus went on succeeding each other in obtaining power, money, and influence for keeping the nation in misery and ignorance.

The Grievances of Portugal.

Under such a system, people suffer not only politically, but socially and morally, as well. Their grievances are legion; and it would be misleading to classify them as political, social, or educational. The malady is deep-rooted and constitutional. For-

The relations between the governing and the governed are radically wrong. The State machinery is everywhere out of gear, and the people, in all its dealings with the State, is victimised. There is no soundness anywhere except in the hardy-handed tillers of the soil and the working-men, who, steeped in tireless toiling and malling for a wage that involves insufficient of good food as well as insanitary housing. Portugal is an agricultural country. About four-fifths of the population eke out a precarious livelihood by tilling the soil or cultivating the vine and the olive. With proper direction and discriminating help they might
export produce that would fetch high prices, render them well-to-do, and make their country the garden of Europe. But thanks to the suicidal legislation of the past few years, they continue to grow, mainly articles of prime necessity, and to live in squalor and misery.

And who profited by all this excessive taxation? Not a penny was used for the good of the people. The politicians ate it all up themselves. Professing monarchical principles, they even persistently subordinated the interests of the Monarchy to the interests of their parties or their individual friends. When the Regenerators were in office, the Progressists not only waged war against them but against the Monarchy itself. The party in office, whether Progressists or Regenerators had to advance money to the needy king, of whom they expected a Royal favour; and these secret payments never remained secret; and the party out of office would make the most of these transactions, and would not only denounce their political rivals, but even publicly proclaim that "the King was bringing his dynasty into discredit, and the sooner he quitted the country the better." And thus the Monarchists themselves created the forces that have finally brought about this wonderful revolution. While these were abusing and exposing one another, and even dragging the throne through the mire, the Republicans were assiduously circulating these scandals broadcast all over the country.

"Regicide Monarchists."

But so corrupt were these politicians that some of them even did not hesitate to secretly conspire to murder the King in whose name and by whose authority they exploited the downtrodden populations of the country. The assassination of Don Carlos on February 1st, 1908 is a matter of history now. It is well-known that some of the leading politicians were implicated in the conspiracy that led to that tragedy. The Republicans, on the other hand, though desiring to get rid of the Monarchy, were too lofty in their aims and too pure in their morals, to adopt such dark and diabolical measures to secure their end. When young Manuel was proclaimed King, on the assassination of his father and elder brother, the Republican Journal A Lucta (the Struggle), which has always been characterised by dignity and moderation, said:

"Being Republicans, we cannot reign sympathy with any king. But as Portuguese who desire the well-being of our country first, we are willing to give the new Monarch a chance. We will not judge him on any other evidence than that of his reign. If things become better under him the fact will be patent to all. If not, we shall be the first to proclaim his reign a failure."

But King Manuel's position was hopeless from the very first.—

"What could the young king do? He had no education, no training that would fit a youth for the profession of king. He was young and without experience. He was terrified by the tragedy of which he had been a witness and to some extent, a victim, for he was wounded by the regicides. And if he knew enough to teach him that he lacked all knowledge of the kind that was needed for kingship, and wished to acquire information, to obtain advice and guidance, whether was he to turn? To one of the two groups of politicians who had discredited the regime, and killed his father, at least indirectly and unwittingly? That course would render the last state of things much worse than the former. Better far, he should leave the country. Yet if he stayed on there was nothing else that he could do, a builder can make a house only out of such materials as are available. And if he disposes of nothing more durable than mud, he must be prepared to see his edifice washed away by the first torrential shower. That is why I regarded the death of King Carlos as the end of the Monarchy. And I gave expression to this view more than once in my articles.

There could be no real reform in Portugal so long as the political system remained unchanged, and as the King's role, as Constitutional Monarch, was to accept and respect that political system, it became evident that the Monarchy would have to disappear before the Portuguese nation could hope for relief. How blindly the poor young King had to submit to this degrading yoke will appear from the following characteristic consideration. Most of the conspirators — and they were many including the ringleaders, were still at large. Would they be brought to justice? If not, they would naturally feel that they might resort to regicide again in order to turn out an obnoxious Cabinet, and the King must feel correspondingly insecure. Besides, a self-respecting Government owed it to the country to wipe out the stain of blood that fouled the nation's conscience. But one Cabinet followed another, each one promising a full and impartial enquiry before it came into office, and foiling every attempt at investigation once it was in power.

I have no space to quote Dr. Dillon's narrative of the events that led to the downfall of King Manuel and the declaration of the Republic. These are generally known to the readers of the daily press. But I can not resist the temptation of quoting his summing up of the Revolution, and the candid testimony that he bears to
THE REJUVENESCENCE OF PORTUGAL

THE HUMANITY AND MODERATION OF THE REPUBLICANS.

It is these that are responsible for the peaceful character of the episode. But while expressing our admiration for the manners and morals of the Republican leaders, we can not refuse to acknowledge also the exceeding good sense displayed by the young King who so quietly abdicated his throne because he recognised that such an abdication was needed as much in the interests of his own personal safety as in those of the peace and progress of his fatherland. King Manuel has abandoned a throne to allow the making of a nation. Had he chosen to remain in the country, Portugal would have been inevitably thrown into a civil war, that would have created endless complications. But while freely acknowledging the good services of the young monarch, one must admit that these would not have made the Revolution so peaceful unless the Republican leaders had been guided by considerations of humanity and moderation in their dealings with the remnants of the monarchists in their country. Says Dr. Dillon:

Looking back now upon the Portuguese Monarchy under the late Don Carlos and his son Don Manuel, I am at a loss to understand how such an utterly rotten fabric maintained itself so long as it did, despite the corrosive solvents employed against it by its own friends and so-called champions. On the other hand, when I contemplate the Republican conspirators, their hopes and apprehensions, their aims and yearnings, their means of attack and defence, and those of their enemies, their ultimate success fills me with wonder. I can only explain the final result of the Revolution by assuming that the Monarchists had lost all moral force and energy, conscious of their ethical worthlessness, and that they allowed judgment to go by default. However this may be, it is an established fact that the Republicans showed themselves to advantage throughout the Revolution. They were chary of shedding blood, paroling those officers whom they had arrested for refusing to join them, and employing suasion wherever they could substitute it for force. They made a rule—and kept it—that they would have no court-martials, no executions in cold blood, no acts of vengeance, no looting of private property. The rabble broke into a few private houses owned or occupied by peculiarly obnoxious individuals like Luciano de Castro, the chief of the Progressists, and ex-governor of the Credito-Fredial, but beyond telling him in vigorous, picturesque Portuguese, what they thought of him, they did none of these persons any harm, nor did they injure their property. It is a singular fact that crime diminished during the revolution and for the ten days that followed. The reason, I am told, is that the common Portuguese man is intensely patriotic, and that an appeal had been made to his patriotism by the Republican chiefs to abstain from lawless acts during a struggle that was to raise his country from the tomb. One incident of all others has burned itself deep in the tablets of my memory, and will remain there indissolubly associated with the Portuguese Revolution. During those wild days when the Republicans gave arms to every man who undertook to use them against the Monarchy, and when among them were numerous representatives of urban rascality, the Bank of Lisbon and the Azores, with its deposits of millions, was guarded faithfully and successfully by poor ragamuffins without boots to their feet, who stood there patiently hour after hour, with loaded rifles, ready to fire upon any intruder. The Government of the Republic ought to offer a reward for the best painting of that memorable scene, which is creditable alike to the nation and the new regime.

A MORAL VICTORY.

The story of this Portuguese Revolution is the story of a great moral victory, "History offers no other instance," as Dr. Dillon says, "of a political upheaval accomplished so rapidly and thoroughly with such meagre means against such tremendous odds.

In Brazil, it was the Government that conspired against the Emperor. In Turkey, whole armies, with their corps of officers, changed the regime. In Portugal, there was nothing of all this,—no general, no high military officers, no prominent men of the Civil Service, no big Parliamentary Party, no generous Malconas. There was only a band of enthusiastic civilians, whose power of cohesion was limited, a contingent of marines and bluejackets, whose movements were known to their superiors, and a number of the privates and sergeants of a couple of regiments. Add to this the telegraphists who rendered services to the revolution by delaying, copying, and revealing the Government despatches, and you have the absurdly inadequate forces that rallied out against the Monarchy on that historic Monday night, lacking money, arms, ammunition, everything but audacity and assurance.

After the Republic was proclaimed, one of its chief organisers set the plans before me, and pointed out the ridiculously insufficient means they disposed of for carrying them out. "But it was sheer madness, I exclaimed, "and I am not surprised that Reis shot himself when the hopelessness of it all dawned upon him." "Well," he answered, "there is also a moral aspect to the matter. We had right on our side, and our adversaries felt it, and that gave us an enormous pull over them. Then we had an ideal to fight for, whereas they had no ideal, and not even an idea. By all the rules of tactics and strategy and numbers, we ought to have been "wiped out" in an hour or two. Yet we won. Why? Because there are also moral rules and moral standards, and there are cases when they alone are decisive. And this was one such case."

My friend was right. The Portuguese Revolution is a splendid example of the triumph of lofty aims and firm resolution over low motives and weak purpose.
THE MODERN REVIEW FOR DECEMBER, 1910

The Other Side of the Picture.

Dr. Dillon gives one side of the story; but, of course, there is another and quite a different side of it also. That is the monarchical side. It is also the priestly side. In Portugal, as in many other European countries, under Catholic influence, the King and the Pope are bound together by communities of secular and even quasi ethical interests. The Catholic clergy were the supporters of the old regime in Portugal, as they have been elsewhere. They have, politically, always worked on the side of the old, and against the new ideas and ideals. They do not like the Revolution. The leaders of the Revolution also do not like them. Already the Jesuits have been expelled from Lisbon and others of their class will not be permitted to undermine the new constitution by secret plotting among the populace. There are friends of these Jesuits still in the country, and it is only natural that these should try to belittle, as far as possible, the worth and work of the authors of the present revolution. A writer in the Nineteenth Century, Mr. Francis MacCulloch, presents this reactionary side of the story. If Dr. Dillon writes with open sympathy and admiration for the new regime, this writer writes with utter distrust of it. He quotes, towards the close of his essay, from one Senhor Joao Chagas, whom he styles as a Republican leader, the following passages, and shows that it is too early to acclaim the success of the Revolution. The writer, whether a Republican or not, is clearly steeped in the priestly hatred of all freethought. It is this that makes him so despondent of the future. But the world has found greater support in its march towards progress and freedom from Positivists and Comtists and others of their type than from the hidebound priesthood whose opinions, evidently, this so-called Republican leader, so deftly echoes. I give, however, his prognosis of the situation here for what it is worth:—

"Those who have corrupted the Monarchy will corrupt the Republic. Those who have debauched our troops will continue to debauch them until they reduce us to a state of complete disorganisation. Now disorganisation is fatal to all love of work. And, unfortunately, it is only a love for hard work that will save us...Everything good will disappear from the minds of the people. With the fear of the King they will lose the fear of God. Love of country, love of their superiors will vanish. Aristocracy, religion, family life, will disappear. And can we afford to lose all this just now, we with all our moral, intellectual, and racial defects?"

The disorganisation of Portuguese society was very great. Is that disorganisation now going to end?

We are told that the Republic will bring us order. But can we affirm that the present disorder is the result of the corruption that set in under the Monarchy? Is it not, rather, the work of the Positivists, the Comtists, of Theophile Braga and his friends?

Indiscipline, the peculiar possession of this semi-African race, which we call Portuguese, has many and deep roots. It existed under Absolutism, it existed under Constitutionalism, and it will exist under the Republic. Constitutionalism, with its formulae, incomprehensible to the great majority of the people, did not diminish that indiscipline, it augmented it. And the Republic, continuing the work of Constitutionalism, will make that indiscipline degenerate into anarchy.

2) The British Labour Party.

The struggles in which this infant political party are just now engaged here, have a very wide humanitarian interest. The Labour-Movement in the British Isles is part of a general movement of the working classes all over the Western world for the improvement of the economic and political condition of those who form the real backbone of modern democracy everywhere. Modern Industrialism, which means the exploitation of the means of production by a limited body of capitalists, in their own special interest, has called this Labour-Problem into being; and unless this problem is solved speedily and satisfactorily, it will lead to the total collapse of what is called modern civilisation. Europe has been engaged in a perpetual class war for the last hundred years and more. Formerly the war was between the men of land and the men of money or capital. The development of trade that followed the discoveries of the fifteenth and the sixteenth centuries, called into beings a new class of men, the trader and the merchant, owning no land as a class, and therefore really no political power or position, but possessing money; and there arose, consequently a struggle for the possession of political power and privileges, between the old landed aristocracy and the new monied-class. In England this struggle lasted till 1834, when the Reform Act enfranchised the latter and made them co-partners in the work of the State. Since then, however, new conditions
were created. First the keen rivalry between these two political parties led to the need of each to try and secure some advantage over the other by the manipulations of the "votes." But the representatives of the monied-class, generally Liberals, found it hard to evenly fight with those of the landed-class, generally Tories, unless the franchise was expanded and the vote given to new classes of men. So one class after another had to be enfranchised but this democratisation of the State went on under the pressure of what may be called class-necessity. The Liberals and the Tories both helped it, not out of altruistic motives, but through sheer necessity of maintaining or strengthening their own position or interest. But in this world no one, whether individual or class, can pursue even their own private and selfish ends without unconsciously and unwillingly furthering the general, humanitarian end. So it happened that though both the Liberals and the Tories worked always for their own class-ends, they also called into being at the same time, new forces that have gradually commenced to gather themselves against those very privileges for saving or securing which they had originally been created. The enfranchised working man, at first given political power, so that he might support his employer, has now assumed an independent position and is working no longer for somebody else's hand, but for his own. This, in brief, is the inner history and psychology of the present Labour movement in world-politics and more particularly in Great Britain. And Mr. Barnes, the Chairman of the Independent Labour Party, in the House of Commons, has in a short article, in the current Fortnightly Review, placed the issues before the party which he represents, with admirable clearness and precision. The Parliamentary Labour Party, Mr. Barnes does not hesitate to admit, represents the interests of a "class." But what harm is there in its being a class-representative? Are not the traditional parties also representatives of class-interests? "When the franchise was based on possession of real estate, the laws were framed by landlords in the interest of landlordism; when the Reform Act of 1832 admitted money to power, money shared with landlordism the domination of the political world. Labour having now got political power, the Labour Party seeks to educate the working classes into following the example of their social betters."

And in further answer to those who object to the Labour Party because it represents a class-movement, it says with Frederic Harrison that "the working class is the only class which is not a class; it is the nation, of which other classes are the special organs." Nor does the Labour Party admit that it voices a mere selfish movement. Anything which improves the general standard of comfort of the masses of the people must necessarily benefit the whole community, because such an improvement must carry with it improvement in education, morals, physical and industrial efficiency, and, in short, in everything which tends to lighten public burdens and increase collective wealth and well-being.

This principle of the welfare of the community being dependent upon the welfare of the masses of the people, has always, been clearly enough recognised by all parties but the traditional parties of the past have rendered it but lip service, and in the nature of things, cannot do otherwise. Those parties are run and controlled by the possessing classes whose pocket interests are opposed, or who think that their pocket interests are opposed to labour interests. Each class in the community always tends, when in power—whatever it may say to the contrary—to follow the line of its own interests; and while the political machine is run by Liberal and Tory capitalists and landlords, it will be run in the interests of capitalism and landlordism. The Labour Party is, therefore, an expression of the growing class-consciousness of the workers. It seeks to detach the workers from Liberalism and Toryism, into which they have been hopelessly divided, induce them to attend to their own business, and is so doing to make Parliament a fair reflex of the opinions and interests of the community.

The Chief Plank of the Labour Party.

"Right to work," says Mr. Barnes, "is the chief plank in the programme of the present Labour Party." The problem of unemployment is of special import to Labour because it perpetuates the dependent position of the labourer. While there are men seeking work, but not finding it, the employer of labour can always bring down wages. Owing to unemployment, "wages are depressed and conditions hardened by the competition for work at the factory gate." To relieve this pressure is the main objective of the Labour Party. And the Labour Party holds, that means must be found for giving adequate work to those who are willing to do it. And if such work cannot be found, the unemployed labourer must be provided with means of maintenance during the period of unemployment, means that should be free from the
Poor Law, and free from degrading conditions.

"It demands work or honourable maintenance. It would apply the same principles to the industrial army as are now applied to the fighting services. When there is no fighting to be done, the men of these are man trained and trained for service when required by the nation. The Labour Party stands for the industrial army being treated on the same footing.

Or to put it in another way, it demands for men only the same treatment as is given to a beast of burden. When a man has a horse, he does not starve it when he has no work for it, but feeds it and strengthens it for the work which is in store. Labour demands that the unemployed man should be treated at least as well as the horse.

But no great statesmanship is needed to reduce the hours of labour on railways and public undertakings, or to distribute Governmental spending in such a way as to increase Governmental demand for labour in periods of industrial slackness. Much might be done in that direction but for the opposing interests of private shareholders in and out of Parliament. It is these opposing interests which really stand in the way, and not any inherent difficulty in the carrying out of such reforms. The Labour Party believes that these could be carried out without financial injury to anyone, inasmuch as they would increase the spending power of Labour, and, therefore, increase the economic efficiency of the nation. Labour's demand for work or maintenance stands unanswered and unanswerable. It will be put forward, with ever-increasing insistence and power until finally conceded. It is the central plank in the charter of the Labour Party.

(3) OF INDIAN INTEREST.

There are, practically, no articles of special Indian interest in the more important November Reviews. In the Fortnightly, Sir J. D. Rees, tries to review Mr. Chiorol's articles in the Times, but Sir J. D. Rees knows little and understands less of Indian life and thought, despite his enormous conceit, and was not expected, therefore, to say anything fresh or illuminating on the theme he essays to discuss. Sir J. D. Rees tries to minimise the seriousness of the so-called unrest; and thinks that the Times' Correspondent "is inclined to overrate the general reaction against all that for which, not only British rule, but Western civilisation, stands"; but he is not surprised at this misconception, because no one who like the author of Real India, has not lived several years in close communication with the people can realise "how utterly remote from the masses are all the ways and words of the agitator brood." But the writer is however glad that the Times' Correspondent has exposed "the very hollow pretence that self-government on the Colonial pattern is a possible policy for India, and it is certain that the British army will never retain in power Brahmins and Babus in order that they may exclude British goods from participating in Indian commerce, and British subjects from taking part in Indian administration." The writer, with characteristic aptitude for making garbled quotations and fanciful statements, taking his texts out of their contexts, goes on to say what, in his opinion, the demand for self-government means as well as what the religious character of the Nationalist propaganda implies. He quotes (or misquotes) Babu Bipin Chandra Pal—"the ablest of our enemies," who is reported to have said that "if self-government is conceded his friends will refuse admittance to a British soul to India and will impose a prohibitive tariff on every inch of textile fabric from Manchester and every blade of a knife from Leeds." Your readers know in what connection and in what context Babu Bipin Chandra Pal said all this. It was in reply, I think, to Mr. Gokhale's plea for Colonial Self-government as against Swaraj, that this argument was used by Mr. Pal. And he pointed out that this was exactly what the British subjects were doing in Australia and South Africa. The Indian British subject has not the right of free entrance in the South African or the Australian British Colonies; and Indian goods are excluded, and even British goods also, from participating in Colonial commerce. But all these things, Sir J. D. Rees very conveniently forgets. It is not necessary, however, to discuss these ancient falsehoods in any detail. I will simply quote a few of the most characteristic paragraphs from this article, and your reader will see from it in what venom this knighted Liberal dips his pen when discussing the men and movements of their country:

Then, turning to the general features of the unrest, the Indian reformers began by scoffing at their religion, in which they had really ceased to believe; but finding this bad policy, they have now decided to return to the ancient ways. It was a wise decision, and has strengthened their propaganda a hundredfold. No movement can succeed in India without the patronage and support of the Brahmins, and they who, as Bipin Chandra Pal admitted, now rule India under our close supervision, have become violently enamoured of a policy the success of which postulates the complete elimination of ourselves.
PRAYAG OR ALLAHABAD

The Times correspondent sketches in a masterly manner the career of the notorious Tilak, the most bitter of our enemies, whose aggrandisement we ourselves so enormously assisted by an attitude of forbearance, which was on all sides attributed to fear, and as I write, the Lieutenant-Governor of Bengal has congratulated "his friend, Mr Banerji," on the opening of a new building for the Rupan College in Calcutta, an occurrence which can hardly be regarded as the apotheosis of appreciation of loyalty and friendship towards British rule in India. In democratic countries it is usual, and may possibly be necessary, for the Government to prefer the conciliation of enemies to the appreciation of friends, but such a policy is absolutely fatal in India, wherein even politicians of Sir Henry Cotton's stamp admit that the basis of society, whatever it ought to be in their judgment, is aristocratic. To quote from New India: "There is no more patrician milieu in the world than that which has for centuries flourished in India, and still is vigorous in spite of attacks upon it."

The spectacle of a Governor bespattering with praise a journalist who has spent his life in throwing mud at the British Government produces in such an atmosphere as this feelings in which contempt, perplexity and stupification struggle for the mastery.

The great anti-partition of Bengal bubble was long since pricked and since its complete collapse in the Viceroy's Council last spring hardly needed further attention, but the friend of the Lieutenant-Governor of Bengal, Babu Surendranath Banerji was largely responsible for this fictitious and factitious agitation. Mr Banerji combines the occupations of educator, editor, and agitator, and notwithstanding the Lieutenant-Governor's lead, it is probable that in the first capacity he has done most mischief. That is not to say that he has not been a considerable influence for bad as an editor, for, as The Times correspondent remarks, the champions of the freedom of the Press forget that in India there do not exist two parties, one of which to some extent corrects the extravagances and misstatements of the other, so that therein the debauching of the loyal by the disloyal continues unchecked. The Press Act with which our Government has at length and too late armed itself, is far less drastic than that which the native States, governed according to native ideas, enjoy and enforce, and its efficacy is impaired, if not destroyed, by the provision of an appeal to the courts.

In the course of these articles the deportation of Lajpat Rai is amply justified, though, in spite of his close communication with the anarchist and instigator of assassination Krishnarma, of the Indian Sociolog efforts have been made in certain quarters to represent him individual as a victim of British tyranny. Indeed, I think he was compared by an ardent enthusiast in the House of Commons to the famous Nonconformist divine, Dr. Clifford.

The Indian Congress, though recently dissected, comes out of the ordeal of examination by The Times correspondent less roughly handled than it was by M. Chaillely. Nevertheless, the former agrees with the latter authority in thinking that it represents only one class or rather a section thereof, the Western educated, middle, professional class, which consists mainly of lawyers, doctors, schoolmasters, and newspaper men, important and influential people, no doubt, but only an infinitesimal fraction of the population. The Congress, however, matters very little now, the motto of Sinat, is "soul-winner tabulae, still fits the case and under the new constitution the activities of the protagonists will be transferred to the Council Chamber.

N H D.

PRAYAG OR ALLAHABAD

HABAD is situated at a distance 514 miles from Calcutta and at an elevation of 328 feet above sea-level. Just before reaching it passengers from the Bengal side have to cross the Jumna by the Jumna Bridge, which is 3255 feet long. It was opened for traffic on August 15, 1865 and cost Rs. 44,46,300 to construct it.

Allahabad is the capital of the United Provinces of Agra and Oudh. According to the Census of 1901, it had a population of 1,72,032. From 1891 to 1901 there was a decrease of 18 per cent. in its population. There are in the U. P. four cities with a larger population than Allahabad, viz., Lucknow, Benares, Cawnpore and Agra.

In the Indian Empire in point of population Allahabad occupies the 14th place. As regards density of population, among cities, Allahabad occupies the 26th place in the Indian Empire and the seventh in the U. P. It has 3,817 inhabitants to the square mile. Calcutta, with 42,330 residents to the square mile, is the most densely inhabited city in the Indian Empire, and Cawnpore, with 37,538 inhabitants to the square mile, is the most thickly populated city in the United Provinces. Of the inhabitants of Allahabad 91,762 are males and 80,270 are females. The following table shows the distribution by religion:

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<th>Religion</th>
<th>Total</th>
<th>Males</th>
<th>Females</th>
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<tr>
<td>Hindu</td>
<td>114,579</td>
<td>61,570</td>
<td>53,109</td>
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in the U. P.
and quiet spot, and as anybody can read any books there free, and as only a security deposit (returnable on cessation of membership) but no subscription is demanded from members for borrowing books it undoubtedly ought to be largely used, which unfortunately it is not at present.

From the national point of view, the Bharati Bhavan Library in the city, containing a fine collection of Sanskrit and Hindi books, is worthy of mention. It keeps a large number of newspapers on its table for the use of the public. The late Babu Brijmohan Lal left a handsome donation for its upkeep and its new building.

The Bengali community of Allahabad have a useful collection of Bengali books, periodicals and newspapers for their use in a hired house.

Allahabad has no museum, zoological garden or botanical garden, which are so useful as places of healthy recreation and education for the people and of research and study for the specialist.

The Pioneer is the best known (daily) newspaper published in Allahabad. It ably advocates Anglo-Indian interests and is opposed to Indian aspirations. The Leader (daily) is the only English newspaper published in Allahabad which is financed, edited and managed entirely by Indians. It is an ably edited exponent of Moderate Indian opinion.

Of Hindi newspapers, the Abhyaday is the best known and most widely circulated. There is no Urdu newspaper in the city of the same standing.

The Hindustan Review, one of the best monthlies in India, is published from Allahabad. The Muslins Review is an organ of Musulman opinion. Among vernacular monthlies, the Hindi Saraswati easily holds the first place. The Adee seeks to do for the Urdu-reading public what the Saraswati does for the lovers of Hindi. There is a Hindi ladies' magazine called “Stri-darpan” or The Woman's Mirror, which is edited and managed entirely by women.

Indian Thought is a scholarly quarterly review, edited by Drs. Thibaut and Ganganath Jha. As its name implies, it is devoted to the exposition of ancient Sanskrit wisdom and learning.

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<th></th>
<th>Males.</th>
<th>Females.</th>
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<tbody>
<tr>
<td>Islam</td>
<td>250</td>
<td>304</td>
<td>554</td>
</tr>
<tr>
<td>Muslim</td>
<td>26,101</td>
<td>24,173</td>
<td>50,274</td>
</tr>
<tr>
<td>Christian</td>
<td>1,981</td>
<td>2,326</td>
<td>4,207</td>
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<tr>
<td>Others</td>
<td>1,860</td>
<td>358</td>
<td>2,218</td>
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There are several booksellers in Allahabad who also do publishing on a small scale. But the most noteworthy publishing house is the Indian Press, which publishes books in Sanskrit, Hindi, Bengali, Urdu and English.

The Pioneer Press is perhaps the biggest printing establishment in Allahabad. But of purely Indian firms the Indian Press is by far the largest and best, and noted for its fine printing.

Among new religious sects the Arya Samaj has some activity in Allahabad. There is a *Satsang* of the Radhaswami sect. There are many mosques in Allahabad, but none of any note like those in the other Muhammadan cities of India. There are both Protestant and Roman Catholic Cathedrals.

There is a Musalman orphanage, a non-sectarian orphanage, and a home for the blind. There are some fine dharmshalas. One is quite close to the station The Gokuldas Tajpal Dharmshala is near the Jumna Bridge. There are others in Daraganj and elsewhere.

There have been several prosecutions for sedition in Allahabad and a few papers have been proscribed. Nevertheless, Allahabad is not famous for its political activity.

It is not a manufacturing centre like Cawnpore or even Agra.

The name by which modern Allahabad was known in ancient Hindu writings and *Prayag* its etymological meaning among present day Pandits and pilgrims is Prayag. It was so called because the God Brahma of the Hindu Trinity had performed many sacrifices (yags) here.

Prayag bears the title of Tirtha-raj—the holiest of holy places. It acquired this title because, according to a legend, when all the holy shrines were placed on one scale of the balance and Prayag on the other, the former kicked the beam.

The confluence of the Ganges and Jumna finds appreciative mention in the Rig-Veda—the earliest sacred record of the Aryan race. In the Ramayana and the Mahabharata, the two great epics of the Hindus, Prayag has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopedic chronicles.

Several of the Puranas—especially the Matsya and Padma Purana, speak eulogistically of the merits of a pilgrimage to Prayag.

The Prayag Mahatmya—"the greatness of Prayag"—a popular work which wholly dwells on the merits that the pilgrim gains by his pilgrimage to Prayag, is a portion of the Matsya Purana. It is in twelve chapters. Another and bigger work bearing the same name claims its origin to the Padma Purana. It is in one hundred chapters. But the genuineness of this latter compilation is doubted.

The Prayag Mahatmya of the Matsya Purana on the other hand is accepted as authentic. It is the scriptural hand-book of the pious pilgrim to Prayag. It is his guide on the occasion of his visit to Prayag. If he can not read it himself in the original Sanskrit, it is read to him and explained in the vernacular by a professional Pandit who has daily audiences of groups of men and women who listen to his Katha—recitations with expositions that he delivers from his platform. Most of the religious observances practised by the pilgrims have their authority in that book. And so long as the Prayag Mahatmya will hold sway over the Hindu pilgrims, Prayag will continue to be their Tirtha-raj.

The following from the Prayag Mahatmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines:

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नन्दी नन्दीती नन्दी पाने गई ननिका नन्दी
नन्दी नन्दीती नन्दी पाने गई ननिका नन्दी

नन्दी नन्दीती नन्दी पाने गई ननिका नन्दी
नन्दी नन्दीती नन्दी पाने गई ननिका नन्दी
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"Shines in his glory the King of shrines. Two noble born maids—Ganga and Jamuna—daughters of the ascet. Jahnu and of the Sun—wave their white and blue chauris (the woolly tail of the yak). The impensable holy banyan tree serves as the azure coloured royal umbrella over Prayaga's head."

To understand this concept of the Puranik bard one has to bear in mind that in the winter and summer months the two trees are clearly distinguishable by their
colours—the fair stream of the Ganges mingling with the blue waves of the Jamuna.

In some fine stanzas (Canto XIII, stanzas 54-57) of the Raghuvamsa, the poet Kalidasa dwells on this phenomenon.

The antiquity of the religious practices observed at Prayag enjoined in the Prayag Mahatmya has been testified to by a foreign chronicler of a different faith. The Buddhist Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Prayag in the middle of the seventh century of the Christian era. His observations confirm the fact of the existence of the Akshaya-Vat tree that was still standing and from the branches of which some pilgrims leaped down to die, it being the privilege of Prayag to impart immortality from the sin of suicide. The victims of self-slaughter cherished the belief that they would attain in their next mundane existence the object they desired at the time of their voluntary ending of their lives. The bathing at the confluence of the rivers and the alms-giving to Brahmins were noted by him, thirteen hundred years ago, as it is by the modern tourist.

The following extracts are taken from the Chinese traveller's account of Prayag as reproduced in the English translation by Samuel Beal in his "Buddhist Records of the Western World":

"The country is five thousand li in circuit and the capital which lies between two branches of the river is also 20 li. The grain products are very abundant and fruit trees grow in great luxuriance. The climate is warm and agreeable, the people are gentle and compliant in their disposition. They love learning and are very much given to heresy.*

There are several Deva temples. The number of heretics is very great. To the south-west of the capital is a Champa grove, a stupa which was built by Asoka Raja. Although the foundations have sunk down yet the walls are more than two hundred feet high. Here it was that Rathagata discomfited the heretics. By the side of it is a stupa containing hair and nail relics and also a place where he sat and walked.

In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. According to their records this place is a noted one for all living things to acquire religious merit. If in this temple a man gives a single farthing his merit is greater than if he gave a thousand gold pieces elsewhere. Again, if in this temple a person is able to

* From the point of view of a Buddhist, Brahminism is 'heresy'. It was the prevalent religion of the people when the Buddhist Chinese traveller visited India."

contemn life so as to put an end to himself, then he is born to eternal happiness in heaven.

Before the hall of the temple is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon here who depending on this custom (viz. of committing suicide) made his abode here. Accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple there is everything to persuade him to despise his life and give it up, he is encouraged thereto by the promptings of the heretics and also by the seductions of the (evil) spirit. From very early days till now this false custom has been practised.

To the east of the capital between the confluences of the two rivers the ground is pleasant and upland. The whole is covered with a fine sand from old time till now the king and noble families, whenever they had occasion to distribute their gifts of charity, ever came to this place and have given away their goods. Hence it is called the great charity enclosure. At this time Saditya Raja after the example of his Master distributes here in one day the accumulated wealth of fifty years. Having collected the whole of the charity enclosure immense piles of wealth and jewels, on the first day he adorns the statues of Buddha and then offers it to the most costly jewels. Afterwards he offers his charity to the residence priests, afterwards to the priests from a distance who are present, afterwards to the men of distinguished talents. Afterwards to the heretics who live on the place, following the way of the world, and lastly to the widows and bereaved orphans and devout poor mendicants.**

** To the east of the enclosure of the charity at the confluence of the two rivers, every day there are many hundreds of men who wash themselves and die. The people of the country consider that whoever wishes to be born in heaven ought to fast to a grain of rice and then drown himself in the waters. For bathing in this water, they say, all the pollution of sin is washed away and destroyed, therefore from various quarters and distant regions people come together and rest. During seven days they abstain from food and afterwards end their lives. And even the monkeys and mountain stags assemble here in the neighbourhood of the river and some of them bathe and depart, others fast and die."

Mr. Vincent Smith in his "Early History of India" thus summarises the Chinese traveller's account of Harsha's charities:

After the close of the proceedings at Kanauj, Harsha invited his Chinese guest to accompany him to Prayaga (Allahabad), at the confluence of the Ganges and Jumna, to witness another imposing ceremonial. The Master of the Law, although anxious to start on his toilsome homeward journey, could not refuse the invitation and accompanied his royal host to the scene of the intended display. Harsha explained that it has been his practice for thirty years past, in accordance with the custom of his ancestors, to hold a great quinquennial assembly on the sands where the rivers meet, and there to distribute his accumulated treasures to the poor and needy, as well as to the religious of all
verified in other instances, particularly in the matter of excavations, carried on by the archaeological department, whereby the discoveries of Buddhistic remains have been proved to be due to the correct description by the Chinese traveller of what he had seen, it will be seen that Prayag has held sway over the Hindus from very old times. Buddha had preached at Prayag in the 6th century B.C. and his great royal devotee, Buddha preaches the Emperor Asoka, had visited Prayag in the third century before Christ, and raised stūpas and held assemblies of learned men, for spreading the religion to which he had been converted. Prayag’s repute as a Tirtha must have been great to have deserved a visit and stay of those stūpas at Prayag’s historical personages.

Though there have been many political changes in the country during these many centuries the administration passing from the hands of Kshatriya rulers of Vedic and Buddhistic persuasions into those of the Mohammedan faith, first of the Pathans and then of the Moguls and from those into the East India Company of English merchants and from them to the direct Government of the English Crown, the spiritual sway of the Hindu scriptures as affecting their religious rites and pilgrimages continue uninterrupted in Prayag. The bathing goes on before and after the confluence of the rivers, the charity to the priests continues and though the open committal of self-destruction is not permitted, the authorities cannot prevent religious zealots from carrying out their vow in secrecy. And one hears occasional instances of self-drowning in the confluence of the Triveni.

Triveni is the name given to the confluence of the rivers Ganges and Jumna. It literally means the three-braided or the three-streamed. Its two braids are visible in the streams of the Ganges and the Jumna but there has been the tradition of a third river Saraswati meeting there. No one can say when it flowed there and when it disappeared. From the ancient Rig-Veda to the medieval Raghuvansa of Kalidas the playing of Ganga and Yamuna in mutual embraces
has been the theme of the poet's description of Prayag. And Saraswati plays its part in the imagination of the believer and the name Triveni has helped the fiction to last for ever.

The modern name of Allahabad was given to Prayag by Akbar the Mogul Emperor—who built the fort that stands near the confluence of the two rivers. The date of the construction is 1584 A.C. The strategic site on which the fort is built must have struck the military genius of the Mogul emperor and he carried out his plans and construction without creating any religious furor among the Hindus by the desecration of their Tirtharaj and the stoppage of the self-slaughter owing to the Akshaya-Vata coming within the enclosure of the Fort.

Khasrau Bagh is of later date than the fort. Here there are three mausoleums. In the westernmost of these there is a vertical slab north of the head of the stone representation of a coffin, containing the following quatrains, with a fifth line giving the author's name:

Chun charkh-i-falak ze gardish-i-khud ashuft
Dar zeri-zamin aina ba nihuft
Tārikh-i-wafāt-i-shāh Begum justam
Az ghaib malak “Bakhuld shud Begam” guft.

Likātība Abdullah Mishkin qalām Jahāngīr Shāhī.

Translation of epigraph in Khasrau-bagh.

1. When the circle of the sky became perturbed at its own revolutions,
2. It hid the mirror (=the Sun) under the ground.
3. I sought the date of the death of Shah Begam.
4. And an angel spoke from the invisible world,

‘The Begam has entered Paradise.’

[The numerical value of the italicised words is the date]

It is the tomb of Jahangir's first wife, surnamed Shah Begam, who was the daughter of Bhagwan Das and grand-daughter of Rajah Behari Mal of Jaipur. Married in 1584, she gave birth to Khusrau in 1587. In 1603 she committed suicide by taking opium in disgust at the quarrels between her husband and son. She died at Allahabad, where Jahangir was then living, and was buried in Khusraubagh. The numerical value of the letters in Bakhuld shud Begam (the Begam entered Paradise) is 1012, which year of the Hijera era corresponds to 1603 A.D.

The scribe of the epigraph was Abdullah surnamed Mishkin qalām (Musk-pen) of the Court of Jahangir.

About two hundred years after the construction of the fort by Akbar it was garrisoned by English troops of the East India Company in 1765. About a hundred years later the Queen's Proclamation was read on the outer parapet of the Allahabad Fort by Lord Canning, the first Viceroy of India in assumption of the
administration of the country under the direct control of Her Majesty's Government.

The Hindus have a curious legend in connection with the building of the Allahabad Fort by Akbar. A holy anchorite of the name of Mukund Brahmachari lived in Prayag long before Akbar built his fort there. The site of Mukund Brahmachari's abode is said to be on the south bank of the Jumna opposite the Fort. Till a few years ago an old dilapidated mosque used to be pointed out as standing on the very site, locally known as Mukund Brahmachari's tilla (mound).

That holy man lived on milk. It chanced one day that he drank it without straining it. The usual practice among Hindus is to strain the milk before it is used for drinking so that no hair of the cow be partaken with the milk. As fate would have it, he swallowed a cow's hair along with the milk. As beef is a prohibited food to the Hindus, so too is the hair of that animal. Mukund thought that he had committed a great sin and wished to expiate it by putting an end to his life. Suicide is a heinous sin according to the Hindu Shastras; but it is permitted at Prayag. He thought that his body had been defiled and he had become a Mleccha. If that is so, thought he, why not become a Musalman Emperor in my next mundane incarnation. And with this wish in his heart he put an end to his life.

If the following Sanskrit verse which has had a local currency for generations be accepted as reliable, therein is the year noted and the manner of Mukund's death.

The sloka runs thus:

वसु रमु वाण चन्द्रं तीर्थं योगः प्राप्ति
तपस्य वहस्य पवनं हास्यं युध्यामि
नवविष्णु चतुर्योग च प्रभातःप्रवेशे
संस्कृतं दुर्दशारं ज्ञातारं सुयुधु:॥

The year is 1508 evidently of the Samvat era, which is universally in vogue in this part of the country. It answers to 1451 of the Christian era. It was not in water but in fire that Mukund Brahmachari put an end to himself. The legend goes on to narrate that Mukund Brahmachari was reborn in the person of Akbar the Great who firmly established the mighty Mogul Empire in India.

It is also stated that Akbar's intimate favourite courtier, Birbal, in his previous incarnation was an old faithful attendant of Mukund Brahmachari. He had followed his master unto death and was reborn with him to share his royal master's fortune. But as he had not eaten the cow's hair he retained his Hindu caste. But that did not hinder his rise to eminence in the Mogul Emperor's Court, where Hindus had equal opportunities with Musalmans to imperial favour. It was this departure from the previous Mohamedan policy by Akbar that made him the idol of his Hindu subjects, who attributed his kind treatment of them to his knowledge of his racial relationship with them in his past incarnation.
("the desire fulfilling well' in which people threw themselves from the tree) within the walls of the Fort.

That Birbal, his constant associate, used to be a visitor to Prayag is borne out by an inscription on the Asoka pillar which is as follows:

"Samvats 1582 Saka 1493 Margavadi Panchami Somvira, Gangaadas Suta Maharaj Birbar Sri Tirtha Raj Prayag Ke Yatra Saphal Likhitam." i.e. "In the Samvat year 1632 in Marga, the fifth day of the waning moon on Monday, Gangaada's son Maharaj Birbar made the auspicious pilgrimage to Tirtha-raj Prayag. Saphal script." The samvat year 1632 which Mukand died is equivalent to 1575 A.C.

One may not accept the legend as regards the motive attributed to Akbar for his demolition of the Akshaya-Vata lest other people might derive similar benefits to what he had attained by his own self-sacrifice but we may give credit to the Mogul Emperor that by building the Fort at the Triveni he indirectly put down the horrifying practice of self-sacrifice that was current under the sanction of religion at Prayag. Akbar discontinued the practice of Suttee—the burning of widows on the funeral pyre of their deceased husbands. May it not be that he had an eye on the stoppage of the inhuman custom that prevailed at Prayag when he constructed the Fort there? The method he adopted to put an end to it was that of a consummate statesman. For the building of the Fort was an administrative measure, as the site was strategic. Who could take exception to such an Imperial measure? The disappearance of the Akshaya-Vata and the Kamya-Kup was effected without causing that religious excitement such as the fanatical demolition of Hindu temples by his great-grandson Aurangzeb had done.

The religious observances of the pilgrim. The principal shrines which they visit in Prayag.

The following Sanskrit verse from the Prayag Mahatmya enumerates the chief places which the pilgrims are enjoined to visit.

First in the list is the Triveni, the three-braided confluent stream. The two braids Ganga and Yamuna are visible. The third braid of Saraswati the Hindu pilgrim sees with the eye of his faith.

The pilgrim comes to Prayag to wash away his sins by bathing at the confluence of the rivers. But before he performs his ablutions he has to go through some purificatory rites.

The shaving of his head is the first act of the pilgrim. The Prayag Mahatmya says that the pilgrim enjoys celestial bliss for as many years as the number of his shaved hair. This accounts for the very large number of barbers, that ply their trade there. These barbers have to pay a tax of rupees four each for the license of shaving. The Mela authorities earn an income of many thousand rupees in some grand Mela year from this source alone.

Male pilgrims shave their heads and faces clean. Female pilgrims offer only one lock of hair. But elderly widows get their heads shaved. The pilgrim is required to take a preliminary bath in the river and has to undergo the shaving in his wet clothing.

The shaving finished the pilgrim now repeats his bathing. His ablution has to be assisted by his priest. It is the privilege of the Prayagwal to perform this priestly function of leading the pilgrims through all the religious ceremonies from beginning to end. Of course he does it for a consideration. But his charges are not in the nature of wages for work done. The payment by the pilgrim partakes of the character of a religious gift. The amount varies according to the pilgrim's means.

There is a good deal of haggling between the two at each performance of the many ceremonies at which the Panda has to assist. The Panda begins with the Sankalpa—a sort of religious resolution on the part of the pilgrim which he repeats just before bathing. Here is the Sankalpa in the original.

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The purport of the above is as follows: Salutation to Vishnu—the ancient and Greatest Primeval Being. I, so and so (here the pilgrim repeats his name and Gotra—the name of the Rishi to whose clan he traces his remote ancestry), perform my bathing ceremony at the confluence of the Ganga and Jumna, on this day of the bright fortnight of the month of—of the year—Samvat era of the cycle of the incarnation of Buddha of the Kaliyuga.

As most of the pilgrims and Pandas are equally ignorant of the dead classical Sanskrit language in which the Sankalpa is read, neither the recitation is correctly done by the priest nor the repetition by the pilgrim. The latter however has his firm faith in the religiousness of the rite and realises that he has earned the merit of his ablutions. He makes his first small gift to the Pragwal when he offers his flowers and milk and cocoaanut fruit (if available—if not, its price in copper). The first two are poured unto the sacred stream. The fruit and the money go to the Panda. The pilgrim is also required to make a gift of a cow to his priest.

But as every pilgrim cannot afford to give a cow, he goes through the ceremony nominally. A cow is brought, the pilgrim touches the tail of the animal and a Sankalpa is recited by the Panda and the gift of the cow is thereby completed. A nominal price of the cow even so low as a few annas—is paid to the cowman who gets a small share of the nominal price, the remainder going to the Panda.

A rich pilgrim will not only give a cow but a horse also or even an elephant, with all the saddle and Howda as an accompaniment of such gift of the animals.

Then comes the Pinda ceremony. This is the offering of cakes of rice or flour to his deceased ancestors. This is followed by the feeding of Brahmans.

The visiting of the principal sacred places is also a part of the pilgrim’s duties. A list of these places have already been given in a Sanskrit quotation.

After Triveni comes Madhava. There is a temple of Madhava or Vishnu called Adi-Madhava on the south bank of the Jumna opposite the confluence. There is also a temple of Madhava in Daraganj. The pilgrims visit both the temples.

The third in the list is Someswara Mahadeva. The temple is situated on the south bank of the Ganges at a short distance east of Adi-Madhava. The temple of Bharadwaja is the next in order. It is situated in the quarter now called Colonagjn in the Katra Ward of the Municipality. The temple is named after the Muni whose generous hospitality Rama, the hero of the Ramayana, with his brother and wife, enjoyed when they halted at Prayag in their way to Chitrakut. Rama’s brother Bharata the prince-regent of Ayodhya—was also lavishly entertained by the Muni when he travelled with a large retinue through Prayag to meet his brother at Chitrakut with a view to bring the exiled prince back.

The Muni Bharadwaja was a Kulapati. A Kulapati of old was one who provided education to ten thousand Munis and gave them free board and lodgings. It would follow that the grounds around Bharadwaja’s abode were the seat of a Local University at Prayag. What a coincidence that after so many centuries the neighbourhood of Bharadwaja Muni’s temple has become the seat of the University of Allahabad and of the Premier Government College of the Province and of the Boarding Houses and Hostels of hundreds of residential students. The Spirit of Learning, an Indian poet may well sing, did not like to abandon her old haunts and has come back again.

The temple of Vasuki is the next in order. It is situated on the northern end of Daraganj. It is perhaps the only temple in India exclusively dedicated to the worship of the Snake god, Vasuki. Its position is so picturesque with broad bed of the Ganges surrounding three sides of it. A bathing ghat was built nearly a century ago by a rich Khattri citizen. It has been damaged by the current of the Ganges. The heirs and representatives of Jhandimal, now residents of Cawnpore, have not shown any zeal to preserve their ancestral public work. The
Ghat is worth preserving as it is the only Pucca Ghat on the Ganges at Prayag. An annual Mela is held on the Nag Panchami in the rainy season. The citizens of Allahabad would be wanting in public spirit if they allowed that public Ghat to be totally wrecked and gone.

The Akshaya-Vata, though the seventh in the sloka quoted before, has been most prominently associated with Prayag from past ages. Its existence has been noted in more than one standard ancient work of Sanskrit literature. It is mentioned in the Ramayana as also in some poems and dramas of a later period. The Chinese traveller Hiouen Tsang who visited India in the middle of the seventh century A.D. mentioned it in his narrative of his travels. His account of it has already been quoted.

The construction of the Allahabad Fort by Akbar doomed it. But the unperishable tree—for this is what its Sanskrit name implies—still holds its own ground. Inside the fort in an underground building, pilgrims are shown its relics—an old stump or even a green branch inhabited and passed by the Gossains in charge of the shrine as the relics of the old Akshaya-Vata. Though this be a fraud on the credulous pilgrims yet the site of Akshaya-Vata is genuine somewhere near the Patalpuri and the faith of the pilgrim helps him to conjure up the old tree in his imagination and venerate the spot.

Numberless human beings in past ages ended their lives by flinging themselves from that tree down below in the hope of acquiring what they wished for at the moment of death. To Akbar ought to be given the credit of putting a stop to the abuse of a Shastric permission of self-sacrifice which is applicable under every exceptional circumstances.

The Seshā is the Seshā-nag whose old temple stands in a village about three miles to the east of the Triveni on the northern bank of the Ganges. Its modern name is Chhatnaga—evidently a corruption of the Sanskrit word Seshā-naga.

These are the leading shrines noted in the Sanskrit verse that has been quoted from the Prayag Mahatmya.

There are also some minor ones mentioned in that book to which pilgrims pay their visit. The Samudrakup is a large well situated on the hillock on the other side of the Ganges opposite the fort. A fanciful tradition was current locally many years ago that the well was connected with the sea by a subterraneous spring. This belief was perhaps due to the name Samudrakup.

**Samudra Kup inscription.**

Some forty years ago the well was filled with earth almost to the top. All enlightened and public spirited Sadhu came from Ajodhya and settled on the hillock. Baba
Sudarson Das—for that was his name—caused the re-excavation of the well. At first he was dissuaded by the local Pandas who said that the sea would drown the whole country by its rush of waters by the opening of the spring that connected the well with the ocean. But their story had no effect on Baba Sudarson Das. He went on with the digging for about a hundred feet deep when the water was reached. He also repaired the upper parapet and the restoration of the old shrine was made complete by the bold public spirit of that Vaishnava ascetic.

The Samudrakup very likely is a well named after Samudra Gupta, the mighty monarch who ruled over a large tract of country extending from middle Hindusthan as far as the Eastern and Southern India. Mr. Vincent Smith in his history of ancient India calls him the Napoleon of India. He lived in the third century of the Christian era. He was the first of the Gupta kings and the founder of the Gupta era. His capital was Kausambi.

The village Kosam on the Jumna about 30 miles from Allahabad is all that is left of the once glorious Kausambi. It was this Samudra Gupta after whom the well situated on the hillock is named. Its pucca masonry structure has defied the ravages of ages. The hillock was an outpost citadel of Kausambi. Old brick foundations are still unearthed and all the brick houses of the neighbourhood are built of old bricks dug out from the mound. The Pandas, ignorant of history, invented the fanciful etymology of Samudrakup by its mythical connections with Samudra which is the Sanskrit word for the English word sea.

The name Samudrakup occurs in Prayag-Mahatmya. This is suggestive of either the modernness of the Purana or that the Prayag-Mahatmya is an interpolation. The critical Hindu finds himself in an uncomfortable situation. The Puranas are fathered on Vyasa who lived long before Samudra Gupta. If then the Matsya Purana is ancient then the Prayag-Mahatmya is an interpolation. In any case the Samudrakup is a very old well if we accept the derivation of its name as given above connecting it with the famous monarch who ruled over the kingdom of Kausambi near Prayag.

Down below the hillock on which the Samudrakup stands is a tomb of Mohamedan
saint. Tradition says that this saint was a contemporary of Kabir, the founder of the well-known sect of Kavir Panthis. Kabir is said to have been persecuted by this Musalman Fakir who incited the Pathan ruler of Jaunpore to kill Kabir. But the Governor of Jaunpore was at heart a believer in Kabir Sahib. At first he took measures against Kabir half-heartedly. But afraid of being reproached for disobedience of the Fakir’s wishes and of being called a Kafir by the Shaikh he ordered Kabir to be thrown into the river bound hand and foot. Kabir miraculously escaped. He was then cast into a burning fire and was trodden down by an elephant but Kabir suffered no injury. The glorification of Kabir is chronicled in a Hindi metered tract composed by some admirer of Kabir. A Mela of low class people—Hindus and Mohamedans—is held every year at the tomb.

Another minor Hindu shrine is the Hansa Tirtha. It is at a short distance north of the Samudrakup hillock. Hansa-tirtha. A dilapidated well still marks old Hansa-tirtha. About forty years ago a Kshattriya Zemindar of the Bhagalpur district in Behar settled close by this

Hansa Kup Inscription.

well and erected a garden-house and gave it the name of Hansa-tirtha. The old
neglected well is now ignored and the new nice-looking tirtha set up by Hansa Thakurprasad passes as the Hansa-tirtha. The restoration of the well ought to be the service of some pious Hindu.

In connection with these shrines of Prayag on the east side of the Ganges, a brief account may be given of the village that now goes by the name of Jhusi.

The Prayag-Mahatmya defines Prayag proper as lying between the Akshaya-vat on its west side, the Pratishthanpuri on the east side and the Alarka-puri in the south. The triangular ground is the holy of holies. Pratishthan is Jhusi situated alongside the Ganges opposite the Allahabad Fort, Akbar's bund and Daraganj. And Alarka is the modern Arai—the village on the south side of the Jumna and Ganges, opposite to Fort.

Pratishthan is mentioned in some of the oldest works of Sanskrit literature. It was the capital of the kings of the lunar race. King Pururavas resided there. He was the ancestor of the heroes of the Mahabharata. The great poet Kalidas lays the scene of his play Vikramorvasi in Pratishthan. How long Pratishthan continued to flourish as a capital of ruling kings one cannot say. In later time we find Prayag growing into importance and Pratishthan receding into obscurity till the very name is now all but forgotten and the village Jhusi is all that remains of Pratishthan. Prayag on the other hand develops into Allahabad thanks to its strategic position between the two rivers. It has from the time of Akbar gained in political importance and has not lost its religious value. There is a curious legend about the name of Jhusi. A Hindu King of the name of Harbong was notoriously imbecile and foolish. In his reign good, bad and indifferent were lumped up together. He had not the capacity to exercise discrimination in assigning worth its proper place. There was no justice nor law in his kingdom.

is the proverb that still survives in the folklore of the district commemorative of the character of Harbong Raj.

It is said that when the cup of his inequity was full there was an upheaval of the earth and the capital Pratishthan was turned upside down. There was conflagration which completed the destruction of
the city and the ruins went by the name of Jhunsi i.e., burnt, from the Hindi root Jhansna to be burnt.

A political cataclysm must have overwhelmed Pratishthanpuri. There are traditions of the scattering of Brahman and Kshatriya clans abandoning their homes in Jhunsi and emigrating to distant places. There are Joshi families in Almora who point their old home in Jhunsi. The Benabansi Kshatriya of the Rewa State also remember that they migrated from Jhunsi to the jungles south of the Jumna and wrested the tract from the originals—to be vanquished later on by the Boghals whose suzerainty they had to accept.

Whether these emigrations took place owing to the conquest of the district by the Pathan Lodis of Jaunpore or before that time is not clear. Jhunsi at present is locally distinguished as old Jhunsi and new Jhunsi. A good percentage of the present population of old Jhunsi is Mahomedan. The majority of the population of new Jhunsi is Hindu. A very wealthy Agarwal banker has a Dharmala and Sadavarta (alms house) for lodging and feeding poor travellers. A number of religious mendicants reside in Jhunsi depending on the charities of the well-to-do of the place.

On the south of the tomb of the Mahomedan Fakir in old Jhunsi is Akela per. It is an unique tree with an enormous girth. Fanny Parkes in her “Wanderings of a Pilgrim” written some 80 years ago, describes a huge tree stood at Phapama in the vicinity of the Sikote temple. She writes that the tree grows in Africa and is called there Boabab. The botanic name is Adamsonia digitali. The falling down of that tree owing to its old age is recorded by Fanny Parkes. It was similar to the Akela per. This too is an ancient tree. Many years ago a learned Brahmachari built a house and established a Pathala close by the Akela per. It is now tenanted by a pious Brahman Zemindar of Mirzapur who maintains a small Pathala.

THE ASOKA PILLAR.

Though not religiously visited by the pilgrims the Asoka Pillar standing inside the fort is an object of interest to archaeologists and ought to be visited by the tourist. It is supposed to have been erected and set up at Kausambi one of the great cities of ancient India situated on the Jumna thirty miles above Prayag. Kausambi is now reduced to an

Kausambi, an old city of classical renown, now a small village called Kosam.
insignificant village called Kosam. It was the capital of Hindu reigning dynasties. It was founded by a descendant of the great Pandavas of Mahabharata celebrity, when their old capital Hastinapur was washed away by the depredations of the course of the Ganges. In many a standard work of Sanskrit literature Kausambi is mentioned as a flourishing city. The Asoka Pillar of Allahabad carries us back to the memories of those days for according to the view of writers on ancient India the Asoka Pillar was first raised there. Kausambi used to be the temporary capital of Asoka Vardhan second only to his permanent capital Pataliputra.

But there is nothing to prevent holding another view that the pillar might have been raised at Prayag. For here Asoka pilgrimaged and erected stupas in honour of Buddha. Buddha himself three centuries before Asoka had preached at Prayag and Kausambi.

Hiouen Tsang does not mention the pillar in his narrative of Prayag and that is brought forward as an argument that it was not there in his time. But Hiouen Tsang does not mention the pillar as standing in Kausambi in his narrative of the latter place. So that his silence militates equally against the theory of its birthplace and abode at Prayag as well as at Kausambi.

An inscription on the pillar recording the visit of Birbal, Akbar's boon companion to Prayag is however an evidence that the pillar was there in the year 1632 of the Samvat era. How it came there if not lying there since the days of its creator has not been ascertained.

The pillar contains edicts of Asoka. The pillar edicts of Asoka.

The pillar contains edicts of Asoka. These edicts are moral and ethical instructions to that Emperor's subjects. Also personal records of his acts of righteousness. Time and vandalism have disfigured and erased the inscription here and there. But the genius and labours of scholars and archaeologists have brought to light from obscurity the deeds of Asoka that are inscribed in a language and character dead and forgotten.

The Asoka Pillar in the Fort contains
(a) 6 out of the 7 Pillar Edicts of Asoka.
(b) Samudra Gupta's record of victories.
(c) Two minor pillar Edicts.
(d) A Persian inscription by Jahangir to commemorate his accession.
(e) Many later inscriptions.

MINOR EDICTS.

The Kausambi Edict on the Allahabad Pillar:
"His Sacred Majesty inculcates the officials of Kausambi as follows:... The way of the Church must not be quitted:.... Whosoever shall break the unity of the Church, whether monk or man from this time forth, shall be compelled to wear white garments, and to dwell in a place not reserved for the clergy."

[V. Smith]

The Queen's Edict on the Allahabad Pillar:
"By command of his Sacred Majesty the officials everywhere are to be addressed as follows:...
Whatever donation has been made by the Second Queen, be it a mango-grove, pleasure-garden, charitable hostel, or ought else, is to be accounted as the act of the Queen. All transactions of the kind [are
for the acquisition of merit by], the Second Queen, the Kārvāki, mother of Tivara."

(PILLAR EDICTS.

I.

His Gracious and Sacred Majesty speaks thus:—

"After I had been anointed 26 years, I ordered this religious edict to be written. Happiness in this world and in the next is difficult to gain except by the greatest love of the Sacred Law, the greatest circumspection, the greatest obediency, the greatest fear, the greatest energy. But, through my instructions, these have, indeed, increased day by day, and will increase still more (vis.) the longing for the Sacred Law and the love of the Sacred Law. And my servants, the great ones, the lowly ones and those of middle rank, being able to lead sinners back to their duty, obey and carry out (my orders), likewise also the wardens of the marches. Now the order (for them) is to protect according to the Sacred Law, to govern according to the Sacred Law, to give happiness in accordance with the Sacred Law, to guard according to the Sacred Law." (Buhler)

II.

His Gracious and Sacred Majesty speaks thus:—

"(To fulfill) the Law is meritorious. But what does (the fulfillment of the Law include? (It includes) sinlessness, many good works, compassion, liberality, truthfulness, purity. The gift of spiritual insight I have given (to men) in various ways; on two-footed and four-footed beings, on birds and aquatic animals I have conferred benefits of many kinds, even the boon of (vis.) the very way I have done much good. It is for this purpose that I have caused this religious edict to be written, (vis.) that men may thus act accordingly, and that it may endure a long time. And he who will act thus will perform a deed of merit." (Buhler)

III.

His Gracious and Sacred Majesty speaks thus:—

"Man only sees his good deeds (and says unto himself) 'This good deed I have done.' But he sees in nowise his evil deeds (and does not say unto himself) 'This evil deed I have done; this is what is called sin.' But difficult indeed is this self-examination. Nevertheless man ought to pay regard to the following (and say unto himself): 'Such (passions) as rage, cruelty, anger, pride, jealousy, are those called sinful, even through these I shall bring about my fall.' But man ought to mark most the following (and say unto himself): 'This conduces to my welfare in this world, that at least to my welfare in the next world.' " (Buhler)

IV.

His Gracious and Sacred Majesty speaks thus:—

"After I had been anointed twenty-six years, I ordered this religious edict to be written. My Lajukas [Commissioners] are established (as rulers) among the people, among many hundred thousand souls; I have made them independent in (rewarding) both honours and punishments—Why? In order that the Lajukas may do their work tranquilly and fearlessly, that they may give welfare and happiness to the people of the provinces and may confer benefits (on them). They will know what gives happiness to the people of the provinces and may confer benefits (on them). They will know what gives happiness and what inflicts pain, and they will exhort the provincials in accordance with the principles of the Sacred Law,—How? That they may gain for themselves happiness in this world and in the next. But the Lajukas are eager to serve me. My (other) servants also, who know my will, will serve (me, and they, too, will exhort some (men), in order that the Lajukas, may strive to gain my favour. For, as (a man) feels tranquilly after making over his child to a clever nurse,—saying unto himself ‘The clever nurse strive to bring up my child well,—even so I have acted with my Lajukas, for the welfare and happiness of the provincials, intending that, being fearless and feeling tranquil, they may do their work without perplexity. For this reason I have made the Lajukas independent in (rewarding) honours and punishments. For the following is desirable: What? That there may be equity in official business and in the award of punishments. And even so far goes my order, ‘I have granted a respite of three days to prisoners on whom judgment has been passed and who have been condemned to death. Their relatives will make some of them: meditate deeply (and) in order to save the lives of those (men) or in order to make (the condemned) who is to be executed, meditate deeply, they will give gifts with a view to the next world or will perform fasts. For my wish is that they (the condemned) even during their imprisonment may thus gain bliss in the next world; and various religious practices, self-restraint and liberality will grow among the people." (Buhler)

V.

Thus with His Sacred and Gracious Majesty the King—After I had been consecrated twenty-six years the following species were declared exempt from slaughter, to wit:—

Parrots, stotings, (? adjectives, "Brahmani ducks," geese, nudimukhas, gelatas, bats, queen ants, female tortoises, boneless fish, vedavayaakas, gunga pulputakas, (?) skate, (?) river tortoises, porcupines, tree-squirrels, (?) barasingha deer, "Brahmani bulls," (?) monkeys, rhinoceros, grey doves, village pigeons and all four-footed animals which are not utilized or eaten.

She-goats, ewes, and sows, that is to say, those either with young or in milk, are exempt from slaughter, as well as their offspring up to six months of age. The castration of cocks must not be done. Chaff must not be burnt along with the living things in it. Forests must not be burnt, either for mischief or so as to destroy life. The living must not be fed with the living.

At each of the three seasonal full moons, and at the full moon of the month Tishya (December-January), for three days in each case, namely, the fourteenth and fifteenth of the first fortnight, and the opening day of the second fortnight, as well as on the fast-days throughout the year, fish is exempt from killing and may not be sold. On the same days in elephant-preserves and fish-ponds no other classes of animal may be destroyed. On the eighth, four-
teenth, and fifteenth days of each fortnight, as well as on the Tishya and Punarvasu days, on the three seasonal full-moon days and on festival days bulls must not be castrated, and he-goats, rams, boars, or other animals which are commonly castrated must not be castrated.

On the Tishya and Punarvasu days, on the seasonal full-moon days, and during the seasonal full-moon fortnights, the branding of horses and even must not be done.

Up to the date that I have been consecrated for twenty-six years—in that interval the release of prisoners has been effected by me twenty-five times.

(V. Smith.)

VI.

His Sacred and Gracious Majesty the King speaks this:—After I had been anointed twelve years, I ordered religious edicts to be written for the welfare and happiness of the people (in order that the people) giving up that (unrighteousness which they practised) may obtain a growth of the Sacred Law (in) this or that (respect). "Saying unto myself, "the welfare and happiness of the people (is concerned)", I thus direct my attention not only to my relatives, but also to those who are near and far,—why so? "In order that I may lead some of them to happiness." In like manner I direct my attention to all bodies corporate. I have also honoured men of all creeds with various honours. But I consider that to be most essential, what (I call) the approach through one's own free will". After I had been anointed twenty-six years, I ordered this religious edict to be written.

(Buhler.)

The pillar is a silent witness of the political changes that have occurred since it was erected. If it had tongue to speak how many things it could reveal to its visitors.

A psychometrist like Danton might have a vision of old scenes of the erection of the pillar—of the hewers of the stone block—of their employer, by merely placing his forehead in contact with the pillar. He could see where it was first raised and when and by whom removed to Prayag if removed at all. But we are not gifted with such occult powers, have to be content with what Prinsep, Cunningham, Fleet, Buhler, Senart and Vincent Smith and their fellow-labourers have brought to light history out of the almost ineligible characters cut on this tall block of stone.

PRAGWALS.

The priest who officiates at the ablutions and religious observances of the pilgrims at the Triveni are called Pragwals. The monopoly they enjoy of being the exclusive recipients of the gifts of pilgrims to Prayag was granted by Akbar, according to local tradition, to an ancestor of the Pragwals. It is said that the first attempts to lay the foundation of the Fort were unsuccessful owing to the floods of the rivers in the rainy season. The sacrifice of a Brahman was the remedy suggested to baffle the evil. A local Panda offered himself on condition that his clan should have the sole right of officiating as priests at the Triveni. After this human sacrifice the foundations defied the force of the streams and the Emperor ratified the grant to the representatives of the victim. The monopolists by their own accounts acknowledge to be a creation of Akbar.

In Hiouen Tsang's account of his visit to Prayag in company with King Harshavardhana of Kanauij, the Chinese traveller narrates the many gifts—the occasion of his quinquennial pilgrimage to Prayag—where he made to the Buddhists and Brahmans. The Buddhists had the place of honour. Mention is made of resident priests as being given preference over those who came from outside.

The Prayag-Mahatmya enjoins the bestowal of gifts to qualified Brahmans. It is thus clear from both foreign and indigenous records that donation of gifts has been an immemorial practice of pilgrims to Prayag. The great difference between the practice of former and present times is that whereas it is enjoined in the Shastras to patronise learned men devoted to religion, the present day monopolists of the pilgrims' gifts are very unlike those who have been recommended in the Hindu scriptures. It is a pity that indiscriminate charity has created a class of professional recipients of the gifts of pilgrims who contribute very little to foster the decaying learning of the Brahmans or to practise Brahmanical purity and piety such as is enjoined to qualify for the privilege of receiving gifts.

These monopolists are reaping the benefits of the self-sacrifice of their ancestor who had earned an Imperial Charter that has its currency still though the Empire has passed away from the Mogul donor's dynasty.

These Pragwals have an organised method of work to procure and secure their
Hindu India how divided territorially among Pragwals. clients. The leading families claim allegiance of particular territories, districts and states and the inhabitants of such places are expected to patronise their own Pragwals. For example, one leading Pragwal family has the exclusive patronage of the ruler of Nepal and his subjects. Another of Kashmir. Others have the Rajputana chiefs. Central India States go to different families. Kathiawar chiefs and their subjects to some. Mysore and Travancore to others. Some Pragwals hold sway over Bengal pilgrims—others have the Punjabi clientele. The Taluqدارs of Oudh form the portion of several Pragwals. The leading Pragwals maintain a large number of men who go round canvassing for their employers and securing new Jajmans (clients). Rival Pragwals have constant conflicts among themselves and their retainers and there are frequent criminal cases in the law courts.

Hooliganism pays better than learning and piety. Therefore there are few men who study the Shastras or patronise learning. They are given more to wrestling than to learning. Pax Britannica has tempered their former turbulence. But still it is the Lathi and not the Pothi which commends itself to them as the instrument to increase the number of their clients. So long as the pilgrims will be blind believers in their Pragwals the latter will continue to flatter on their gifts which they know how to secure best.

Their perquisites are not in the shape of wages. They are gifts to earn spiritual benefits by the pilgrim. He finds accommodation in quarters arranged by the Pragwal unless he has means to arrange independently of the Pragwal. The Pragwal has a list of old and new customers and once the name of a pilgrim is entered in the list he and his descendants are claimed by the Pragwal on subsequent pilgrimages.

Cases of intimidation and extortion occur here as in other places of pilgrimages and as the pilgrim is a stranger and can not find witnesses to prove his case he prefers not to resort to the Courts of Law for redress. Besides the pilgrim is loth to adopt a line of action which would disturb the even course of his peaceful pilgrimage. He would rather not resist evil. It is so desirable that there were a society to protect pilgrims against coercion and extortion. Respectable representatives of the Pragwal community may also be enlisted for co-operation to help this society for the protection of pilgrims.

The Magh-Mela.

Mela literally means a gathering but usually denotes a religious fair. The great gatherings at religious places go by the name of Mela. The Magh-Mela is so called because the fair is held in the month of Magh, portions of January and February. The Mela begins from the Makar Sankranti i.e., when the sun enters the capricorn. A month’s residence at the Triveni from this day is considered by the Hindus to be an act of great religious merit.

The Prayag-Mahatmya enjoins it. This vow of dwelling for an entire month at the Triveni is called Kalpa-Vasa. Besides ascetics of religious orders many elderly men and women—especially the latter—of the respectable classes of householders take to Kalpa-Vasa, undergoing all the privations of an ascetic life during the period of their stay there. They dwell in straw huts set up temporarily on the Mela grounds. The destruction of these huts by fire and the burning to death of some unfortunate inmates of the huts is not an unheard of event in the annals of the Mela. But the Hindu pilgrim is not deterred from observing the vow of Kalpa-Vasa by such catastrophes of fire whether it be due to accident or incendiarism. The next year the Mela ground is as full of straw huts as ever.

The great Mela days are Makara Sankranti, Maghi Amavasya (the new-moon of the month of Magh), Maghi Purnima (the full-moon of Magh) and the Vasanta Panchami (the fifth day of the bright fortnight of Magh).

The Kumbha-Mela is held every twelfth year. The Adh-Kumbha is held every sixth year. On such occasions the number of pilgrim is much in excess of the ordinary Mela. The rush on such occasions is great and the crush is attended with loss of lives. The last Kumbha-Mela was marked with such a sad occurrence. The number of the dead and
Indian nationalities are represented from Cape Comorin to Kashmir—
from Assam to Sindh,—
from mountainous Nepal
to the sandy plains of
Marwar. Every pilgrim
is dressed in his natural
costume of different cut
and several colours. It
is a sight to see. These
great Melas also serve
the purpose of religious
conventions — religious
re-unions in a large scale.
They bind all Hindu
India together how-
much-so-ever one Hindu
sect may differ from
another.

Just as a pilgrimage
to Mecca make the
Musalmans of different
countries and national-
ities feel as one—
though differing in appear-
cance, language, cus-
toms and manners, so
does the pilgrimage to
holy shrines by the
Hindus make them feel
that they are one—
though varying. The
Tirtharaj Prayag is such
a centre where Hindus
of the vast Indian con-
tinent meet in the
Magh-Mela on the com-
mon platform of the
belief in the virtues of
their pilgrimage to the
Tirveni.

MARATHAS IN PRAYAG.

Baji Rao demanded the jagir of Allahabad
along with that of Mathura and Benares in
1736. That Peshwa wanted to take advan-
tage of the weakness of the Emperor of
Delhi and of Maratha ascendancy and
wanted the restoration of these three holy
places to the Hindus. But his ambition was
not realized. From that time the Siba of
Allahabad became subject to exactions and

A PART OF THE CROWD, KUMBHA MELA (1906).

KUMBHA MELA (1906).

injured according to popular calculation
was above the limit of their figures.

The management of the Mela is not an
easy task. The procession of Akharas
(groups of different religious orders) have
to be controlled. Questions of precedence
have to be settled. And as the followers
of these Akharas are somewhat unruly,
conflicts arise among the rival parties.

On the great Mela days of the Kumbha,
the Mela ground is full to overflowing. All
incursions from the Marathas. In 1739 Raghjoi Bhonsla made the incursion as far as Allahabad, defeated the Mahomedan Deputy Governor and returned laden with booty. This raid was on Raghjoi's own account. He had not the sanction of the Peshwa who however laid claim upon the revenues and tribute whatever was exacted and the Bhonsla submitted to the arrangement. After the battle of Panipat in 1761 the Maratha collectors were expelled from the Doab, and the dream of the three holy cities being wrenched back from the Mahomedans was for ever vanished.

Relics of Maratha influence still exist in the temple of Ahalya Bai and Bhonsla's Bada in Daraganj and in Baima Bai's temple in Kotaparcha. This last-named lady lived for many years at Allahabad as an exile and pensioner. She was the widow of Maharaj Daolat Rao Scindia of Gwalior, who contested with the Duke of Wellington, then Sir Arthur Wellesley, the memorable field of Assaye. She was a typical Maratha princess with Amazonian characteristics—one who rode with an infant in her arms in the battle field.

When at Prayag she had the public spirit to offer to Government money to raise the Asoka pillar which was then lying near the Fort gate. She also offered to build a Pucca Ghat at the Triveni. Both these requests of Baima Bai were not granted. There must have been political reasons for the refusal.

What is now called Akbar's bund, Fanny Parkes in her "Wanderings of a Pilgrim" invariably names as the "Maratha Bund". Perhaps it was the belief in the early days of the occupation of the Allahabad Fort by the English garrison that the high embankment along the Ganges was a barrier constructed to check the incursion of the Marathas. The Maratha Ditch of Calcutta bears some similitude to the Maratha Bund of Allahabad.

The visit and stay at Prayag of the great Vaishnava teacher of Bengal, Sri Chaitanya Deva of Nadia, is mentioned in the Chaitanya Charitamrita—a standard work in Bengali written by Krishnadas—a contemporary of the immediate disciples of Chaitanya. Chaitanya flourished four hundred years ago. The Chaitanya Charitamrita narrates the principal events of Chaitanya's life. It is recorded that the Vaishnava teacher taught the tenets of his faith to Sri Rup Goswami at Prayag staying for ten days at the Dasaswamedh temple. He also stayed on the other side of the Jumna and was the guest of Ballabh Bhatta. Now there is a temple of Ballabhacharya Sect of Vaishnavas near the temple of Someswar. It is very likely here that Chaitanya passed some days as the honoured guest of a fellow Vaishnava.

**BENGALIS IN ALLAHABAD**

Next to Benares and Brindavan Allahabad has become the home of many Bengali settlers in Upper India. To Benares and Brindavan Bengalis have pilgrimaged in larger numbers and settled there to pass their last days. The settlement in both these places of pilgrimage began before the administration of these places came under the East India Company in the latter part of the 18th century. Chaitanya Deva, the prophet of Nadia and his disciples Rupa Goswami and Sanatan Goswami and their followers restored modern Brindavan and since the revival of that shrine of Vaishnavism there has flowed a stream of Vaishnava pilgrims from Bengal to that place. Notable among these is the name of the great Lala Babu of Calkutta whose temple has kept his memory green even after the lapse of more than a century.

So at Benares the many temples, tanks and the Panchasaras road and the dharma-shalas on that road constructed by Rani Bhavani of Nattore mark her as an illustrious daughter of Bengal who made the Bengali's name respected in Kasi. An entire Mohalla of pucca houses called Brahmarupi in Tripura Bhabra, Benares, was built by her and given to Brahmins of Kasi. She was called the incarnation of the goddess Anna-Purna. She lived in the middle of the 18th century.

Many Zemindars of East and West Bengal have built temples, established *satras* (almshouses where the poor are fed), and endowed them with permanent funds for their maintenance. A large number of settlers reside there independent of Government service.

The Bengali community of Allahabad on the other hand has grown since Allahabad
passed into the hands of the English and the establishment of English Courts for the administration of Revenue and Criminal and Civil Justice. English officers were appointed from Calcutta and they brought their assistants and clerks with them. The Bengali Babu was the right hand man of the English official. He served his masters loyally in the newly acquired province. These newcomers became permanent residents of Allahabad and their children's children are citizens of their adopted province.

The Bengalis have co-operated in the spread of English education in Upper India. To impart English education they established seminaries and Hindustani children joined these institutions to share the advantages of English education with their Bengali neighbours.

Raja Jainarain Ghosal of Calcutta founded an English School at Benares in 1813 and placed it under the management of Christian Missionaries. Jainarain School once rose to become a secondary college affiliated to the Calcutta University, but now sends its students for the Matriculation of the University of Allahabad. Similarly private schools were started at Allahabad by subscriptions in Kydganj and Colonelniganj which with the Jumna Mission School provided the educational wants of Allahabad till the middle of the sixties of the last century when a Government Zillah School was established and located in the building which once was the Kotwali and is now the Octroi Office. The late Babu Nilcomol Mittra of Lalkothi near Alopibag and the late Babu Kali Charan Banerji of Colonelniganj respectively helped the maintenance of the two schools mentioned above. In the forties of the last century there existed a Government seminary at Allahabad located in Kotaparcha near Baiza Bait's temple whose history is so little known. But this much is known to old residents of Allahabad that the late Babu Kali Charan Chatterje, Treasurer of the Residency of Lucknow, who suffered for his loyalty to the Government as much as the English officials in the troubled times of the Mutiny, the late Babu Kannulal, Deputy Collector, the late Baba Madhodas the saintly recluse of Kydganj, the late Pandit Lakshminarain Vyasa who would have risen very high in the educational department if he had cared to remain in service and many other worthies of the last generation, all of them owed their education to a Government institution that became defunct in the fifties of the last centuries. The reason of the abolition of such an useful institution is not known.

The Muir Central College came into existence in 1872 and among the signature of the memorial to Government praying for the establishment of a college at the seat of the Government were some of the leading Bengalis of the day.

Referring to the movement for establishing the Muir Central College, Sir William Muir, the then Lieutenant-Governor of the Province, after whom the college was named, said in a speech:— "The names of Lala Gaya Prasad, of Babu Peary Mohan [Banerjee] and Rameshwar Chaudhuri, have been mentioned to me as foremost in this movement."

The first Paccá Ghat on the bank of the Jumna in Kydganj was built by the late Babu Ramdhun Mokerji more than half a century ago. It was called Babu Ghat. The Ghat has now disappeared, having been washed away by the overflowing of the Jumna in the rainy seasons. Another Bengali townsman of Allahabad, the late Rai Rameshwar Chowdhury, made large donations to the Alfred Park and the Thronhill and Mayne Memorial Building (now the Public Library). The city Municipal Market owes a great deal to his liberality.

But the Bengali who did more to raise his community in the estimation of the Government for loyalty and great service in the dark days of the Mutiny of 1857, was Babu Peary Mohan Banerji who as civil officer of Manjhanpur in the Allahabad District fought the rebels and earned from Lord Canning an appreciative mention in his Despatches. Lord Canning called him the "Fighting Munsiff."

Mr. F. Thompson, the then Magistrate of Allahabad, spoke as follows of Babu Peary Mohan in his report to the Commission of the Division on the conduct of loyal Indian subjects:—

"Babu Peary Mohan was appointed a Moonshi at Manjhanpur in this district in November last, and has since been indefatigable in his exertions to drive back the rebels in his part of the district. Though not actually in his province of duty, he offered himself
to the Commissioner to assemble the well-affected Zemindars, to engage and conciliate the doubtful, and thus create a government party against the disaffected. He has succeeded so well that he has been able gradually to restore the Police authority in all but a few villages now held by the rebels. In one instance he fought a pitched battle with the rebels and gained a victory, his report of which I enclose."

When it was proposed to transfer him from Manjhanpur, Mr. Thornhill, the Commissioner of Allahabad, wrote to the Government:

"Babu Peary Mohan has established so high a reputation for personal courage and determination that his presence has, I believe, hitherto prevented an irruption of the rebels from the right bank of the Jumna and the Magistrate is of opinion that his withdrawal at this time would be shortly followed by much disorganizations, &c. &c. In this opinion I entirely concur."

He was awarded a Khil'at (dress of honour) worth Rs. 1,000 and a grant of Zemindari for his having "distinguished himself by his intrepidity and the vigour of his attacks upon the insurgents." Several years later he became Government pleader in the High Court of Allahabad. Poor man! He did not live long and was not destined to be its first Indian Judge. There is some consolation to his community that his relative Babu Pramoda Charan Banerji has been elevated to that eminent position which he has been occupying these many years with ability and enjoys the confidence of the bar, of his colleagues in the Bench and of the public.

Among Bengali notabilities of the last generation was Baba Madho Das. His scholarship, especially in Persian Sufi literature, and his broad views in religion made his Asram in Kydganj the resort of enquiring visitors of all religious persuasions, Hindus, Musalmans, and Christians. Pandits, Maulvies, Padries and Theosophists were his admirers and Mohamedan-Sufis from distant Hyderabad and Afghanistan came to him to enjoy his *sukh* (blessed company). A revered personage he was—Baba Madho Das of Kydganj.

Perhaps the oldest Bengali at present living, born and bred at Allahabad, is Pandit Benimadhab Bhattacharya of Daraganj. He served in the Arsenal of Allahabad in 1857 and in his printed testimonials is a certificate of loyalty from the then Commissary of Ordnance. After his retirement from the Government service he has served his native town both as a Municipal Commissioner and Honorary Magistrate for a quarter of a century. Though nearly an octogenarian he is still in harness in Honorary Courts.

A RETROSPECTIVE VIEW OF OLD ALLAHABAD FROM THE NARRATIVE OF AN OLD ANGLO-INDIAN RESIDENT.

Fanny Parkes, a lady of literary culture and a lover of the picturesque, which she had the skill to sketch, has given a faithful account of Allahabad as she saw it more than three quarters of a century ago. Her "Wanderings of a Pilgrim" in two volumes contain a mass of entertaining information about men and things Indian as they struck her in the early days of English rule in Upper India. The period covered in her diary extends from 1822 to 1848. The greater part of her Indian sojourn was spent in Allahabad, where her husband occupied an influential office in the service of Government.
Her pictorial sketches are exact representation of some buildings that still exist in Allahabad, for example, of the Dharmaśala and temple of Dasaswamedh on the bank of the Ganges in Daraganj and the temple of Alopī in Alopibag. She gives an account of the Magh-Mela and the Ramīlia as she witnessed them eighty years ago. The Mela was in a flourishing condition. Traders from distant places from Kashmir and Nepal, used to bring their marchandise to the Mela.

The Ramīlia was held on the fort parade ground, where it still continues.

Allahabad, on her first arrival, became very interesting to her. But she suffered Allahabad "the very much from its heat. She writes that Allahabad had the reputation of being the “Oven of India” and “the Chhota Jehanām” (the little hell). She however preferred its general salubrity to the damp and malaria of Calcutta. Society—Anglo-Indian Society—was so small compared to what she had seen in the metropolis of Bengal. She was fond of the society of Indian ladies and her knowledge of the inner life of the zenana was intimately acquired by her visits to Indian acquaintances of distinction and high rank. The mem saheb of the period was a less exclusive person and mixed familiarly with her Indian friends.

She had access to the harems of the King of Oude and the Emperor of Delhi. One has to read her book and to wonder how many puerile marriage customs mostly adopted from the Hindus are in vogue in the zenana of the highest Indian Musalmans.

Travelling in those days was so wearisomely slow. It took her about three months to reach Allahabad from Calcutta by boat. She made a boat trip from Allahabad to Agra and it took about two months to reach there. Anglo-Indians travelled in Palki and some unfortunate passengers were taken dead out of their Palki succumbing to excessive heat and exhaustion.

Troops of servants were employed by Anglo-Indians and a list of the usual domestics is given with the amount of their wages. Our authoress had fifty-four paying Rs. 250 per month. A darzi (tailor) and a carpenter were a part of the regular establishment of the time. Such were the "Nabobs" whose riches and lavishness Macaulay depicted so graphically in one of his Indian essays. Stray Anglo-Indians like Col. Gardner of "Gardner’s Horse" married
Musalman ladies of rank. Their male issue taking to their father's religion—the female to that of the mother.

Hukka smoking was the fashion of the times in Anglo-Indian society and in a pictorial sketch of a Court of Justice where a Thug is being tried by a European Judge, the Hukka finds its proper place by the side of the Saheb.

It is an interesting study this retrospect of Anglo-Indian life in Allahabad and elsewhere in Upper India.

REVIEWs AND NOTICES OF BOOKS

ENGLISH

Evolution and Religious Thought.

"The Spark in the God" or The Effects of Evolution upon Religious Thought by Rev. T. L. Sunderland. Published by American Unitarian Association, 25 Beacon Street Boston, U.S.A. Pp. 162. 80 cents net, by mail 89 cents

The author justly claims to have shown "that the Doctrine of Evolution is not a destroyer but a conservator and a builder, that the evolutionary theory of the divine creation is giving us a new theology which is not only incomparably more rational and more true to facts than the old, but far more ethical and vastly richer in spiritually contents." The ends which the author had in view in writing the book is religious not scientific but the scientific side of the book has not been neglected or lightly considered. No statement has been made relating to the subject of Evolution which is not borne out by the latest and best scientific writers and investigators. The book has seven chapters, viz—(i) Introductory Survey (ii) The Evolution of the World (iii) The Evolution of Man (iv) The Evolution of Religion (v) The Problem of Pain and Evil in the Light of Evolution (vi) Immortality in the Light of Evolution (vii) The Bible, Jesus and Christianity in the Light of Evolution.

Mr. Sunderland rejects the popular deistic idea of an absentee God. God, according to him, is not only transcendent but also immanent. "Men who have never learned to see God anywhere except in the past, are always afraid of any new truth that bears upon religion. Is God a God of the past only? Are his revelations ended? Is there to be progress in everything else connected with man's life except that which is highest of all the moral and spiritual? The foundations of religion are not in a book. They are rather in the soul of man. And if they are in the soul of man, the acceptance of the belief that God's creation is perennial, continuous, eternal, cannot disturb them or do anything except deepen and strengthen them."

"It is asserted by some that Evolution is atheistic, that it puts God out of the universe and leaves us only law instead. True, there are possible forms of the Evolution theory which are atheistic. But there are other forms of it which are profoundly theistic—which fill the universe full of God, as no other theory known to man does, certainly far more than the Genesis theory itself does. That makes a Creator from without. This makes a Creator within—His creative power operates in all things from atom to sun. That makes Him a Creator of the world once, then He withdraws and so far as creative function is concerned, is for ever thereafter an absentee God. This makes Him a Creative Intelligence and Power that never sleeps and never withdraws from any atom of the Universe. Thus it is the doctrine of Evolution ought to fill and rightly understood does fill, all the universe with God, as the meaning and the ever-living never-sleeping creative power of it all. As to the fear that Evolution will dethrone God because it enthrones law—what is law? What can it be but the sign and manifestation of One without whom law could not exist? Is law a Power? Rather is it the path to walk along which a power—the Eternal Power—marches to the attainment of its great ends."

As regards the Evolution of Man, the author writes—"Man is not yet fully man. He is only in the process of being created. Even his body has not reached anything like that perfection of health and strength and that degree of longevity which it ought to reach and will reach sometime. Our faculties are only half formed. Our characters are scarcely more than the embryo of what they ought to be. In so many respects we are only babes where we ought to be men." "Our true work in the world is that of cooperating with one another and all good men, and all regenerating forces around us and with God, to carry on and ever on the work of spiritual creation in ourselves, in society and in the world. It is the work of struggling upward by every means in our power and helping others to do the same, from the brute beast, which is our starting point, towards the angel, the free pure strong son of God which is our goal."

WHAT ARE PAIN AND EVIL?

"They come out of a thousand centuries of lower animal life. They are the traces of the beast surviving in man. They are the heritage of untold ages of selfishness and greed and blood and slaughter in that brute world from which man has sprung and of hundreds of thousands of years of fierce semi-human life while he was climbing toward the full human. In the light of Evolution evil is relative, as good is. Evil is an incident, not a finality if we can understand the expression 'in a large enough way, evil is good in the
REVIEWS AND NOTICES OF BOOKS

making; it is the green apple; it is the partly painted picture; it is the building in the process of erection."
The work is of singular literary finish and will be
read with pleasure and profit by all intelligent persons
who take an interest in the subjects.

MAHESH CHANDRA GHOSH.

Bombay in the Making: by Phiroze R. M. Malabari,
Deputy Registrar, Appellate Side, High Court,
12s. 6d.

The book consists of over 500 pages, and contains
an introduction by Sir George Clarke, Governor of
Bombay. Mr. Malabari embodies in it the results of
his researches in the archives of the Bombay High
Court on the origin and growth of judicial institutions
in the western presidency during the period 1661-1766.

In the preface the author promises to bring
the history down to modern times, in three more
volumes to be published hereafter. Hitherto for Sir
Tagore Law Lectures, published by the Calcutta
University for the use of law students, was the only
book available to scholars on this side of India for the
study of the growth of judicial institutions under
British rule. The present volume is narrower in scope
but treats of the period covered by it in much greater
detail. It is impossible, within the space at our
disposal, to give a resume of the subjects dealt with in
this book. But the headings of some of the chapters
may be quoted to explain their scope, e.g., 'The
administration of Bombay and its cession to the Company',
'The administration in the town and island of Bombay',
The working of Judicial institutions in Bombay',
The barbarity of the age', 'Some interesting trials',
'Landed property in early Bombay', 'Gleanings from
an old record'. An elaborate index enhances the value
of the rather lengthy volume. In the preface Mr.
Malabari expresses the hope that the pages describing
the administration of justice under the Portuguese
in India will be found to contain something original
and specially interesting. But the reference to Sir
William Hunter's posthumous History of British India
(London, 1800), of which we find no mention in the
list of books consulted, he will see that he has been
largely anticipated by that learned historian who has
given an elaborate account, quoting chapter and verse,
of the gross inhumanities and oppressions practised
by the Portuguese, as also the immorality which
prevailed among them. Similarly, the chapter on
Surat might be improved by referring to the articles
on the subject in the early volumes of the Calcutta
Review. We are glad to find that Raja Benoy Krishna
Deb's 'History and Growth of Calcutta' has been
occasionally alluded to. A cursory glance through the
pages of the book shows how barbarous were the
punishments inflicted by the early administrators of
Bombay on minor offenders—hanging being as common
in the western presidency as hanging was in
England up to the end of the seventeenth century.
The English law of capital punishment was imported to
India as a suit the occasion, e.g., in the trial of
Mahamaja Nandakumar or 'forsake the one for the other was an exception. Intemperance

was sift to a degree'. (p. 227). "It was not, we infer,
an unusual sight for some of the honorable members
to come out of the Council Chamber, after a particular-
ly warm discussion, "with their heads cut open, their
arms in slings, and their eyes bunged up"" (p. 232).

The author rightly observes in his preliminary remarks:
"It would be difficult, without some knowledge of the
circumstances and influences prevailing in those days
to account for the fact that men in high authority
were found guilty of malpractices, that even Governors
were proceeded against for corruption and that the
judges whose duty it was to suppress crime were
themselves found to be implicated in such offences.

The loose morality of the age may be used as an
excuse for such a discreditable state of affairs."

It were well if English historians were to judge Indian
historic characters of the age with equal charity. Refere-
ing to the date-tax in Bombay, an interesting conver-
sation of Nauman Muckad is given on page 422, where
he is reported to have said, 'Oh India! the very hairs of
your head are numbered! Here and there allusion
is made to Kanhaji Angria, whose influence on the
affairs of the time was unsurpassed: but even on land his
name stuck in many a Yankee heart. 'The man
who gave the English most trouble during the first
quarter of the eighteenth century was Kanhaji Angria,
the famous pirate. 'English, Dutch and Portuguese,
each tried to lay him low but they all had to acknow-
ledge defeat'. One would like to have some account
of the fleet and the naval manoeuvres of this celebrated
sea captain, as an illustration of the naval skill of the
Indians at this period. But as might be expected,
the book is more an account of Englishmen in India
than of the Indians themselves, and perhaps accounts
for the omission. After all, Mr. Malabari
is to be congratulated on the amount of scholarship
and research he has brought to bear on the perform-
ance of his task. He has ransacked every available book
and manuscript record in search of material, and pro-
duced a most interesting volume on the early history
of Bombay. The mass of information which he has
thus succeeded in collecting is sure to be largely drawn
upon by the future historian of the western
presidency.

Dadabhai Naoroji's Speeches and Writings: Natesan

This neatly printed and handsomely bound volume
purses to contain an exhaustive collection of the
speeches and writings of the Grand Old Man of India,
who entered on his 88th birthday on the 4th September.
The book requires no introduction to the public.

Natesan & Co. excel in this line of publication
and in the present instance they have done their work
with their usual care and judgment. The book preserves
and is sure to obtain a large sale, as it is offered at
a remarkably cheap price. It is a storehouse of valu-
able information on political, financial, economical and
statistical matters.

Glimpses of the Orient today: by Saint Nihal Singh,

This is a collection of 22 articles on Japan, China,
Burma, India, Afghanistin, Persia, and Egypt. The
author has personally visited all the lands about which
he writes and this fact alone lends a value all its own
to the volume before us. The book has been specially
prepared for students, and we fully share the author's,
THE MODERN REVIEW

FOR DECEMBER, 1910

William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches

...hope that it will inspire them to work for the uplift of their native land. The main lesson which the book inculcates and illustrates by reference to facts and figures is that Asia is no longer content to remain in an attitude of servility and that throughout the continent a desire for Self Government is manifesting itself which tends to seek satisfaction in a variety of healthy activities. "It is a travesty of the holiest of holies in human nature to talk of the unrest in India in terms other than the most reverent. In every sense of the word, this discontent is divine. In its essentials, it is cosmic in character, evolutionary, constructive, uplifting." Referring in particular to the Swadeshi movement, Mr. Singh says that the spirit lying behind it is destined to prove the country's salvation. "Swadeshi is the culmination of India's industrial revolution and forms the foundation on which Hindustan's well-being will be established. It is sad to contemplate that such a vine, constructive, uplift movement as that which is going on in India should not be noticed by the outside world, merely because of the political unrest in the land." A chapter is devoted to the woman's movement in Asia. There is only one word of comment which occurs to us. Mr. Singh has, it seems to us, taken the most wistful attitude to remain in the evolution of the India, and has touched rather lightly on the spiritual forces which lie behind it. The book is written in an attractive style, and is bound to be popular.


This nicely got up brochure of about 80 pages is more interesting than a novel. It is adorned with a map of the city, and ten excellent illustrations. There is an appendix containing a list of the oil paintings and statues in the picture gallery of Baroda by some western masters, e.g., Raphael, Murillo, Andrea Del Sarto, Titian, Botticelli; there are also two paintings by Ravi Varma and J. P. Gangoony. A perusal of the book shows us at a glance how enlightened the State of Baroda is. The museum of Baroda is one of the best in India. Its college, market place, court of Justice, hospital are among the finest public institutions in the East. The Jami Vilas palace and gardens, built at a cost of over sixty lakhs of rupees and the Makarpura palace and gardens, may also be classed among the public buildings, for they are open to the public when His Highness does not reside in them. The State has some historic and costly jewels. There is a good public library, and the town possesses extensive waterworks and tramway lines. The Kala-Bhavan of Baroda, its bank, factories and mills, speak of its industrial prosperity. The Maharaja goes out in procession on the Dusserah and the Moharrum, though the latter is a purely Mahomedan festival. Numerous public squares and pavilions, big tanks, bridges, theatres, temples, regimental grounds and a race-course add to the beauty of the city. The booklet is likely to increase the stream of visitors to Baroda.


This little sketch forms one of the 'Friends of India' series now being issued by Messrs. Netesan & Co., and contains besides a short biographical account of Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches Sir William Wedderburn, extracts from his speeches

...It was not until 1910 that the Indian Finance was written in a more scientific manner by Mr. D. E. Wachter. The book is devoted to the financial chapter in the history of Bombay City by D. E. Wachter, Bombay, 1910.

In this volume the writer gives the history of the rise, growth and collapse of that colossal speculation popularly known in Bombay as the "share mania," which started about five years ago proved more disastrous in its ultimate consequences than the notorious South Sea Bubble. The book deals with the subject in a careful and detailed manner, and is a valuable addition to the literature of the subject. The writer has done his work thoroughly and has left nothing out. The book is printed in bold type on thick paper, and should prove of interest to those for whom it is intended.

Cooperative Credit Societies: by Panchanandas Uphar Bha. This paper was read by the writer before the Calcutta University Institute. It gives within a short compass the main principles underlying co-operation and People's Banks and should prove useful to students.

The eighth annual report of the Ramkrishna Shebartram: Kanthal, Hardwar, 1910.

The number of patients treated in this Shebartram during the year under review reached the high figure of 1350 belonging to all castes and creeds including Hindus, Muslims and Christians. Homeless ascetics of the Himalayas, pilgrims coming from every part of...
India; and poor people of the villages situated within a radius of forty miles of the Hospital, are constantly under treatment in this institution. The crying need at present appears to be a ward for infectious diseases, specially smallpox, and an extension of the mortuary. Nearly nine thousand rupees are required for this purpose and in view of the revived religious consciousness of India it should not be difficult for the authorities of the Shebasram to procure this amount. Contributions for this purpose, however small, will be thankfully accepted by the Manager, 'Udbhodan', 12 & 13 Gopal Neogi's Lane Baghbazar, Calcutta.

The thirteenth annual report of the Sadharan Brahmo Samaj: S. B. Samaj Office, 211, Cornwallis Street, Calcutta.

The report gives us a glimpse of the excellent work that is being quietly done by the Sadharan Brahmo Samaj. Preachers and missionaries did uplift work in the mofussil and among depressed classes, schools and colleges for boys and girls imparted education to the rising generation, charity founded scope in famine relief, newspapers carried the principles of pure thought into the home circle. The finances do not appear to be in as satisfactory a condition as might be desired. We wish the Samaj every success.


The phenomenally rapid sale of the previous editions of this valuable directory has encouraged Mr. R. N. Mudhakar to bring out this very handsomely got up reprint, in which all new industries started since the publication or the last edition have been incorporated. The value of the compilation has been enhanced by three copious indices, giving the names of the articles manufactured, the places where they are manufactured, and the persons by whom they are manufactured and sold. The authorities of the Amraoti Conference are to be congratulated on their solid piece of work done by them in the cause of India’s industrial regeneration.

Spiritual Education.

Spiritual Education and the Religion of the Brahmo Samaj by Doctor Prasannakumar Roy, Inspector of Colleges and Fellow of the Calcutta University, Late Principal and Professor of Mental and Moral Philosophy, Presidency College, Calcutta, Member of the Council of the Brahmo Samaj Committee and Late President of the Sadharan Brahmo Samaj. Pp. 39.

This pamphlet contains (1) three addresses delivered at the annual meetings of the Sadharan Brahmo Samaj held in 1903, 1909 and 1909, and (2) also three notes, two of which were read at the Executive Committee of the said Samaj.

The questions raised by Dr. Roy are of vital importance to the Brahmo Samaj and, we hope, Brahmos will not remain indifferent to the welfare of their community.

Mass Education.

Kumar Parivovaj Series No. 5. A simple means of Mass Education. Pp. 16. For free distribution. To be had of the Manager Yogasram, Benares City.

The writer says that to educate a nation, some 27 crores of whom are returned as illiterate, appears to be a Herculean task. “But,” says the writer, “this apparently impossible work can be easily done by our earnest and energetic students if even one in ten among them begin it as a labor of love.”

This is no doubt true to some extent. But those who are themselves students cannot properly be entrusted with so gigantic and onerous a task. Have the other classes no duty to the masses?

Unitarianism.

Annual Report of the American Unitarian Association for the fiscal year May 1, 1910—April 30, 1910. $5 Beacon Street, Boston, U. S. A.

“The financial record of the Association has been one of large encouragement. The total receipts of the treasurer amount to $283,446. The Publication Department reported a total sale of the publications of the Association amounting to 12,505 volumes, the largest of any year. The distribution of the free literature for the year shows a remarkable growth; namely from a distribution last year of $84,000 contracts and pamphlets to $54,000 copies this year, and this does not include the various reports, bulletins and circulars which are also freely circulated. During the year fourteen new societies were added to the list of churches; five new church buildings have been dedicated; twelve others have been planned or are in process of construction; seven parish houses have been built or otherwise provided for; three personalities have been acquired. Three lay centres have been organised and preaching stations and circuits have been established which will furnish liberal religious ministries to a dozen or more towns or settlements.”

There are eleven departments of the Association: (1) Publication Department (2) Department of Foreign Relations (3) Department of Church Extension (4) Publicity Department (5) Department of New Americans (6) Department of Unions and Fellowship (7) Department of Education (8) Department of Social and Public Service (9) Ministerial Aid Fund (10) Church Building Loan Fund and (11) Library.

All the departments are doing excellent works and we congratulate the Association on the success it has attained during the year.

MAHESH CHANDRA GHOSH.

History of India.


We have much pleasure in welcoming this new school-history of Hindu India. It is written in a simple and interesting way, and there is no overcrowding of dates and names, and yet the conclusions of latest scholocratic research have been embodied in it on all controversial points. For instance, it has been pointed out that according to Mr. Tilak, the original home of the Aryas was in the Arctic regions, that though occasionally the wife followed her husband to the pyre, widows were generally allowed to remarry in Vedic times, that the Kshatriyas were formed of a mixture of the Saka, Hun and the Pahlavi races, that Kalidasa flourished in the Court of Chandragupta II (375—413 A.D.) and assumed the title of Vikramaditya, that the decline of Buddhism in India was due to
natural causes and not to any vigorous persecution (except by Sasanka in Bengal about 600-620 A.D.)

The history of the Deccan has been given in some detail. Regarding the Pal and Sen Kings of Bengal, the writer says: 'It is doubtful if they were Rajputs.'

It does not appear that the researches of Dr. Rajendra Lal Mitra have been explored in this connection. The only Indian scholars consulted at Dr. Bhandarkar, and Meos-Tilak and Ramkrishna Bakhtum Khuhip, stated that the record of this has been identified with Guw, and Naduh in this respect the writer follows Vincent A. Smith, but is apparently ignorant of the researches of Bibi Akshay Kumar Mitra. Nowhere in the book do we find any mention of the fact that some of the arts and sciences, e.g. Chemistry, Geometry, trigonometry, the decimal notation, Astronomy, &c., originated and received their early development in India. The idea of metempsychosis, according to the writer, was found in many half-civilized tribes (p. 79). He seems to forget that it was a cardinal doctrine of Pythagoras, who being a celebrated Greek philosopher, was certainly not half-civilised.

The benefits of the caste-system in early times and its present drawbacks have been ably summarised. The book is well-printed and handsomely illustrated and should prove popular to those for whom it is intended.

Laws of Manu and Theosophy.


This handsomely got up volume of 358 pages by a well-known theosophical writer has been lying on our table for some time. We had a mind to make a detailed review of the views and opinions expressed in this book, but we find that it deals with such an immense variety of subjects and is so full of esoteric exegeses that limits of space will not allow us to do so.

Texts from Manu and other sacred writers are liberally interpersed, and the author foresees the objection to his method of exposition by reading new meanings into old texts. Mrs. Annie Besant, in her introduction, no doubt concedes that Manu's precepts cannot be blindly followed in this age, but along with this concession to modern requirements she makes the assertion that his ideas contain all the needed solutions.

For a statement of this kind 'faith abundant' is necessary and the author assures us that this 'has not been lacking', so much so that he has preferred to hold his judgment in suspense rather than make an adverse comment.

We must accordingly be prepared for some vague and fantastic presentations of ancient thought and in some places we are immediately led to suspect that Manu himself minus the light of modern wisdom which the writer has imbued, would not dream of giving the interpretations which the writer has done. There is, however, nothing surprising in this. Naturally enough, the author has not succeeded in totally eliminating the influence of the age he lives in, and there may be even those who would go the length of saying that his ill-success in this respect makes his book all the more valuable.

To say all this, and not to recognise the serious purpose of the book, would however, be doing the author a great injustice. The great drawback of theosophy is that it makes men too credulous, and this in a land where liberty of thought and freedom of enquiry have long been subordinate to authority. But the little that the author of theosophy emboldens us to say that its great merit lies in its insistence on purity of thought, charity of disposition, and a life of rigid self-control and spiritualities—lessons which are badly needed in this materialistic and luxurious age. Theosophy has also done something to popularise the sacred books of India and lay bare their core of wisdom and beauty. The author of the present volume has given us a thoughtful analysis of the peaceful, and this point of view thoroughly consistent organisation of ancient Hindu society, of its life of purity and self-abnegation of the plain living and high thinking which characterised it. The purpose, the justification and the wisdom of many ancient rules of life have also been expounded with considerable insight and earnestness, and the philosophical tone of the author in treating of these serious subjects, deserves thorough commendation. It is not necessary to agree with all or even much of the writer's views to perceive that they deserve thoughtful consideration and are not to be laid aside with a cursory glance merely because they do not happen to harmonise with the trend of the reader's own thoughts.

Moslem Politics.

A Talk on Moslem Politics by Moulvi Muhammad Atta Mirdha, Honorary Secretary, All-India Muslim League, Lucknow 1910.

This is one of a series of pamphlets originally written by the author in dialectal form in Urdu and translated into English (and also in the various Indian vernaculars) with the express purpose of popularising the principles of the Muslim League and for the political education of the masses of the Moslem community. We are glad that our Mahomedan fellow subjects, in view of their political importance, they will allow us to call them so, have come out of their shell and now frankly avow the necessity of political education for the masses. As the Moslem League is of course that government is all that it should be, Nasiruddin, the exponent of the principles of the Moslem League in the pamphlet, is naturally asked about the need for the organisation, and in reply he states: 'You know that even the mother does not feed the child unless it cries.' So political agitation is all after all not without its justification in the scheme of the universe, and for this admission the non-Moslem section of the Indian community should be grateful. The cardinal points of the Moslem League creed as expounded in this brochure are—(1) the right of separate representation in accordance with the political importance of the Moslem Community (2) the maintenance of the British Government in India and (3) the cultivation of friendly relations with the other communities, without prejudice to (1) and (2). As to (2), the writer truly says that Indians of all sections are bound to recognise it, at least none may openly dissent from it.

But the first and the third points are clearly antagoistic. The preservation of good relations with other communities, on which the writer so largely dwells towards the end of the brochure is impossible so long as the Islamic section claim supremacy over them, not on the ground of superior intelligence, education, ability or even numerical strength, which
all could understand, but because they were once the rulers of the country. You cannot insult a man and claim his friendship at the same time. Besides, if the Mahomedans were once the rulers of the country, it is also an undeniable fact that the British won India not from them but from the Hindus. We are told in this pamphlet that if the British rule were withdrawn, Moslems would be the subject of the non-Moslems, and that it is much more glaring to be ruled by one’s own subjection than by a foreign nation.* If Mahomedans revive racial hatred by drawing such fancy-portraits, may not the Hindus, justly retort that the insistence on the fact that the Mahomedans once ruled the country and the claim for preferential treatment on that account are equally going to them. Sentiments like these obviously do not promote good feeling. Equal and not preferential treatment can alone lead to good fellowship. Swaraj in the sense of self-Government on colonial lines, the writer considers to be a visionary and impracticable ideal, but he is discreetly silent as to what his own ideal is. To us it seems obvious that the extension of representative Government and the appointment of Indians to high executive positions are meaningless unless they have self-Government for their objective. The Mussalman of Calcutta, commenting on the pamphlet under review, rightly says that if these are the ideals of the Indian Mussalmans, and not only real and effective participation in the Government of their own country, we think then life is not worth living.* The writer sympathises with Swadeshi movement, but advocates moderation, and adds that Government itself is a warm supporter of honest Swadeshi. We suspect that the writer’s support of Swadeshi is prepared to go only so far as officialdom lays down as proper and no more. If some persons in authority were to say that it is disloyal to the country of our rulers to prefer home-made cloth to the product of Lancashire mills, we believe a section of the League would say ditto. As the Mussalman says: “Is Islam to be condemned for the misguided zeal of certain of its followers?” If not, why should the Swadeshi movement which is fraught with immense possibilities be dubbed a concerted revolt against the Government?”

It is not to be understood, however, that we are not in agreement with much that finds place in this brochure. With the writer’s recognition of the need for greater education, along general as well as technical and industrial lines, and his plea for co-operation in all questions which affect the agricultural, commercial and social progress of India, we are in hearty agreement. We also admit the painful truth that the Hindus are broken up into a thousand different sects and castes, all making for disunion, and that their treatment of the depressed classes is both “unbearable and inhuman.” The writer says in one place: “It is quite possible that in the distant future religious and racial differences may be so softened that they may not, as in the highly civilised countries of Europe, conflict with harmony in political views.” If that hope is ever to be realised, it will not be by dwelling too emphatically, as the Muslim League appears to do, on the various elements of disintegration. One of the main ways to overcome those elements of discord and remove them from the body-politic is to ignore them as much as practicable, for this will make the work of fusion much easier. The writer says: “Gagacious statesmanship keeps the present always in view,” but he is the greater statesman whose advice is to be ignored. We insist on the present in the light of the glorious vision of a united India that is to be. We trust that the authorities of the Muslim League will devote greater attention in future to this aspect of the question.

**Hindu Conference.**

*Report of the First Punoab Hindu Conference, held at Lahore on the 21st and 22nd October 1909. Press annals six India (Gupt Chaud, Pleader, Secretary, Punjab Hindu Sabha, Lahore.***

We welcome this report of the proceedings of the Punjab Hindu Conference and recommend its careful perusal by educated Hindus all over India. In view of their importance, we propose to give a resume of the contents in some detail.

The resolutions passed at the Conference dealt with the following subjects: (1) Desirability of strengthening the feeling of Hindu nationality and Hindu unity (2) Encouragement of the study of Sanskrit and Hindi (3) Encouragement of kathas from Hindu literature on non-sectarian lines to improve and strengthen indigenous culture and morality (4) Organization of Hindu national festivals (5) Desirability of writing a true history of the Hindus (6) Protection of cows (7) Encouragement of the Ayurvedic system of medicine (8) Protection of the Punjab Land Alienation and Pre-emption Acts by which the superior lands were legally debared from holding land (9) Adequate representation of Hindus in government service (10) Hindus and the Reform scheme (11) Raids on frontier Hindus (12) Desirability of holding an All India Hindu Conference. Pundits, barristers, pleaders, compilers, doctors, scribes, bankers, and traders belonging to the Hindu community including Sikhs and Jats attended the deliberations of the Conference. Of those who delivered at the Conference, three deserve special notice, those of Lala Lajpat Ray, Ram Babudar Lala Lal Chand, Chairman of the Reception Committee, and Sir Dr. Pratul Chandra Chatterjee, President of the Conference. The first two speeches in particular deserve to be printed in pamphlet form and distributed broadcast.

Lala Lal Chand began by quoting the Shastric equivalent of the Biblical precept ‘the race is to the swift and the victory to the strong’ which is embodied in verses 28-29 of Chapter V of the Code of Manu — ‘the immobile are the food of the mobile, the toothless are the food of the toothed creatures, the handleless of those who had hands, and the timid of the brave’. If other communities are willing to join hands with the Hindus in matters of common interest, they are welcome, if not, the Hindus need not fall on their knees and cringe for union. It is essential not to permit the least inroad on the moral sentiment which binds together the community even if the desire to form a wider community by co-operation with other communities were to be sacrificed for its sake. Caste-conferences are useful in so far as they aim at reforming social abuses peculiar to those castes, but if they stiffen class distinctions and keep alive minor differences and create a sense of self-glorification they are mischievous. The sub-divisions of the four main divisions of Hindu Society are
unshakable and should be abjured. In order to survive the struggle going on everywhere in nature, the community must as the first and foremost step evolve a consciousness of self-existence as an independent and separate entity coupled with a desire to maintain and continue such existence while co-operating with other communities for the general welfare and progress of humanity to oppose a united front whenever and wherever interests are threatened.

According to Sir P. C. Chatterjea, the Hindu Sabha, abstaining as it does from politics properly so called (though it reserves the right to submit representations to Government against particular measures actually in force or in contemplation), is not likely to retard the growth of the sentiment of nationality in the country. Politics could form the peculiar province of an undenominational body like the Congress and political concessions should be sought equally for all ranks, creeds and races of His Majesty's Indian subjects and not for one section only. We should eschew the self-seeking and aggressive political creed of the Moslem League. For twenty-five years, observes the cautions ex-Judge, 'the National Congress, run mainly by Hindus, has been agitating for the rights of all Indians alike without reference to creed, race or locality and scrupulously avoiding discussion of all matters in which the interests of minorities are likely to clash with those of majorities. It got itself branded as disloyal and seditionist but continued to work and we must not think that the advent of the present Liberal ministry has sanctioned certain reforms. But a Mahomedan political association has suddenly sprung into existence and straightforwardly leapied into fame and claimed the premier position for its co-religionists. Its success is phenomenal and the Anglo-Indian papers in India and those in England, with a few notable exceptions, while bitterly opposing the reforms proposed by the Secretary of State, have given effusive support to all its demands, however prejudicial to other communities. The reforms are intended by the Secretary of State to give the people some hand in the management of their affairs, but they are coupled with the concession of Mahomedan superiority and claim for the creation of separate electorates. The National Congress stood up for the principle of Indian nationality which is nascent and deserves to be encouraged, but the separate electorates would apparently give it a deadly blow. Though the Congress has all along acted with a scrupulous regard for the rights of minorities and there is nothing in the past to justify the aspersions, Hindus have been credited in the Anglo-Indian journals with Machiavellian designs to appropriate all the power to themselves when the concessions are made. As there is no historical evidence that our Mahomedan brethren have done anything in the past for the British which Hindus have not done, the current opinion that the preference shown for Mahomedan interests by their Anglo-Indian friends is due to a desire to 'dish' the Hindus for the political agitations of the National Congress appears to me to receive considerable support.' On this fulness of political agitations Sir P. C. Chatterjea bases his justification of a nonpolitical organisation like the Hindu Sabha.

The speech of Lala Lajpat Ray was the speech of the session. He began by propounding an answer to the question—Who are Hindus? The Hindu Sabha does not exclude Sikhs, Jains and 'our friends of the Brahma Samaj.' Anyone who is prepared to sail under the Hindu flag and take the creed or discredit which attaches thereto is a Hindu. Those who are prepared to maintain the distinguishing features of Hindu culture in their thought and life are Hindus. There are some—the speaker probably referred to England, returned Hindus—who think that they will be better off by dissociating from those who bear that name. Lala Lajpat Ray was not one of those who were ashamed of their national parentage, who refused to share the glory, the pride, and the temporary obloquy of the Hindu name. But some would object to such a wide extension of the definition of the word 'Hindu' on the ground that people who have so little in common cannot make a common cause, and that it is impossible to raise enthusiasm in such a heterogeneous community. But this objection is fallacious and misleading. For according to the canons of political philosophy, the Hindus are a 'people' and as such a political unit. According to an eminent German writer, 'A people comes into being by a slow psychological process, in which a mass of men gradually develop a type of life and society which differentiates them from others and becomes the fixed inheritance of their race.' According to the same writer, community of spirit and community of interests and customs determine the individuality of a people. Religion is no longer an element of nationality, nor is a common language indispensable. Neither is purity of race an essential element, but if it were, as a great French writer, M. Jean Ficot, observes, owing to the caste system of the Hindus, there is no nation on the face of the globe which can claim greater purity of blood. But the hope of India lies today in breaking up the aristocratic organisation of castes Sanskrit is in a sense the common language of Hindu India. The spirit of Hindu culture is reflected in our literature, specially in our epic poetry, in our festivals and social practices. "If our continuance as a separate people depends on the continuance of our separate castes, it is absolutely necessary in our collective interest as a people that we should not allow that culture to be materially changed in its essence and spirit." To maintain our national individuality should be our ambition. "Let me in conclusion say that by aiming at unity and solidarity amongst the Hindus we do not contemplate a blow at Indian unity. I am firmly convinced that it is impossible to build an Indian nation from above. The structure must be built from below. It is rather putting the cart before the horse to expect the Hindus and Mahomedans to unite and make a common cause, before bringing about a sense of unity and solidarity amongst the Hindus we do not contemplate a blow at Indian unity. I am firmly convinced that it is impossible to build an Indian nation from above. The structure must be built from below. It is rather putting the cart before the horse to expect the Hindus and Mahomedans to unite and make a common cause, before bringing about a sense of unity and solidarity amongst the Hindus we do not contemplate a blow at Indian unity. I am firmly convinced that it is impossible to build an Indian nation from above. The structure must be built from below. It is rather putting the cart before the horse to expect the Hindus and Mahomedans to unite and make a common cause, before bringing about a sense of unity and solidarity amongst the Hindus we do not contemplate a blow at Indian unity. 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strengthen the Hindu community inter se and to make it impossible for anyone to slight it... If there are any among the cosmopolitan Hindus who think that the extinction of the Hindus as a separate community or people is likely to facilitate the natural evolution from a political point of view, the least that I can say of them is that they are grievously mistaken. The extinction of the Hindus as such will not bring them nearer the millennium... Let the Hindus cease to be Hindus, the Mahomedans shall be Mahomedans, for all time to come. In the present struggle between Indian communities, I will be a Hindu first and an Indian afterwards, but outside and even in India against non-Indians, I am and shall ever be an Indian first and a Hindu afterwards. That is in short my position in matters.” The Lala concludes his able address by quoting the memorable words of Yudhisthir when he was approached by the enemies of Duryodhan:

वह पश वह पश वह पश तत्त्व न है।

वरो न तरंगान त वर्ण पश तथापि है॥

Five are we, five are we, five are we, and a hundred are they. But at the time of dispute with others, we are hundred and five.

As we write news comes of a great Hindu Conference at Multan presided over by a Sikh leader who said in his presidential speech: “A Hindu is a Hindu, whether he be a Sikh or a Sanaatani, an Arya or a Brahmo.” According to the bengalee, this growing sense of solidarity among different sections of Hindus is due to the feeling that they are not a favoured community, and in life there is not a stronger bond of union than the sense of a common misfortune.

We do not expect every Hindu to agree with these views. But they deserve to be deeply pondered by every well-wisher of Hinduism.

Modern Criticism and the Bible.

The Origin and Character of the Bible and its place among Sacred Books by Jabez Thomas Sunderland. Published by American Unitarian Association, 25, Beacon Street, Boston, U. S. A. Pp. 332. 1 dollar 20 cents, net; by mail 1 dollar 34 cents.

In the present book, the author has set forth clearly, definitely, and comprehensively the Modern View of the Bible. The origin of the Bible, its authorship, its growth, the circumstances under which it arose, the causes which produced it, its relation to God, its relation to man, its inspiration, the changes which its various writings have undergone, its reliability, its place among the sacred books of mankind, its transitory elements, its enduring elements, its permanent value—all these questions the author has endeavored to answer frankly and without evasion, yet with a spirit of humility and reverence. In every particular, the book is up-to-date and embodies the results of the best and latest Biblical scholarship. The author arrives at the conclusion that the Bible can no longer be accepted as an infallible scripture. But “this does not mean that either the Bible or its religion is less divine than the past has believed; rather it means that the truly and really divine is larger and its ways are larger, than has been understood. As man and the world are not less from God because they came by the path of evolution, so the great truths of the Bible are not less from God because they entered men’s thought and life through the development of his own powers, through his deep experiences and his own spiritual growth, through centuries of moral struggle, of battling with his lower self, of aspirations after that which was above and beyond him, of gropings—often blind and painful, but never wholly fruitless—after truth and right and God.”

Mr. Sunderland’s book is one of sterling merit and we give it a warm welcome to it. It should prove very useful to the inquiring student.

MAHES CHANDRA GHOSHI. Sanskrit and English.

Vedanta.


The Vedanta Sutras of Badarayana with the commentary of Baladeva translated by Babu Srisra Chandras Vasu and published by Babu Sudhindra Nath Vasu at the Panini Office, Baladevagunj, Allahabad, pp. 96. Price Rs. 1-8. Annual subscription, Inland Rs. 2, Foreign £. 1. It contains 50 Sutras (up to 1.2.25) with:

(i) Sanskrit Text of the Sutras.
(ii) Pada patha with note on each word.
(iii) English Translation of the Sutras.
(iv) Translation of Baladeva’s Commentary.
(v) Sanskrit Text of the passages quoted by Baladeva in his Commentary.

Baladeva’s Commentary is considered as an authoritative exposition of the Vedanta Sutras by most of the orthodox followers of Chaitanya and we give it a warm welcome in its English garb. The book is being ably edited and translated.

BENGALI.

Japan.


The lovely get up of the volume—its neat printing, good paper and beautiful binding—is in keeping with the excellence of its contents. We have read a good many books on Japan by European, American, Japanese, and Indian writers, but we do not remember to have come across one which is so interesting and so well-written from the Indian point of view. The writer knows the art of bringing out the core of the matter in a few short sentences. His style is exceedingly charming, and he writes from intimate personal knowledge. The beautiful illustrations with which the book abounds are a treat in themselves. Two chapters on education in Japan and the history of Japan round off the author’s personal experiences and impressions. We learn from this book that the men of Japan are neither handsome nor very cultured or intelligent, their towns and cities are a mere conglomeration of wooden huts without any pretense to architectural beauty; their women are not much better treated than ours; and the impression one gathers from it is that the Japanese are superior to the Indians in nothing but patriotism, freedom, and the happy accident of castelessness, if we may coin that term. But these make all the difference in the world, and they fully explain the phenomenal success of the Japanese.

A. B. C.
Gujarati.


As the commentator of that monumental series, Gujarati Prachin Kavyamala, Mr. Chhotalal Bhatt's name is not unknown in the field of literature. With his happy knack of writing Gujarati he has translated the above work from Sanskrit and originally written by a Jaina Pandit. It contains a mixed assortment of precepts on ethics culled from the Panch Tantra, the Hitopadesha and other kindred compositions. It is simple, instructive, and the elucidatory notes, particularly valuable. Young boys and girls are sure to be pleased with it.

K. M. J.


The writer needs no introduction, as he has been always present before the public eye by means of his many manuals, written at intervals, snatched from an exacting public State Service. This little book contains a collection of a set of rules of conduct, which on account of their incongruity has already formed the subject-matter of various skits in the well-known weekly paper called "The Gujarati". The incongruity lies in the fact of the rules—a majority of them, we should say—being primarily and wholly applicable to those who lead an English sort of life or to those who attend Government offices. E.G. The admonition that calls should be made between 9 and 10 A.M., as that is the hour suitable to Indians, wholly ignores the fact that many Indians are shop-keepers or non-Government service men, whose day begins with 7 and 8 o'clock and not with 11-30 A.M. (Standard Time). Similarly about the way in which conversation should be carried on or dress should be worn. The manners intended to be inculcated in this part of the composition are suitable more for observance between English men and English men or between English-knowing gentlemen in Europe. And for them the book would be a redundancy, as they are sure to have read their lessons in manners in English books. But the other part which deals with our customs, in case of caste dinners, marriage invitations &c., is more to the point and it is very desirable that what is said there should be taken to heart. The publication is a mere tentative effort and Mr. Desai has asked for suggestions. We should therefore wish that it should be revised in its former part dealing with Anglicised manners.

K. M. J.

NOTES

India, Lord Morley and Lord Minto.

Writing on Lord Morley's Indian administration, The Daily News of London says:—

The Indian Councils Act with its very considerable foundation for reform, was unparalleled enough to the bureaucratic school, and the bureaucracy on the spot have done what they can to divert and pervert its carrying out. The Liberal school, on the other hand, cannot but regret very sincerely his sanction of the deportations, and not less, perhaps, his sanction of that very complete scheme of coercion which is now being carried out by the Government of India, and under which freedom of the Press, freedom of speech, the right of public meeting, and the right of combination have completely disappeared.

If, as The Daily News says, "freedom of the Press, freedom of speech, the right of public meeting" have completely disappeared from India, or, to avoid any possible unconscious exaggeration, let us say, disappeared to a very great extent, in what light are we to take the newspaper estimates and eulogies of the Morley-Minto regime that we have been reading in the papers in India? What are we to think of the adulatory farewell addresses which have been heaped upon Lord Minto?

The exponents, in the Press, of the Physical Force Extremists are now defunct,—any Government would have been bound to suppress them. The organs of the Academic Extremists have also disappeared,—a more liberal administration than that of the Anglo-Indian bureaucracy would have tolerated them. Repressive legislation has made the advanced wing of the Moderate party sing very small. The moderately Moderate papers still indulge in prayers for the removal of grievances in the guise of criticism. The extremely moderate journalists alone dare to lay bare their hearts,—such hearts as they may be presumed to possess—hearts on which the surgeon may find on a post-mortem examination the facsimile of the adored feet of Lords Morley and Minto, as, to compare things profane to things sacred, the holy name of Rama was found on the heart of
the monkey-general Hanuman, or, rather, as the breast of the god Vishnu bears the foot-print of the sage Bhrigu.

So taking the most charitable view of the case, we may say that it is only one side of the shield that has been presented to us. The other side has still to be presented. But who will present it? Echo answers "Who?".

It is said that the repression-cum-conciliation policy has been a great success. Time will show. And much depends, too, on the meaning of the word success. We who have had the privilege, the honour and the pleasure (we hope this is the correct phrase) of living under the progressive and benign rule of Lords Morley and Minto, cannot properly judge of its quality. We are too near the times. Whether real success has been attained or not, silence at any rate has been produced. The only question is whether this silence is the sign of contentment or of fright. One party cries, "We have been conciliated," it cannot be known with what sincerity or intelligence. And there is no other fully articulate party.

_The Daily News_ makes the Anglo-Indian bureaucracy responsible for the retrograde, reactionary and mischievous features of the Indian Councils Act, with its Regulations, by saying that "the bureaucracy on the spot have done what they can to divert and pervert its carrying out." We do not know: though it is certain that at one time Lord Morley was of opinion that the Musalman minority should not have any representation in excess of its numerical proportion. If he has weakly yielded to the views of the man or men on the spot, he must bear his full share of the blame. For the partisans of both the Lords have been striving to give to either the whole credit of the "Reform Scheme." So it is but fair that the blame should go with the credit. We were about to forget, however, that Mr. W. T. Stead has brought forward the claims of a third party. He wrote at the time of the inception of the Act:

"It is no sudden outpouring of Pentecostal grace upon the Indian Civil Service. The conviction that its now resulting in action, is due to the agitators who are being imprisoned, and exiled, by their pupils. Does any one imagine that the supremely self-satisfied bureaucracy of the Indian Civil Service would ever of its own motion have opened this new chapter in Indian reform? Those who can answer the question in the affirmative little know the nature of bureaucracies. Officialism 'in self-adoring pride securely mailed' never discovers that reforms are necessary, by the workings of its own conscience. As the Apostles said of old that the law was the schoolmaster to lead us to Christ, so it may be said without irreverence that the agitators were the teachers who led Lord Minto and Lord Morley to seek salvation in a policy of reform. It may be and often is necessary for the pupils to imprison their tutors when the latter go too far in their impositions, but they must ever do it as if they loved them. If Mr. Gladstone never could quite bring himself to express his gratitude to Mr. Parnell when he employed the resources of civilisation in locking him up in prison, we need not wonder that Lord Morley refrained from paying his debt to Tilak and his colleagues when he introduced his Reform Bill. Those of us who are in a position of greater freedom and less responsibility should the more feel it incumbent upon us to do homage to the real heroes of the new era in India, and we should do so all the more whole-heartedly because for the moment the inexorable exigencies of maintaining law and order in India have necessitated the temporary removal of these useful and public spirited pioneers from the scene of their political activity.

The agitators who never were deported or sent to jail ought to send a humble memorial to Mr. Stead to consider their claims, too.

Let us come to the point, however. As the fame of the Morley-Minto regime rests principally on the "Reform Scheme," our remarks will be directed principally to that measure. The consideration of any human action, to be complete, must include both the motive and the deed. But we must not discuss the motives of Lord Morley or of the men on the spot. We shall neither take it for granted that their motives were absolutely above reproach, nor that they were bad. The first point to be considered is, does the Indian Councils Act with the Regulations more than outweigh "that very complete scheme of coercion which is now being carried out by the Government of India, and under which freedom of the Press, freedom of speech, the right of public meeting and the right of combination have completely disappeared?" (What of these people still enjoy, they enjoy by sufferance of the Executive and the Police, not by virtue of unassailable legal right.) Our deliberate opinion is that it does not. The repressive measures have deprived us of more valuable and a greater number of elements of a free and progressive civic life than the Indian Councils. Act has supplied.
us with. And this they have done unnecessarily, too.

The second point to consider is, has the “Reform Scheme” given us in an embryonic form (for a full-fledged one we must not, it seems, even dream of having) a representative assembly with legislative and administrative functions, controlling the executive, and dealing with all questions which are limited in their scope to India, a representative assembly, that is to say, which will gradually pave the way to a fully developed parliamentary form of Government? Our opinion is that it has not. Nay more, it was not meant to. Lord Morley said distinctly that he had no moon to give us, that even if he had, he would not give it; the moon being self-government of the colonial type. He added that he would not have introduced the Reform Bill if he thought it would gradually lead on to a parliamentary form of Government. His opinion is that India must have personal rule till a remote future beyond whose thick veil his imagination could not pierce, and that self-rule of the colonial form was a fur-coat which would not suit the torrid climate of India.

We must not be understood to say that the Reform Scheme will ever bar the way to representative government;—representative government India will certainly have. What we mean is that such popular government will not be the natural evolutionary outcome of the Scheme.

The third point is, do the “Reforms” help or hinder the growth of an Indian nation, do they or do they not promote national solidarity? The answer must go against the “Reforms”.

The fourth point is what have we gained by this Act? (1) A theoretical admission that in the Provincial Councils there should be a non-official majority. We say “theoretical” because a considerable number of the non-official members nominated and elected under the Regulations cannot but be of such a type that with their votes the officials are always sure to gain their object. (2) The power to move resolutions. Owing, however, to the reasons set forth under (1), resolutions disliked by the Government, can seldom if ever be carried, and even if carried, Government is not bound to give effect to them. We admit they may have a “moral effect.” But the time has gone by when we could rest satisfied with mere “moral effects.” (3) Greater facilities for discussing the Budget before and after presentation. But as such discussions can produce only a “moral effect,” we cannot call them satisfactory. (4) A larger number of non-official members. But as the quality is in inverse ratio to the number, we are not satisfied. (5) The awakening of the Indian Musalmans to take an interest in the politics of their country. This has been the only substantial gain; but at what a price?

These are, so far as we can recollect, the chief gains.

The fifth point is what harm and wrong has the Act done us, or is likely to do us? (1) These “Reforms” will prevent even the consideration of any real reform for years to come. (2) Against the practice and principles of representation recognised in the most politically advanced countries, the “Reform Scheme” introduces the retrograde, reactionary and mischievous principle of representation by classes and religious sects. We will not here discuss to what extent class, race or sectarian animosity existed in India, or whether it was greater here than in the civilised West. We only want to say that India wants legislative enactments which will tend to obliterate class, race or sectarian distinctions, to bridge the gulf where it exists, instead of producing the opposite effect. But this Act is not such an enactment. The mischief it does is all the greater as there is no animosity greater than religious animosity. (3) The Scheme creates a favoured class and humiliates all non-Musalmans by relegating them to the position of an unimportant class who were conquered at first by the Muhammadans and then by the British, but who never had any political or other greatness to boast of. And thereby (4) it falsifies history; as at the time of the establishment of British rule in India, the Musalmans had ceased to be her rulers, nor is it true that they ever were dominant throughout India. (5) It gives the right to vote to very poorly qualified Musalmans, but denies that right to non-Musalmans possessed of very much higher qualifications. (6) It has driven a wedge between class and class, particularly between Hindus and Musalmans, creating
greater jealousy, distrust and animosity between them than ever existed. The injury done to the nation in this respect is immeasurably great. (7) It strikes a blow at the justly acquired political influence and power of the educated class. (8) Formerly the number of members chosen by the people was small, but their voice, however ineffectual and feeble, could be clearly discerned as that of the popular party. But now the “non-official” members, though a larger body, are such a motley crew that we hear only a confused sound of many voices. We may call the voice of a few of them the opinion of the people, but the Government is able to set off the other voices against them, giving to the latter the name of public opinion. This is a distinct advantage to the bureaucracy which it will never fail to turn to the best account.

The creation of the Executive Council in Bengal and the nomination of an Indian member of the Imperial and the three Provincial Executive Councils, must be set to the credit of the two Lords. But the circumstances and surroundings are such that even if the sturdiest and most patriotic Indians were nominated to the Councils, they could do no positive good to India. And we know that in the majority of cases, only invertebrate creatures have been chosen.

A London Institution for Indian Students.

The Empire says:—

We have seen such a dear little picture of the Indian students in the Recreation Room at 21, Cresswell Road, that it will not be surprising if wise parents send their children by the dozen to South Kensington. In the illustration, two students are playing chess and a third is looking on quite meekly (this is so un-Indian: he should be criticizing and doing most of the playing). Then there is a youth reading a newspaper, and another is immersed in a bulky tome, his hand to his forehead in the style of Shakespeare, Hall Caine, and other great minds. The sixth young man is a puzzle—he is idle and yet has a military bearing: perhaps he belongs to the C. I. D. But the whole is charming and there is not even a cigarette to be seen anywhere.

It is very wicked of The Empire to suggest that such a purely philanthropic institution is used for the purpose of police espionage.

The Hon. Mr. Syed Ali Imam’s Appointment.

As the Hon’ble Mr. Syed Ali Imam is an able man, his choice to succeed Mr. S.P. Sinha as the Law Member of the Viceroy’s Council ought to give satisfaction. It is true he is not the ablest among Indian barristers, but it should be remembered that after Mr. S.P. Sinha’s resignation, able men than Mr. Ali Imam might not have been in the running at all. Nor could the Government take the risk of appointing a barrister with immense practice; for the salary attached to the post not being an inducement for him to stick to it, there would be a chance of his throwing it up after the novelty of the thing had worn off.

The Hon. Mr. Syed Ali Imam.

An Anglo-Indian journalist has criticised the appointment by saying that though Mr. Ali Imam is an able criminal lawyer, his immediate work will be to deal with factory and insurance legislation, of which he knows nothing. Now, this journalist should remember that the English barristers who are generally tempted by the salary to come out to India are not walking encyclopaedias,
they are not masters of every possible subject of human legislation. They pick up knowledge in the course of their work. There is nothing to show that Mr. Ali Imam is less able than the ordinary run of English Law Members. Why should not he then be able to master the subjects of Insurance and Factory laws sufficiently well to draft bills relating to these matters? The airs that some Anglo-Indians give themselves are ridiculous. Because they are masters of India now and can hold Indians down, it does not follow that every Anglo-Indian is a giant and any Indian is a dwarf by his side.

We do not at all complain that the ablest Indian barrister after Mr. S. P. Sinha has not been chosen to succeed him. We think it rather fortunate that it is so. For what has even Mr. Sinha been able to do for his country? He may have been able to prevent some mischief, but the public do not know about it, nor do the public know what positive good he has done to his country. On the contrary, we find him holding almost the same views as are held by officials. He not only supports the existing repressive measures but seems to lay down an impossibly, absurdly and unnecessarily slow process of evolution for representative institutions in India. Now, we do not want our ablest men to be officialised. It is better that office should have no temptation for them.

Nor do we complain that whereas the Moslem League men are chosen to fill high offices, Congresswallas are given the cold shoulder. In the first place, this statement is not quite accurate, for some High Court Judges have been prominent Congresswallas. In the second place, we think it is good for the popular cause that the work of an agitator should not bring him any earthly or official rewards, and that a servant of the public should not become a Government servant. In countries where the people govern themselves, it may not much matter whether a man is an honorary servant of the public or a paid servant of the Government which derives its power from the people. But here in India it is idle to profess to believe that in the majority of cases there is not a vast difference between serving the Government and serving the nation.

Though it is a wrong principle to appoint a man to a post because of his religious faith, we do not see any reason why we should take it for granted that Mr. Ali Imam owes his appointment to his creed. We are glad that the choice has fallen on him and not on some other Muhammadians whom we could name, as he is not an extreme Separatist as some prominent members of the Moslem League are. He is one of the worthy band of Bihar Muhammadans who think that India is their country and who do not wish to cut themselves off from the other inhabitants of India. His brother Mr. Hasan Imam is a prominent nationalist.

Hindus and the coming census.

If the Moslem League and Mr. Gait would kindly tell us at what figure exactly they want the Hindu population of India to stand at the next census, we could easily tell them what tests should be applied to reduce the present politically inconvenient figure to the one required. Undoubtedly it is very bad of the Hindus to be in an overwhelming majority in the land of their birth. Why can't they call themselves by some other name—even then they would smell as—seditious, shall we say?—as now.

That the Moslem League should try to look big and enhance the importance of its own community is perfectly legitimate. But it has simply no business to meddle in the affairs of the Hindus. Nor is Mr. Gait's medlesomeness more justifiable. Neither the Mullah nor the Padri need feel called upon to interfere in the social affairs of the Hindus. The Hindus alone can give the Vyavastha as to who is a Hindu and who is not. To think of the Musalman or the Christian playing the role of the Brahman, would be, to say the least, unspeakably droll. The motive of the Moslem League and Mr. Gait is quite transparent. We are sorry the League has thought fit to adopt the familiar Western trick of disguising its real selfish object in the garb of philanthropy. If it really feels pity for the depressed classes of the Hindus, let it convert them to Islam, and thus reduce the Hindu majority, too. That would be a perfectly legitimate method. And Mr. Gait, too, as a Christian, may try to reduce the Hindu majority by converting the lower castes of the Hindus to Christianity,—with the help of the Government, if need be, as suggested by Mr. Chirol. That
would be a far more legitimate and straightforward method than the one under contemplation.

But if Mr. Gait must needs play the Religion-Examiner, why set a question paper to the Hindus alone? Surely there are nominal Christians and nominal Musalmans, too, in India. Why not try to find out real Christians and real Musalmans, as well? Why take it for granted that all persons professing to be Christians and Musalmans have obtained diplomas or certificates from God giving them the inalienable right to call themselves such, but that, on the contrary, Hindus must not call themselves by their own names unless they can pass a test. The Census is neither a political nor a religious document, and the Census Commissioner who wishes to play Father Confessor to the Hindus has surely mistaken his vocation. Nothing can be more preposterous than for him to try to fix a man's religious denomination for him.

Every man has the indisputable right to call himself by whatever sectarian name he chooses, and the only party which has the right to object is the sect whose name he uses to describe himself. If a Pariah or a Chamar calls himself a Hindu, the right to call in question the accuracy of the description rests with the other Hindus, not with Musalmans and Christians. The Brahmans and other high caste Hindus have never denied the "untouchable" castes the title of Hindu.

Mr. Gait has laid it down that certain Sikhs and Jainas are not to be returned as Hindus even if they desire to be so returned. Why, pray? One may as well refuse to admit that a man belongs to the house of his parents. To those who are Hindus, the Hindu name is as dear as the name of Christian is to a Christian or the name Muslim to Musalmans. It is injurious and insulting that anybody should propose to take away from any Hindu the dear Hindu name, however lowly his position in the Hindu social scale may be.

For non-Hindus must never forget that it is an essential characteristic of the existing Hindu social organism that some members are considered higher and some lower, some clean, some unclean. One may call this sort of social constitution irrational, unjust, self-destructive, fatal to national solidarity and progress, wanting in humanity, &c., &c., but one is bound to recognise the fact as a fact. The orthodox Pauranik Hindu thinks that all who are not twice-born or *dvijas* sprang from the feet of Brahma. Now, in the human body, the feet are very useful but not essential to life, a man lives after his feet or legs have been amputated. But none but an idiot would say that the feet or legs are not a part of the human body. Such in the estimation of the Hindus are the non-*dvijas*. We think they are absolutely wrong in this view. But at the same time what we assert is that they have within their own body social as perfect a right to hold this view, as we have the right to criticise their view. As to clean and unclean castes, the Hindu view may be illustrated as follows. Among Hindus, as among many other peoples, the palm of the hand is considered cleaner, more touchable, than the sole of the foot. One prepares and takes food with the hand; food or water touched with the fingers is taken, there is no objection to water in which a finger has been dipped. But the toes are not considered, in actual fact or "ceremonially", as clean as the fingers. But the palm of the hand and the fingers, and the sole of the foot and the toes, are all considered parts of the human body. Similarly, all castes, whether clean or unclean, are Hindus.

In his circular on the Census Returns of Hindus Mr. Gait says:—

There are, however, many other tribes and castes whose beliefs and customs are of the Animistic, rather than the Hindu type. A case in point is the Paraiyan of Madras. Mr. Thurston writes:—

"Brahman influence has scarcely affected the Paraiyan at all, even in ceremonial. No Paraiyan may enter any Vaishnava or Shaiva temple even of the humblest sort. They are neither Vaishnavites nor Shaivites." They acknowledge a supreme deity whom they call Kadavul, but do not worship him. Their worship is confined to various mothers (amma), such as the goddesses of the boundary, bamboos, cholera, etc. The ceremonies attending their worship are similar to those of the Animistic tribes.

It seems to be forgotten that what are called Animistic beliefs and ceremonies are held and practised even by illiterate Brahmans and other high caste people in villages. They, too, worship the "mothers," the goddesses of cholera, small-pox, &c. In Bengal they call small-pox "máyé dayá" or "the mother's mercy," in Upper India they call it simply "máta" or...
"the mother." Are they too non-Hindus? Besides, how would Messrs. Thurston and Gait explain the presence of the images of Paraian Saints in Hindu temples in Madras, where they receive worship? Hinduism and the Hindu social structure are very complex things. Mr. Gait's question paper may serve the political purpose of reducing the number of Hindus by "plucking" a large proportion of that community; but his proposed tests, as printed below, are neither exhaustive in their entirety, nor are they clear and adequate taken singly.

(1) Do the members of the caste or tribe worship the great Hindu gods?
(2) Are they allowed to enter Hindu temples or to make offerings at the shrine?
(3) Will good Brahmans act as their priests?
(4) Will degraded Brahmans do so? In that case, are they recognized as Brahmans by persons outside the caste, or are they Brahmans only in name?
(5) Will clean castes take water from them?
(6) Do they cause pollution, (a) by touch, (b) by proximity?

(1) Will Mr. Gait give an authoritative list, based on the Shastras, of the great Hindu gods? What place do the goddesses occupy? Vaishnavas do not generally worship Kali or Sakti. In ages not long past Vaishnavas and Saktas of the same caste would not generally intermarry and interdine: they hated each other as Protestants and Roman Catholics do in Europe. The feeling still survives to some extent. Which of them are Hindus, which not?

(2) The custom as to entering temples differs in different parts of the country. In some places, private temples can be entered only by Brahmans. As to the great public temples, the temple of Bisweswar at Benares, of Baidyanath at Deoghar and of Jagannath at Puri, may be entered by any Hindu of any caste. In the last named place, there is no pollution of food by the touch of any Hindu caste. Any Brahman can without loss of caste eat food touched by a man of any low-caste. As to making offerings, it is not clear what is meant by it. One fact is clear,—no one but the officiating Brahman priest is allowed to touch an idol or worship it directly.

(3) Who is to determine who is a good Brahman? Obviously the Hindus themselves. Why not then leave it to the Hindus also to determine who are and who are not Hindus? The real objection is that that will not be politically convenient.

(4) What is meant by a degraded Brahman? Does it refer to classes, or may refer to individuals also? Is an excommunicated Brahman who has been to England a degraded Brahman? Is he or is he not a Hindu? Or taking the word degraded to refer to classes, are these "degraded Brahmans" themselves Hindus? If they are, why should not those whose priests they are, be reckoned as Hindus?—for Hindus never officiate as priests to non-Hindus. If they are not, we have the curious spectacle of men calling themselves Brahmins and wearing the sacrificial thread denied the name of Hindu.

(5) As to taking water, there are thousands of Brahmins in Upper India who do not take water from the hand of any non-Brahmans, however high their caste may be. Are these non-Brahmans non-Hindus? Bengali Brahmins take fish and sometimes meat. For this reason many Hindustani and Madrasi Brahmins (including Mrs. Annie Besant) do not take water from them or food cooked by them. Are the Bengali Brahman non-Hindus? In many places Ganges water may be taken from certain low castes but not any other water.

(6) In Bengal and in Upper India generally no one, not even a mehtar (sweeper), causes pollution by proximity; that queer idea seems to be a monopoly of the Southern Presidency. As to pollution by touch, ideas differ in different provinces. In Bengal, for instance, no Brahman who goes to a chamard (shoe-maker) to order a pair of shoes considers himself polluted by his touch when he measures his foot. Similarly no Brahman considers himself polluted by the touch of his tailor, generally a Musalman, or, maybe, a man belonging to some unclean caste.

We think Mr. Gait would do well to admit every one to the title of Hindu who calls himself one. If he does not, it would be desirable to bring the question before the law-courts. We think it would be a good plan for any individual or caste ordinarily classed among Hindus but not entered by Mr. Gait as Hindu to sue him for damages in a civil court. If necessary public subscriptions may be raised for the purpose. It should not be forgotten that with the Hindu name is indissolubly
connected the personal-law of the Hindus,—
the law of succession, &c.

We think it our duty to observe in this
connection that the higher caste Hindus
have been greatly to blame in their treat-
ment of the so-called “untouchable” castes.
It is their irrational, unjust and, sometimes,
cruel conduct that has given a handle to their
opponents. What can be more foolish and
idiotic than to think that the touch of any
human being can pollute another human
being? The touch or proximity of cattle, of
sheep and goats, of cats, horses or monkeys,
does not pollute the “holiest” of Brahmans.
Is a human being worse than these lower
animals that his touch or proximity should
pollute anybody? The grouping together of
all castes as Hindus in all past censuses
has not made the Hindus a compact unit,
efficient for all purposes of self-defence and
triumphant advance, because of the defects
inherent in their social constitution. The
official lopping off on paper of some members
of their social organism cannot weaken the
Hindus if the higher castes can secure the
heartfelt attachment of the lower by justice
and generosity and the saving love that
uplifts. We long for the day when the
distinction between “clean” and “unclean,”
“touchable,” and “untouchable,” and
“higher” and “lower” castes will vanish by
all occupying an equally high spiritual level.
May we all strive in our lives to hasten the
approach of that day!

Farewell Banquet to Sir W. Wedderburn.

Seventy persons were present at a farewell
banquet given in London to Sir William
Wedderburn, President-elect of the Indian
National Congress, prior to his departure for
India. Lord Courtney was in the chair, and
a number of Members of the House of Com-
mons were present together with the Right
Hon. Mr. Ameer Ali, Sir Charles Dilke, Sir
Pherozeshah Mehta and Sir Henry Cotton.
Lord Courtney, welcoming the King’s visit
to India, pointed out the danger of the
people of India expecting more than a
constitutional monarch was able to give.
He eulogised Sir William Wedderburn’s
services to the cause of India. We think no
living Englishman has deserved such eulogy
better than Sir William.

Sir W. Wedderburn, replying, said that
the principal object of his visit was to help
in the work of reconciling warring com-
munities. He was betraying no confidence
when he said that H. H. the Aga Khan
was in agreement with his aims. Sir
Pherozeshah Mehta and the Right Hon.
Mr. Ameer Ali proposed a friendly
conference be held in Bombay to compose
the differences between the Moslems and the
Hindus. Sir P. M. Mehta was convinced that
Sir William Wedderburn’s mission
would achieve a higher feeling of com-
radeship than ever before. While we
sincerely desire that there should be amity
among all classes inhabiting India, we
confess we do not in the least relish Mr. Amir
Ali’s posing as a peace-maker. Of all pro-
minent living Indians, he has done most to
embitter Hindu-Moslem relations;—we can
only hope he has done so unintentionally. It
would be best for his reputation for sincerity
(?) if he confined himself to his usual role.
Long before the issue of Mr. Gait’s circular
on the census returns of Hindus, it was
he who contended that the lower class
Hindus were not Hindus at all. So it is
quite clear who has been Mr. Gait’s inspirer
in the mischievous idea which is at present
agitating and embittering the minds of
Hindus more than anything else.

Sir Charles Dilke thought that the
element of danger in India was obviously
exaggerated.

The King’s visit to India.

It has been settled that the King will visit
India in 1912 and hold a Coronation Durbar.
Of course, he will be cordially welcome and
there will be a big lamash. The ruling
chiefs will vie with each other in the
display of rich robes and splendid equipages.
Some of them will all but pauperise them-
seves in accordance with His Majesty a suitable
reception. All this is obvious. But think-
ing men must also consider the results to
be achieved by all the lavish expenditure
that will have to be incurred. So far as the
ruling chiefs are concerned, they will be
profoundly grateful for any enlargement
of their liberties, if any, that they may
obtain. In any case, they will certainly
have cause to pray sincerely and fervently
to God to bless His Majesty with his
grandmother’s boon of longevity, both from
the feelings of loyalty which they must
entertain for him as well as from the less exalted motive of self-interest. For Coronation Durbars coming oftener than once in a generation would be too ruinous.

As for lesser folk, we cannot divine what their feelings or their gain will be. In Great Britain the old world personal sentiment called loyalty has ceased to exist. There loyalty means simply giving one's personal adherence to the constitution. In India the sentiment called loyalty still exists. It must be plain to the meanest understanding that this sentiment owed its origin to the kings themselves recognising their duty to their subjects in a certain way; so that when kings either through the absence or loss of constitutional power or through negligence fail to do their duties, the sentiment of loyalty cannot long survive. The question is whether a constitutional monarch like King George V. can satisfy the demands of Indian loyalty. It is perhaps a doubt like this that crossed Lord Courtney's mind at the farewell banquet to Sir W. Wedderburn, when he "pointed out the danger of the people of India expecting more than a constitutional monarch was able to give." Many Englishmen who at all think of India demand that, though in Great Britain it was all right that loyalty should become a cold business-like affair, in India it should retain its old world sentimental character unimpaired. They forget that if the King's power is hedged in by the constitution, making it impossible for him to do more for his Indian subjects than issue proclamations and messages and exert moral pressure on his ministers, when so minded, the sentiment cannot remain unimpaired, though loyalty in the sense of obedience to the constituted authorities need not be affected.

There is no doubt that British monarchs, understanding the character of the Indian people and also understanding their own interests, and feeling that their real empire is in India, would do more for India if they could. This we recognise. We recognise the desire to do good wherever it is present. At the same time we think it our duty to observe that the educated community cannot in their hearts accept gorgeous pageantry as a substitute for civic rights nor can pageants make the dumb millions forget the tyranny of subordinate officials, the excessive land revenue, the pinch of hunger or the misery caused by epidemics. Literate or illiterate, Indians are not children. They can appraise the worth of pageantry and of more substantial things at their proper value.

British Indians in South Africa.

The London correspondent of the "Manchester Guardian" makes mention of a report which has come to his notice that the Imperial Government have at last come to an understanding with the government of the South African Union on the question of the grievances of the British Indians in South Africa. Reuter also has cabled a similar report to India. The Union Government have decided to introduce soon into the House of Assembly a measure to repeal the Asiatic Act of 1907, and abolish all the objectionable features of the subsequent restrictive legislation. The mere repeal of the 1907 Act would not of itself provide a satisfactory solution of the difficulties, because the Registration Amendment Act of the following year was so framed as to render the previous Act unnecessary, and since it came into operation the 1907 Act has really fallen into desuetude. But it is understood that the settlement which the Union Government now propose is a substantial improvement on that offered on behalf of the Transvaal Government last year, and virtually means that the differential provision in the Immigration Law for European and Asiatic immigrants will be swept away. With this will go the system of finger-prints and other derogatory regulations. It is understood that the promised legislation will also provide for the extension of the benefits of the Natal Pensions Law to Indian school teachers in that province. This will remove another real grievance. It is said that in place of the existing restrictive laws, an education test similar to that which is in use in Australia will be imposed on all immigrants alike, whether European or Asiatic. Immigrants will be, for example, asked to read something printed in some European language. If this means that the language is to be chosen by the immigrant, then it will be an honest test, though it will still be a hardship and will place Asians at a
disadvantage; for whereas a European will simply have to read something in his own mother tongue, the Asiatic will have to read a foreign language. But, if our memory does not play us false, in Australia the language may be chosen by the examiner of immigrants, so that an Indian may be asked to read German or Russian. In that case the test cannot but be prohibitive and dishonest.

Since the arrival of Reuter's telegram containing the above-mentioned report, the news of the death of a passive resister named Mr. Narainswamy under very painful circumstances has been received. Indian Opinion calls his death “legalised murder.” This paper has not been known to write in anger. There must, therefore, be good grounds for the use of such an expression. Mr. Narainswamy is the second martyr to the cause of honour and justice. The first was a boy named Nagappan.

Deportation and imprisonment continue to be in full swing. A recent and more painful development is the prosecution of Indian women residing in the Transvaal. Failing to break the spirit of the men, the Transvaal Government has now adopted the cowardly and dishonorable method of fighting the women, hoping thereby to subdue the spirit of their fathers, brothers, husbands and sons.

It is a hopeful sign that several ruling chiefs have contributed to the fund for the relief of the South African Indians. Every heart must bleed to hear of their sufferings. Every Indian heart must glow with pride at the thought of their heroic persistence in the struggle for honour and justice. Not every man is fortunate enough to be placed in a situation which brings out the hero in him in a conspicuous manner. But every one can sincerely admire heroism and show in a practical manner that this admiration is genuine.

Reader, has the tale of the doings and sufferings of your sisters and brethren across the seas, reached you? Are you moved by it? Then come to their rescue.

The Allahabad Congress.

If, as is said, there is a genuine desire to have a united congress of all Indian political parties, barring of course the Physical Force Extremists, there ought to be a large attendance from Bengal.

Count Tolstoy.

One of the world's greatest personalities has passed away from human ken in the person of Count Tolstoy. He will be seen no more in bodily form, but as years pass his influence is sure to grow more and more far-reaching. His novels appeal even to people who are not given to serious thinking. But all who are interested in human progress, cannot but bestow deep thought on what he has written on peace and war, on non-resistance, and on philosophical anarchism, the anarchism which says that government, all governments, are bad and unnecessarily fetter human liberty, but which does not advocate any resort to violence to subvert any government; though all may not subscribe to all his views.

Two or three of his stories have been translated into Bengali. Many other works of his will bear translation.

The Chinese Assembly.

Reuter wires from Peking that on the 25th November the Assembly unanimously passed a resolution in favour of applying to the full the measures against opium and depreciating a renewal of the agreement with Britain. A later telegram goes on to say that the Assembly is still sitting and adopting a most independent and liberal attitude. It has triumphed over the Grand Council which recently shelved its proposals by threatening to impeach it. The Assembly has now resolved to memorialise the Throne, demanding that it either make the Council responsible to the people, or that it create a regular Cabinet.

To friends of human progress all over the world, all this is encouraging news.

The Bengal Executive Council.

The Bengal Executive Council has at last been formed with Rai Bahadur Kishori Lal Goswami, M.A. B.L., as the Indian member. This gentleman may be taken as a representative of the landed aristocracy of Bengal. Though he is himself an educated man, he cannot claim to voice the opinions of the great educated middle class which has led the struggle for political
right. And it is of course at present out of the question to think of a member of the labouring and agricultural classes representing them in Council.

The choice of Mr. Goswami is better than that of one or two other men of his class who were mentioned in this connection. But we think the nomination of Krishna Mohan Mukherji or of Maharaja Manindra Chandra Nandy would have given greater satisfaction, supposing the choice to be confined to land-holders.

We hope Mr. Goswami will try to do good to his country. We do not know him to be unpatriotic, and he has been a benefactor to his native town of Serampore.

**Turkey and Persia.**

Telegrams from St. Petersburg describe a good deal of sharp fighting on the road from Urumiah to Salmas between Turks and Persians. The former have been strongly reinforced and hold the road. A deputation of landowners, merchants and the clergy is endeavouring to get into telegraphic communication with Teheran to ask the Government to take effectual measures against the Turks, otherwise they will appeal to the Powers.

This is a deplorable news; though it will console those who have been frightened by the bogey of Pan-Islamism.

The thing, Persian Nationalists mean well, and have shown remarkable capacity for dealing with the situation. But they have no money. We, therefore, strongly support the following appeal contained in a leader which appeared sometime ago in "The Musalmans":—

We have something to say to our co-religionists in this country. There is not the least doubt that the sympathy of the whole Mohammedan community goes forth to the Persian Government, and that moral sympathy has no doubt its value. But can not the Persian Nationalists expect something more from their Indian brethren in faith? The Indian Mohammedans have largely contributed to the funds of the Hedjaj Railway and similar other funds started by our co-religionists of Western Asia, and thus they have shown practical sympathy to the cause of Islam. Now, want of funds is the principal difficulty with which the Persian Government is confronted and if only money is forthcoming everything would be set right and thus a great Mohammedan country would be saved from impending ruin. Under these circumstances we suggest that the Indian Musalmans, and it would of course be well if the other communities join them, should start a fund, collect as much money as possible and send it to the Persian Government.

We are confident that if leading men all over the country exert themselves, a respectable sum may be collected in no time. Exhortations of our contemporaries, especially of the Watan and the Paya Ashkar of Lahore, in this direction, are sure to be fruitful. We throw out this suggestion in the hope that all true followers of Islam who are interested in the preservation of a Moslem country like Persia and all friends of constitutional government in the East will take it up in right earnest and thus try to materially help the Persian Government in such a great crisis.

The Parsees are a rich community. Though their ancestors had to seek safety in flight to India they are still attached to Persia and some of their co-religionists still live there. Cannot the rich Parsees help the Persian nationalists? The establishment of a progressive constitutional government in Persia cannot but promote the welfare of the Parsees in that land. Moreover, as that country is very sparsely populated, it will be an excellent thing for some Parsees to colonise and develop the land.

**Russians in Persia.**

Reuter wires from Teheran that six hundred Russian troops are reported to have landed at Enzeli and to be on route for Kazvin. The opinion is gaining ground among diplomats that the Russian occupation is assuming a character of permanency.

We expected to hear as much.

Great Britain has done well in withdrawing her troops from Linga; though she has not withdrawn her Note threatening, in case of anarchy, to police the disturbed areas at the cost of Persia, in order to protect the lives and commercial interests of British subjects.

Mr. Asquith at the Guildhall banquet said:—

"The Government has done nothing in Persia inconsistent with her independence or integrity. If the Persian Government seek the goodwill of her neighbours their advances will meet with a ready response, but if their attitude is hostile and hostile, confusion and chaos will ensue which will endanger Persia herself and every interest there. In such an event we must reserve the right to adopt measures necessary to protect British interests."

All this is plain. But what one cannot fail to note is that justice does not govern international relations, might does. Also, white men obtain the consideration which the weaker "colored" races cannot obtain. Indian and Chinese merchants and traders are deported, imprisoned and ruined in
THE FLUTE-PLAYER.
(From the Ajanta Cave Paintings)
Copied from the original by Ganendranath Brahmacari.
By the courtesy of the artist.
This figure is one of a group of musicians passing through the air.

South Africa. Nobody lands troops there to protect their interests, because the South African whites are a self-governing people. Well then, if one must have so much respect for the semi-sovereign rights of the South Africans, why not respect the sovereign rights of Persia? If European lives and property are not safe in Persia, the best thing is to come away from the land. This will sound quite idiotic to European ears; for they have the power to coerce Persia to accept their terms. But what we say is that either foreigners have or have not the rights to reside and carry on business in a country. "If they have, why not allow the Indians and the Chinese to reside and trade in South Africa, Australia and Canada. If they have not, why assert this right in Persia at the point of the bayonet? We are afraid if Russia permanently occupies North Persia, that will be used by Great Britain as a plea for occupying the southern region "for safeguarding her own interests."

The New Viceroy and some reflections.

We offer our respectful welcome to His Excellency Lord Hardinge, our new Viceroy, and earnestly hope that his reign will be characterised by internal progress, and by peace, which is necessary for that progress. But the following extract from the Bengalee announcing his Excellency's arrival at the Howrah Station suggests some sad reflections in our mind. Let us give the extract first:

**LORD HARDINGE'S ARRIVAL.**

Among those present on the platform were Mr. D. J. Macpherson, Commissioner of Burdwan, Mr. J. B. Wood, Foreign Secretary, Mr. R. Sheepshanks, Legislative Secretary, Mr. McLaughlin, Revenue Secretary, Mr. Meston, Financial Secretary, Mr. Brunvate, Military Finance Secretary, Mr. Earle, Home Secretary, Mr. Jacob, Public Works Secretary, Mr. Maxwell, Secretary, Commerce and Industry, Colonel Brooke and Colonel Maxwell, Military Secretaries, Generals Scallon and Mahon, Major Swinton, Major Vaughan, the General Officer Commanding Presidency Brigade and staff, Mr. Halliday, Commissioner of Police, Mr. Maddex, Chairman of the Corporation, Mr. Dowding, Sheriff of Calcutta, Mr. Payne, District Magistrate of Howrah, Mr. Fowden, D. I. G. of Police, Mr. Pallas of the C. I. D. and Mr. Stevenson Moore, Chief Secretary to the Government of Bengal.

His Excellency appeared to be in the best of health as he stepped out of his saloon and was received by the Secretaries to the Government of India, the Military Secretary and the Viceroy's A. D. C.

A royal salute was fired from the ramparts of Fort William immediately His Excellency alighted from the train and the Calcutta Volunteer band struck up.

His Excellency shook hands with those who received him and then inspected the Guards of Honour. A few minutes were spent in conversation, after which His Excellency, attended by his personal staff, the Secretaries to the Government of India, the Military Secretary and an Aide-de-camp of the Viceroy, proceeded to the Government House in the Viceregal carriage escorted by the Battery of the R.H.A., a regiment of British Cavalry and the Calcutta Light Horse.

It will be seen from the above that however diligently the Indian reader might scan the list of the dignitaries who were present on the railway platform to receive His Excellency, he would not be able to discover the name of a single countryman of his, whom he might mentally picture as being honoured with the cordial handshake of the august representative of the King-Emperor, and whose presence on such a memorable occasion might inspire him with the assurance that the Indian, too, counts for something in high official functions. Such a thought would have given him a sense of dignity and responsibility all its own and made him feel that he too through his representative had a share in welcoming the ruler of the country to the capital of the Empire. It must also have struck the new Viceroy as peculiar that though he had come to preside over the destinies of a dusky Empire, the distinguished assembly on the platform did not contain a single dusky face. If it be said in reply that only high officials could be permitted to be present on such an occasion, this answer would in itself furnish an eloquent commentary on the number of high offices held by Indians under the British regime. The fact is, though a few high posts in the shape of memberships of executive councils have been thrown open to Indians, the number of Indians in the Indian Civil Service from which almost all the high officials are recruited, is actually going down, or at any rate is not increasing. Formerly, Indians of tolerable ability could pass the Civil Service examination, but now very few succeed, though many more, and some of them possessing better academic distinctions, compete. This is no doubt partly due to raising the age-limit for the I. C. S. Examination which allows graduates of English universities to enter into the
competition, but we shall presently show that if success for Indian candidates was already very difficult, under the new rules it will be more difficult still, thus justifying Lord Curzon’s dictum that the Indian Civil Service should for ever remain a corps d’élite for the English middle classes. Most Indian students who go to England with a view to compete for the I.C.S. would like to have a second string to their bow, for certainty of success in a competitive examination cannot be counted upon, and in order to qualify for the Bar from one of the Inns of Court one must be a graduate of the Indian universities. The minimum age-limit for the matriculation examination in India having been fixed by statute, even brilliant students will not be able to take their B.A. degree before they have passed their teens and they will thus have only one chance left for competing in the I.C.S. Examination. There are also certain artificial restrictions which unduly handicap the terms of the competition for them: they cannot take up an Indian vernacular, though an Englishman can take up English, and though after passing the examination the Civilian’s whole period of service shall have to be spent in India; Sanskrit and Arabic carry less marks than Greek and Latin; questions on ancient European philosophy are set in original Greek and Latin and are not understood by Indians who may nevertheless possess a very good knowledge of the subject. It cannot be said that Indian students of today are inferior to their predecessors in intellectual power, as their record of success in the Universities of Europe and America amply demonstrate. The net result of all the tendencies pointed out above is that while high posts have increased largely since Lord Curzon’s time, the number of Indians occupying them is likely to diminish steadily. It is well known that certain services are absolutely barred to Indians, e.g., the naval, the military and the diplomatic; and the superior ranks of some other services are also still but barred to them e.g., railway, telegraphs, opium, salt, education, police, &c. The recommendations of the Public Service Commission have been honoured more in the breach than in the observance, so much so that even the Report of the Commission cannot now be bad for love or money. The resolution passed by the House of Commons on the motion of Mr. Dadabhai Naoroji for the simultaneous examination in England and India of candidates for the I.C.S. has been quietly shelved. From time to time suggestions are made in the daily press for reserving a certain proportion, one-third or one-fourth, of the Civil Service appointments for natives of India. Considering all things, if the all but total exclusion of Indians from high offices is not to be emphasised by the presence of one or two solitary dark figures amidst a sea of white faces in all high functions of state, the time has indeed arrived for throwing open a certain proportion of them to Indians, as was convincingly shown by the Hon’ble Mr. Subba Rao of Madras in the reformed Imperial Council. The present financial depression also points to the same remedy, for the substitution of European by Indian agency will make for economy. Till that is done, while high European officials will form the entourage of Viceroy’s and the provincial rulers, Indians will always be like skeletons in the feast, and the only part they will be called upon to play will be to admire the same from a distance. It is not difficult to understand that co-operation under such terms is not easy, and that so long as they are kept at arm’s length the people of India cannot feel that sense of oneness and sympathy with the Government which is so necessary for efficient administration.

Mr. Lloyd George on the Lords.

In a recent speech, Mr. Lloyd George, British Chancellor of the Exchequer, spoke as follows on the House of Lords:

No free country in the world would look at our system. He pictured an imaginary mission to Australia to recommend our system of the House of Lords. If Australia asked how to get an aristocracy he would reply, “I give you our oldest, consequently our best stock, because the aristocracy is live cheese, the older the higher” (Laughter). Our first quality was derived from a few Norman filibusters, who killed property-owners and levied death-duities at a rate of one hundred per cent. I say to you, Australians, have you anything like that? They will reply, we had bushrangers but hanged the last of them before there was a chance of their founding a family (Laughter). I could give them a second quality, who are living on the proceeds of the Church poor-boxes which their ancestors robbed. If Australians declined these I might spread out a few more of these good, for the Mean—
The Allahabad Exhibition.

The Indiat Daily News has been very cruel to Sir John Hewett and the other people who are promoting the Allahabad Exhibition. In an article in its issue of the 28th November which is more than one column long, it says:

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On Thursday the United Provinces Exhibition will open its doors and one of the biggest experiments in popular amusement ever attempted in India, eclipsing even the Minto Fete of Calcutta, will commence.

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Again:

In the cold weather the big cities of India are self supporting as far as amusements are concerned and there is plenty of work also to keep the Englishman within easy distance of town. He will be very reluctant indeed to take a long journey to Allahabad to see a miniature Shepherd's Bush with Imre Kiralfy left out.

Elsewhere it is called "an expensive show." It is treated throughout as an ambitious tamash. Nowhere is there an inkling of the fact that it is going to be the industrial regenerator and saviour of the United Provinces, if not of all India.

Why is The Indian Daily News so perverse?

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practicable, as there is always great pressure on our space.

The Northern Tirtha.

Sister Nivedita has rendered great service to the readers of this Review by bringing to their notice a least known yet most important part of India by contributing a series of articles on "The Northern Tirtha" which is situated in my district of Garhwal in the Himalayas.

I regard it my duty to point out a few mistakes about some facts and names that I have been able to detect in the papers that are already before the public. To begin in the order of the "pilgrim's diary," speaking of a most useful Sanyasi Kajikamli-wala who calls him "Kombo" Swami. He is not called "Kombo" Swami but Kajikamliwala Swami or Kajikamliwala Baba. The word "chhappas" is wrongly used for "chappas" huts. There are no "mud-walled" houses in the hills. The houses in fact have stone-walls. Stone-built walls plastered over with mud seem to have misrepresented their own case.

The terrible Gehna-Flood devastated the valley of the Alaknanda from Birahi where the river of that name meets the Alaknanda, to Hardwar, from where she assumes the name of the mighty Ganges. The pilgrim calls the "Gehna-Flood a great epoch-making event throughout the valleys leading up to Badri Narayan."

After "upto" '40 miles below' should have been added. The unfortunate flood was caused by the damming-up of the water of 'Birahi-Ganga' by a land-slip. The water was collected in a valley. It took the form of a lake 6 miles long and 2 miles broad. After 6 months half the volume of water leaked out and caused the flood not 'up to Badri Narayan' but up to 40 miles below Badrinarayan.

The flood could not climb up the hill as the pilgrims can do. So the shrine of Badrinarayan was never reached by the flood, which to the pilgrim is a "cleansing" blessing from the "sanitary point of view." I never dreamt that a sympathetic lady like the writer of the Pilgrim's Diary of the Northern regions could call that a blessing which has proved a great calamity to the people of the Gangetic valley in Garhwal and the pilgrims who go there. I cannot persuade myself to believe that she has seriously written: "One cannot but mourn the loss of historic remains of priceless interest, but at the same time one suspects that, from a sanitary and cleansing point of view, this flood may have done more good than harm."

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We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.
There are no disease germs in our thinly-populated towns and chatties. If there be germs in the native quarters, the chatties, those who are afraid of germs can put up in Dak-Bangalows. No one, not even the "living men and women on the pilgrim-roads have cause to bless the memory" of the devastator of their ancestral dwellings and properties. The pilgrims of the present and future also have no reason to congratulate themselves. The flood has shifted the pilgrim route from the bank of the Alaknanda to khads and cha-hours (descent and ascents). Several of the "Pre-Sankaracharyan Swat" also have been swept away. We would like to hear some grounds for the existence of "Pre-Sankaracharyan Swat" in the Himalayan valley and the differentiating quality of the "Pre" from the 'post' Sankar Swat—to which the pilgrim has referred so often.

At Srinagar the pilgrim found some food for her unfortunate. The pilgrim says—"If the tradition is to be trusted human sacrifice was practised here (at Srinagar), and there is a story of the splendid indignation of the Sankaracharyas, who hurled the stone of sacrifice upside down into the river and left to the sight of future generations only its bottom. The legend to which the pilgrim refers I heard from my old grandfather, who was then 70 and I 15. It was night time. The fire was burning. We boys were sitting round it with our Grand old-papa in the middle of the circumference. He told the story thus, "Once upon a time this place Srinagar, was infested by daisies. The Goddess fought but could not overcome them. Then the gods gave her a jastra (amulet) with this Srivijantra on her arm. She vanquished the vanquisher. The Daisies, Mahidalnav. This town of Srinagar is so to say built upon the body of Mahidalnav and derives its name from 'Srijastra' (the amulet of victory). The jastra was placed on the opposite side of the town beyond the river (Alaknanda). Since every day one man used to die, in the town people thought that this was the effect of the Srivijantra. When Sankar came here the people approached him to improve their lot. He took compassion on the people and turned the stone (jastra) upside down. And by his kindness since we have been saved from losing one man every day. This is the tradition or legend. I am not prepared to accept the explanation and I do not see any reason to turn this simple legend into the tale of 'human sacrifice'."

From Srinagar the pilgrim passed to Chintakhal and not to Chaital.

"Akhmath" ought to be "Ukhmath." It is called after Ukha or Usha, one of the famous heroines of the Mahabharat. Ushas said to have been the daughter of Banasur, whose capital was Ukhmath. In Fata, the pilgrim was lodged, it is said in "The room (which) was the most perfectly proportioned chamber I have ever inhabited." But this beautiful piece of architecture was not supported on mud walls, I believe.

P.S.—Since the above was written the third part of the diary has come out in which some mistakes, mostly in the spelling of the names of places, occur, which are corrected below.

Akhi for Ukh again occurs.

It is not "Mongol" but Mandali—chunattu, not Thom Nath but Tungnath.

"Golupkot" should be Gulabkot, "Canotu", Khatot, Pandukeswar, which is named after Pandu is very wrongly spelt as "Pandakeswar."

The pilgrim is again wrong when she states it, as a fact, that "The Gohena flood entered the valleys we know somewhat above this point, so Pandakeswar is the only village on our line of march that escaped it." That is a myth. The pilgrim has been misled by the 'Panda' or the guide, who took the flood on the Birahi Ganga (the Birahi Ganga, which is about 30 miles below Pandukeswar. And there were many villages below Panduceswar fortunate enough to escape it, though my own ancestral houses were swept away at two places at Chhatari and Srinagar. It is a great mistake to say that the Gohena flood went up to Panduceswar.

Not Basudhara but Basudhara, which is not four miles but only about 21 miles from Badrinath, is a most magnificent fall which is visited by old pilgrims also. But our pilgrim and the party could not, though I know they were not so old as not to be able to go to this splendid fall. They have missed a great experience. It falls from such a great height that its water falls down in small drops of water, which are carried away by the wind hither and thither, and seldom falls upon its snowy base. It falls over a glacier. It is difficult to know when and where it will come upon us. Men get wet even at a distance of half a furlong before they can undress themselves to bathe. At the same time many do not get its water at all. It is said that when men of impure descent approach Badrinath it does not pour its waters upon them. This place is not worth missing if one but reaches Badrinath.

We can have a very good view of glaciers from this place and reach Basudhara men have to pass through beautiful Pasture fields, and pass by ravines, gorges and caves. One of the largest villages of the district Mana also falls on the way to Basudhara. Mana-pass also is close to Basudhara and if one feels inclined to pass into Tibet he can leave the party behind and go to see the Kailas and the Mansarover. Let us hope old age will not stand between Basudhara and the old people in future.

MUKANDI LALL

N.B.—"Chronos"' reply to Sarfar Madhao Rao, V.
Kibe Sahib's comment on his article on "The Ramayana of the Jataks" is held over for want of space—Ed., M. R.