

THE CITIZEN OF INDIA

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INDIA PAST AND PRESENT.

INTRODUCTION.

FALSE IDEAS OF THE PAST.

"The past," Tennyson says,

"Shall always wear
A glory from its being far "

The ignorant and half-educated in all ages and in all countries have looked upon the past as the Golden, and the present as the Iron, Age. Ten centuries before the Christian era, Solomon gave the caution, "Say not the former days were better than these; for thou dost not inquire wisely concerning this." The poet Horace lived in the Augustan age of Rome, yet there were then "praisers of bygone times." Indians now entertain exactly the same feelings with regard to the declension of their country as Englishmen who talk of the "good old times." Macaulay, in his *History of England*, thus combats the

"Delusion which leads men to overrate the happiness of preceding generations."

"In truth we are under a deception similar to that which misleads the traveller in the Arabian desert. Beneath the caravan all is dry and bare; but far in advance and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from poverty and barbarism to the highest degrees of opulence and civilisation. But, if we resolutely chase the mirage backward, we shall find it recede before us into the regions of fabulous antiquity. It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman. . . when men died faster in the purest country air than they now die in the most pestilential lanes of our towns, and when men died faster in the lanes of our towns than they now die on the coast of Guinea."

"Since childhood I have been seeing nothing but progress, and hearing of nothing but decay." The evils now complained of are, he says, "with scarcely an exception old. That which is new, is the intelligence which discerns, and the humanity which remedies them."

The words of Burke, applied to England last century, largely represent the state of Indian feeling in this country at present :—

"These birds of evil presage at all times have grated our ears with their melancholy song ; and by some strange fatality or other, it has generally happened that they have poured forth their loudest and deepest lamentations at the periods of our most abundant prosperity."

THE YUGAS OF THE HINDU SACRED BOOKS.

The foregoing false ideas of the past have been entertained even in England. Hindu ideas are partly influenced by the descriptions of the four Yugas given in their own Sacred Books. "India : Past and Present" is thus described :

The **Krita** was the age in which righteousness was eternal when duties did not languish nor people decline. No efforts were made by men, the fruit of the earth was obtained by their mere wish. There was no malice, weeping, pride, or deceit ; no contention, no hatred, cruelty, fear, affliction, jealousy, or envy. The castes alike in their functions, fulfilled their duties, were unceasingly devoted to one deity, and used one formula, one rule, and one rite. Though they had separate duties, they had but one Veda, and practised one duty.

The duration of life was 4,000 years.

In the **Tretá Yuga** sacrifices commenced, righteousness decreased by one-fourth, men adhered to truth and were devoted to a righteousness dependent on ceremonies. Sacrifices prevailed with holy acts and a variety of rites. Men acted with an object in view, seeking after reward for their rites and gifts, and were no longer disposed to austerities and to liberality from a simple feeling of duty.

The duration of life was 3,000 years.

In the **Dwápara Yuga** righteousness was diminished one-half. The Veda became fourfold. Some men studied four Vedas, others three, others two, others one, and some none at all. Ceremonies were celebrated in a great variety of ways. From the decline of goodness few men adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities, caused by destiny, assailed them by which they were severely afflicted and driven to practise austerities. Others desiring heavenly bliss offered sacrifices. Thus men declined through unrighteousness.

The duration of life was 2,000 years.

* Quoted in Strachey's *Financial Public Works of India*, p. 12.

† Dowson's *Dictionary of Hindu Mythology*, pp. 382, 383.

The Kali Yuga is thus described in the Vishnu Purāṇa :

The observance of caste, order, and institutes, will not prevail in the Kali age. Acts of penance will be unattended by any results. All orders of life will be common alike to all persons. Gold, jewels, and clothes, will all have perished, and their hair will be the only ornament with which women can decorate themselves. Cows will be held in esteem only as they supply milk. The people will be almost always in dread of dearth ; they will all live like hermits upon leaves and roots and fruits, and put a period to their lives through fear of want. Women will be short of stature, gluttonous ; they will be scolds and liars. Women will bear children at the age of 5, 6, or 7 years ; and men beget them when they are 8, 9, 10. A man will be grey when he is 12 ; and no one will exceed 20 years of life

According to the popular idea, the Past was the Golden Age of India. A "Territorial Maharaja," writing to the *Asiatic Quarterly Review*, refers to "the halcyon (peaceful) days of Hindu sovereignty." The country was rolling in wealth. In a recent Bombay lecture Mrs. Besant said to her hearers :

"In the days of old you were a great commercial people ; you were good shipbuilders, sending your ships over the whole world and carrying on great commerce (*cheers*). You may read history and you will find that only between 300 and 400 years ago ships built in India sailed up to the Thames and to London, and were regarded with envy and admiration because of their admirable workmanship (*hear, hear*)."

On the other hand, the present, under the British Government, is the Kali Yuga, when things are becoming worse and worse. "This is the Kali Yuga," is considered a sufficient explanation for every evil.

INDIAN IDEAS OF PAST TIMES DRAWN FROM POETRY AND IMAGINATION.

The late Cambridge Professor of Sanskrit says :—

"The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the word *itihas*—a curious compound of three words, *iti*, *ha*, *āsa*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' In Sanskrit authors, the name means simply a legend . . . From the very earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary in that condition which Mr. Grote has described so vividly in the first two volumes of his *History of Greece*. The idlest legend has passed current as readily as the most authentic fact, nay,

* Quoted in *Indian Progress*, 1st April, 1903.

more readily, because it is more likely to charm the imagination : and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

The late Oxford Professor of Sanskrit bears similar testimony. Referring to Indian epic poetry, he says :—

"Brahmanism, claiming a monopoly of all knowledge, human and divine, has appropriated this, as it has every other department of literature, and warped it to its own purposes. Its policy being to check the development of intellect, and keep the inferior castes in perpetual childhood, it encouraged an appetite for exaggeration more monstrous and absurd than would be tolerated in the most extravagant European fairy tale. The more improbable the statement, the more childish delight it was calculated to awaken."

Vālmiki makes the city Ayodhya 96 miles long and 80 broad, "adorned with mountain-like palaces, glittering with gems, and filled with sporting places for females, and like unto Indra's Amarāvati." Compared with such a city, London dwindles into insignificance.

Krishna is said to have come from Dwārakā to Abhimanju's marriage attended by a hundred millions of horse and a hundred billions of foot-soldiers. Dwārakā was a town in the Kathiawar Peninsula, which is not very large, yet it is said to have sent far more men to the marriage than the whole population of the globe. *Mahābhārata, Virata Parva.*

" STRICTER CRITERIA OF TRUTH " THE GREAT WANT OF INDIA.

Sir H. S. Maine, one of the ablest men that ever came to India, says :

"Where the Indian intellect had been trained at all before the establishment of the British-Indian Empire, it stood in need, before everything else, of **stricter criteria of truth.**"

He describes the Indian intellect as "elaborately inaccurate ; it is supremely and deliberately careless of all precision in magnitude, number, and time."

"Time," says Monier-Williams, "is measured by millions of years; space by millions of miles; and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants, and horses are brought into the field."

False patriotism is another disturbing element, interfering with a correct view of things.

The four Yugas of the Hindu Sacred Books are the opposite of the truth. The flint arrow heads, found all over the world,

show that the primitive state of man everywhere was barbarian, and that the advance to civilization has been very gradual.

At Ahmedabad Dr. Bhandharkar said :

“ In conclusion, allow me to remind you that the great discovery of the nineteenth century—the law of evolution—is receiving confirmation from every side. The law implies that there has been throughout the universe a progress in the material as well as the spiritual world from the simple to the complex, from the dead to the living, from good to better, from the irrational to the rational. This is the law of God, and if, instead of obstinately clinging to what is bad and irrational we move forwards to what is good and rational we shall be obeying the law of the universe and co-operating with God. If, however, we continue to go down from what is bad to what is worse, from good to bad and from the rational to the irrational as we have been doing for so many centuries, we shall have to seek another universe to live in.”

The President of the Ahmedabad Congress thus pointed out the difficulty of forming an unbiased judgment. After referring to the Education Question, he said :

“ The economic problem is a more contentious one, and affords ground for wider differences of opinion, coloured, I am afraid, by official and party bias. Here we enter upon an altogether more difficult sphere, where the atmosphere is surcharged with the heat of partisan controversy, and where the combatants have already taken up definite sides, to which they are attached by interests and passions which must seriously interfere with the impartial consideration of the problem.”

India has now trained lawyers, men accustomed to weigh evidence. There is also a minority sincerely desirous of knowing the truth. The attention of such is invited to the following statements.

The saying of Sir Madhava Row should be pondered by educated Hindus :

“ What is not TRUE is not PATRIOTIC.”

It is best that the people of India should understand the exact situation. Without this, it is impossible to determine correctly what should be done. There is the encouragement that truth conquers in the end, *Satyam jayati*.

VIEW OF THE SITUATION NOT OPTIMISTIC.

On the contrary, the writer agrees with the following opinions expressed by men of ability and experience :

Sir William Hunter says :

“ In thinking of her work in India, Great Britain may proudly look back, but she must also look anxiously forward.”

Mr. Crooke says :

"Anxious statesmen peer into the mists which shroud the future, and wonder what the end of all this may be."

Sir H. S. Mayne says :

"India seems likely to experience, more than any society of men, that peculiar trial which follows good government. In no country, will there be probably a severer pressure of population on food."

"The removal of the ancient checks on over-population will force on the attention of the rulers of India a number of grave problems which have been very imperfectly faced of late years by the economists and statesmen of the West."

As Earl Percy said, "The problems of India will continue to tax the highest resources of statesmanship."

To meet the case, the most earnest efforts are required on the part both of Government and people

THREE PROPHETS OF THE KALI YUGA.

Messrs. Strachey say that some Englishmen

"Endeavour honestly and persistently to show that, in consequence of the wickedness or stupidity of our Government, India is in a state bordering on bankruptcy, that its people are becoming poorer and poorer, more and more miserable, more and more exposed to ruin and death by famine ; that crushing taxation goes on constantly increasing, that an enormous and ruinous tribute is exacted from India to be spent in England."

These views were expressed in *The Spoliation of India and India bleeding to Death*. The pamphlets are forgotten, but the spirit of them largely survives. Some of the opinions of men who are generally recognised by Indians as trustworthy guides will be examined.

MR. R. C. DUTT.

The great merits of Mr. R. C. Dutt, in several respects, are cheerfully acknowledged. In the department of Literature he sets a noble example to his countrymen. It is also admitted that he has the welfare of his country sincerely in view. From the miserably defective educational system of India, he and his countrymen generally have crude ideas of political economy, and accept as true theories long ago exploded. A few of Mr. Dutt's opinions will be examined.

Mr. Dutt's assertion that the recent famines in India were the severest ever known in the history of the world, will be noticed under another head.

1. **Mr. Dutt on the Permanent Settlement.**—Mr. Pennington, in an open letter to Mr. Dutt, quotes him as making the following assertion :

"That the Permanent Settlement has saved Bengal from the worst results is proved by history as completely and unanswerably as any economic fact can be proved."

On the contrary, every sensible man knows that *its abundant supply of rain* is the real cause why Bengal does not suffer from famines—not the Permanent Settlement. As Mr. Pennington points out, there are districts on the West Coast of India, with a somewhat similar climate, which do not suffer from famines although they have not been permanently settled.

Not a few educated Indians think that a Permanent Land Settlement would be the panacea for the poverty of India. Such are invited to consider the following remarks :

Sismondi, a distinguished European political economist, described the Permanent Settlement of Lord Cornwallis as

"One of the most unfortunate, but best intentioned, schemes that ever ruined a country."

Mr. A. O. Hume, a competent and unexceptionable authority, characterises it as a "STUPENDOUS ERROR."

The ryots in Bengal pay several crores a year to Zemindars which in other provinces would have gone to Government. Sir H. S. Cunningham thus points out the injustice of this :—

"The richest province of India has been, to a large extent, defended, administered, educated, supplied with roads, barracks, hospitals, railways and canals, and relieved in famine, at the expense of the rest of the community. Ryots have been toiling in Madras and starving in the Deccan, in order that gentlemen, like the Rajahs of Darbhanga and Burdwan may enjoy incomes of several hundred thousand pounds a year free from the rude contact of the tax collector's hand."*

The following are briefly some of the objections to a Permanent Settlement of the Land Revenue :

1. **It would be unjust.**—A righteous Government should deal equitably with all its subjects. Ryots form about four-fifths of the population of India. Is Government to say to them, Your taxation shall never be increased while it will become heavier and heavier in the case of the remaining fifth? Government requires more and more money. If the land is not to supply any part of the increase, the income tax and salt tax must be raised to provide it.

With improved cultivation land will yield thrice as much as at present. Hence in course of time, under the Permanent

* *British India and its Rules*, pp. 168, 169.

Settlement the incidence of taxation would be only one-third of its present amount. Thus the taxation of the ryot would be constantly diminishing, while that of the non-ryot would be constantly increasing? Would this be justice?

2. Under the Permanent Settlement India would largely remain in its present degraded condition, its people sunk in ignorance?—If the people are to be educated and have a thoroughly civilised Government, the revenue must be largely increased.

Indian taxation is less than Rs. 3 per head, against upwards of Rs. 36 in England. If India is to have a Government somewhat like England, the revenue must be largely increased. This could be done, with ease if the land bore its fair share, while it could be impossible under the Permanent Settlement. The only increase could be obtained by a crushing income tax and a doubled or trebled salt tax.

3. The History of Prices forbids a Permanent Land Settlement.—Six centuries ago a labourer in England received, according to weight in silver, only 28 shillings a year. Four centuries ago, he received 35s.; three centuries ago, £4-4-0; two centuries ago £12-12-0; in 1800, £30. With such changes in prices, no prudent government would make a Permanent Land Settlement. The rapid fall in the value of silver led the Secretary of State in March 28th, 1883 to decide against the Permanent Land Settlement in India. As Baden-Powell says in his *Land Systems of India*, the question among Indian authorities is now regarded as “dead and buried,” although it survives among Indian political economists.

2. Mr. Dutt on Loans and the Public Debt.—In his *England and India*, he has the following remarks:—

“Let us now turn to the public debt. The National Debt of the United Kingdom was £826,000,000 in 1860. In 1896 it was £652,000,000, including the Suez Canal Shares. In other words, the National Debt has been reduced by £174,000,000 in thirty-six years. In India the National Debt was £51,000,000 in 1857—*i.e.*, before the Mutiny. After the Mutiny it swelled to £97,000,000 in 1862; and in thirty years from that date it went up to nearly £200,000,000. In other words, instead of being reduced, the National Debt was doubled within thirty years of internal peace in India 1862 in 1892. It is scarcely a wise policy to add to the National Debt in times of peace. If the people of India had any voice in the management of their finances they would have opposed such increase in the National Debt; they would have tried to reduce it, as it has been reduced in England.

“No doubt a large portion of the increase in the National Debt is due to the construction of railways and other public works in India. But a careful and prudent Government would have encouraged the construction of such works by private companies without incurring debts and without guaranteeing profits.” pp. 142, 143.

THREE PROPHETS OF THE KALI YUGA.

The Public Debt of England was contracted on account of wars. The campaigns against Napoleon alone cost £581 millions.* England spends no money on irrigation works or railways; the debt is therefore wisely reduced. The Indian debt in 1853-4 amounted to 47 crores, of which only 2½ crores were due for railways. The Sepoy Mutiny, besides many thousand lives, cost about 49 crores, increasing the debt in 1859 to 74 crores, including 23 crores of railway expenditure, leaving the war debt at 51 millions. Since 1859, the debt has chiefly increased on account of the large expenditure on railways and irrigation works.

If the British Government had pursued the fatuous policy recommended by Mr. Dutt, the country would scarcely have had a single railway. It was the general belief that Indian Railways would have no *passenger* traffic. It was thought that the people attached no value to time, and would rather walk like their forefathers. No great Railway Companies could have been formed to connect the presidency cities without a guarantee.

The Indian Government followed the course pursued in Australia, though on a less daring scale, and with similar advantages.

In justice to the Bengalis, it should be stated that there are men among them who take a more sensible view of things than Mr. Dutt. Mr. T. N. Mukerji, says:—

“No country having the faintest claim to civilization should now be without its railways. When we ourselves could not make them, the next best thing was to have them made by others, for it would not be wise to wait a century or two. It is not India alone that has got its railways made by foreign skill and capital other countries, with powerful governments of their own, have done the same.”

3. Mr. Dutt on the Comparative Increase of Home and Indian Revenues.

In *England and India*, Mr. Dutt says:

“The average annual revenue of Great Britain in 1851 to 1860 was £68,000,000; the average in 1881 to 1890 was £88,000,000; and the average during the last six years has been about £100,000,000†. The revenue has thus slowly increased with the increase of population, and during a period of between forty and fifty years it has increased about 50 per cent. But what are the figures for India? The annual revenue in 1857, i.e., after Dalhousie's last annexation was Rx. 32,000,000; the annual revenue, including railway receipts, is over Rx. 90,000,000; in other words the revenue obtained from the country has nearly trebled in forty years.” pp. 141, 142.

Mr. Dutt contrasts British revenue *minus* Railway Receipts with Indian revenue *plus* Railway Receipts. It is true that he

* Mulhall's *Dictionary of Statistics*, p. 202.

† This was before the Boer War.

mentions including railway receipts, but he classes them as taxation, which they are not. In 1895-6, the Railway Receipts amounted to about Rx. 21,800,000, reducing the revenue from Rx. 90,000,000, to Rx. 68,200,000—a considerable difference.

4. **Mr. Dutt on Home Remittances.**—The following statement occurs in his *Economic History of India* :

“The home charges, which amounted to three millions when Queen Victoria ascended the throne, had risen to sixteen millions when the great Empress passed away. So great an economic drain out of the resources of a land would impoverish the most prosperous countries on earth ; it has reduced India to a land of famines more frequent, more wide-spread and more fatal, than any known before in the history of India, or of the world ” p. 420.

This is an illustration of a mischievous half truth. It is true that the Home charges have risen from three millions to sixteen millions, but the astounding assertion is made that the increase has **“reduced India to a land of famines more frequent, more wide-spread and more fatal than any known before in the history of India or of the world.”**

As already mentioned, the assertion that the recent famines were the worst in the history of the world will hereafter be examined. One of the chief causes, of the increased Home charges, will now be explained.

When Queen Victoria ascended the throne, there was not a single mile of railway in India. At the close of her reign upward of 20,000 miles were open. Her reign was also distinguished for its grand Irrigation works, which now water about 15 million acres, trebling the produce. Money for their construction was borrowed in England, where the rate of interest is lowest. The interest paid is one of the chief causes in the increase of the home charges, but it is met by railway fares and water rates. Railways and Irrigation works are some of the best means of mitigating famines. The other charges are for the Civil Service and Army, without which India would be in a state of anarchy.

It will be seen from the foregoing, that Mr. Dutt's statements require to be carefully examined.

MR. W. DIGBY, C.I.E.

Mr. Digby is another prophet of the Kali Yuga.

In *Prosperous India* he parades the following assertions :

“The Diminishing Income of the Indian People.

Non-official.

Estimated Income 1880 ;

2d. per head per day.

Officially Estimated Income in 1882.

1½d. per head per day.

Analytical Examination of all sources of income in 1900, less than
¾d. per head per day."

The *data* are insufficient to enable an accurate estimate to be formed of the average income of the people of India. As Sir E. Vincent said in Parliament (February 3rd, 1902), "The estimates even of an official character were, to a large extent, hypothetical." Mr. F. J. Atkinson, in his Paper before the Royal Statistical Society, formed a very different estimate. Mr. Digby asserts that an "Analytical Examination" shows that in twenty years the average income of the people of India has been reduced one-half. This simply shows that Mr. Digby is wanting in the common sense which would save him from the folly of his own ratiocinations. Can any intelligent man believe such a statement?

The *Pioneer*, referring to Mr. Digby's Pamphlet, *India's Interest in the British Ballet-box*, describes it as "mis-statement belonging to the very worst order of mis-statements; there is a general semblance without a shadow of the reality of truth."

The *Madras Mail* gives the following illustration of Mr. Digby's half truth in *Prosperous India* :

"The third head is taken up with the 'ruthless destruction of national industries.' It will scarcely be believed, but the case taken to illustrate this destruction is the decline in the shipbuilding of this country. The author quotes with gusto Lord Wellesley's letter written in 1800 in which the Governor-General said, 'The port of Calcutta contains about 10,000 tons of shipping built in India of a description calculated for the conveyance of cargoes to England.' Surely the merest suckling novice in the subject could have told Mr. Digby that the reason why Indian shipbuilding has declined is simply that iron has taken the place of wood, that India has, as yet, no iron to build ships, and that the opening up of the Suez Canal makes a teak-built vessel no longer 'calculated for the conveyance of cargoes to England.' Mr. Digby, however, considers that, to mention the above (case) is to show as by a lightning flash on a dark night how far industrially . . . the India of Lord Curzon is behind the India of Lord Wellesley."

The "lightning flash" reveals the blindness of Mr. Digby. Nor is this all. Sir E. Vincent said in Parliament :

"As regards estimates made by Mr. Digby and quoted by the Hon'ble Member (Mr. Caine), they seemed to him to indicate the unswerving malignity with which Mr. Digby distorted evidence to the disadvantage of his countrymen."

The following is, perhaps, even worse. Mr. Digby is correspondent of *The Hindu*. The following is the heading of one of his letters:

"The Deplorable Condition of India.

(FROM OUR OWN CORRESPONDENT.)

LONDON, February 13, 1903.

*"Is It
"In Spite of
OR
In Consequence of
"BRITISH CHRISTIANITY?"*

"Dr. Aked thinks well of the title, and it is to be hoped that his people will think well of the remarks to be based upon it. On the following evening, Mr. Digby is to address a public meeting in the Picton Hall, Liverpool, also on Indian topics."*

MR. DADABHAI NAOROJI.

This gentleman was for years the trusted adviser of the Congress. At the Amraoti meeting in December, 1897, the following Resolution was passed "enthusiastically:"

"The Hon'ble Mr. Ananda Charlu proposed a vote of confidence in Mr. Dadabhai Naoroji, and was seconded by Babu Moti Lal Ghosh. It was carried enthusiastically."

At a meeting held at Bloomsbury, London, December, 1897, Mr. Naoroji, the Chairman, moved a Resolution in which the English Administration of India is thus characterised:

It is conducted by men guilty of "hypocrisy" and "continuous subterfuges," "in violation of acts and resolutions of the most solemn and repeated pledges of the British nation and Sovereign," fattening upon the "ever-increasing poverty of the people;" the authors of all the "terrible misery," from which India has suffered during the century and a half of their rule; yet so pitiless that, in the year of grace 1897, threats of revolution and an appeal to the humanity and justice of the British people were necessary to put a stop, if possible, to the iniquity of their rule!

The Resolution, embodying such an opinion of the British Government of India, well characterised by the *Saturday Review* as '*blatant nonsense*,' was passed 'unanimously and with considerable enthusiasm' by men supposed to be the highest "product" of forty years' University education. It well affords food for serious reflection.

* *The Hindu*, March 5, 1903.

PERNICIOUS INFLUENCE OF BOOKS LIKE "PROSPEROUS INDIA." 41

The *Civil and Military Gazette* quotes a recent utterance of Mr. Naoroji :

The following is an extract from the proceedings of a Meeting in England :—"It had always been said" observed Mr. Naoroji, "the British capital went out to India and conferred immense benefit upon the country, but he argued that this capital was not British capital. It was the wealth first plundered from the country, which then went back to India, for what they called development, but what he called despoliation of India's resources . . . The British Government had been practically one of the most extortionate and oppressive that ever existed in India."

In opposition to the vile slander that the British Government is "the most extortionate and oppressive that ever existed in India"; let the opinion of it expressed by the late Sir Madhava Row, the greatest Indian statesman of recent times, be considered :

"The truth must be frankly and gratefully admitted, that the British Government of India is incomparably the best Government we have ever had. It is the strongest, the most righteous, and the best suited to India's diverse populations and diverse interests. It is the most capable of self-maintenance, of self-renovation, and self-adjustment, in reference to the progressive advancement of the subject races."*

The most searching examination is invited to the foregoing statements. Lawyers know, that if a witness can be shown to have given false evidence on any important point, discredit is thrown upon all his testimony. Is it not evident that charges brought against the British Government should be carefully scrutinised? Let us have the "stricter criteria of truth" which Sir H. S. Maine considers so necessary,

PERNICIOUS INFLUENCE OF BOOKS LIKE "PROSPEROUS INDIA."

Their exaggerations, distortion of facts, and false conclusions disgust sensible men, and they toss them aside without investigating the residuum of truth which perhaps they may contain.

A few years ago Sir Monier-Williams travelled over India, conversing freely with educated Hindus. The leading impression left upon his mind is thus stated :

"In my opinion the great problem that, before all others, presses for solution in relation to our Eastern Empire is, how can the rulers and the ruled be drawn closer together? How can mere sympathy and cordial feeling be promoted between them?"†

If the British Government of India is "the most extortionate and oppressive that ever existed," what feelings can the

people entertain towards their rulers? How can they "be drawn closer together?" On the other hand, what feelings can Europeans entertain towards a people who have such an opinion of their rule?

Sir William Hunter points out another evil result :

"English writers who tell our fellow-subjects to look to the government for every improvement in their lot, are doing a very great disservice to the Indian race. The permanent remedies for the poverty of India rest with the people themselves."*

The impression is given that the poverty of the people is caused by an "extortionate and oppressive government," and therefore Government must supply the remedy.

On the other hand, Sir Madhava Row says :—

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!!"

No Government on earth can prevent a people, living in violation of great economic laws, from suffering the consequences. It is satisfactory that this is now acknowledged by some of the leaders of Indian public opinion. Mr. G. Subramania Iyer, editor of *United India* and a prominent member of the National Congress, says with reference to the above evils :—

"To those of our countrymen who are aware only of the conditions of Indian Society, these evils do not come home with equal force. They think, and they cannot think otherwise, that the conditions which alone they know are the conditions best adapted to progress, but if they only contrast their society with those in other parts of the world and trace and analyse the causes that account for those differences they might alight on the true causes that lie at the root of our social evils. Such a comparative study will disclose the fact that the causes of social evils are not necessarily connected with the system of Government or the economic conditions of the people, but with their social customs and institutions."[†]

Self-Help is the gospel which the people of India, above all, need. As Sir William Hunter truly says :—

"The permanent remedies for the poverty of India rest with the people themselves."

* *England's Work in India*, p. 137.

† *The Economic Aspect of Social Reform*. The *Kayastha Samachar*, December, 1902, p. 529.

The writer regards the situation as very grave. It can be met only by cordial co-operation between the Government and the people. Hence misstatements fitted to alienate them and lead people to look solely to Government for relief, are highly mischievous.

SUBJECTS TO BE CONSIDERED.

These are mainly the following .

I .THE GREAT AND NUMEROUS BENEFITS CONFERRED ON INDIA BY BRITISH RULE.

II. IS INDIA BECOMING RICHER OR POORER?

III. THE REFORMS STILL NECESSARY.

IV. AN APPEAL TO THE INDIAN NATIONAL CONGRESS FOR ITS CO-OPERATION.

The writer, in his 84th year, may be regarded as on the border of the unseen world, where there is no *Maya* or illusion. His sole desire is to benefit the people of India by attempting to remove some misconceptions, and by showing the steps which are necessary to promote the well-being of the country. Educated Indians and the Indian Press are invited to give their calm consideration to the measures suggested, and, if approved, to accord to them their cordial support

PART I.

THE GREAT AND NUMEROUS BENEFITS CONFERRED ON INDIA BY BRITISH RULE.

The subject will be viewed under different aspects. The aim is to endeavour to promote kindly feeling between Government and people.

PRESERVATION OF LIFE AND PROPERTY.

PAST.

1.

PRESENT.

Invasions and Piracy.

An undisturbed Frontier.

About 520 B.C. Darius, King of Persia, invaded India, and annexed part of the country. His success probably led Alexander the Great to follow his example in 327 B.C. For more than 800 years there was a struggle against Greco-Bactrian and Scythian

inroads. Chandra Gupta and Vikramaditya partly won their fame by successfully contending with the invaders.

The numerous invasions of Mahmud of Ghazni are well known. They were followed by a long series of similar expeditions.

"India," says Sir W. Hunter, "has, at its north-eastern and north-western corners, two opposite sets of gateways which connect it with the rest of Asia. Through these gateways, successive hordes of invaders have poured into India, and in the last century the process was still going on. Each set of new-comers plundered and massacred without mercy and without restraint. During 700 years the warring races of Central Asia and Afghanistan filled up their measure of bloodshed and pillage to the full. Sometimes they returned with their spoil to their mountains, leaving desolation behind; sometimes they killed off or drove out the former inhabitants and settled down in India as lords of the soil; sometimes they founded imperial dynasties destined to be crushed, each in its turn, by a new host swarming into India through the Afghan passes.

"The precise meaning of the word invasion in India during the last century may be gathered from the following facts. It signified not merely a host of twenty to a hundred thousand barbarians on the march, paying for nothing, and eating up every town, and cottage, and farmyard; burning and slaughtering on the slightest provocation, and often in mere sport. It usually also meant a grand final sack and massacre at the capital of the invaded country."

The plan of the Russian general Skobeloff for the invasion of India was as follows:—

"It would be our chief duty to organise masses of Asiatic cavalry and hurling them on India as our vanguard under the banner of blood and rapine, thus bring back the days of Tamerlane."

Tennyson thus refers to Tamerlane, or Timur:—

"Ages after, while in Asia, he that led the wild Moguls,
Timur built his ghastly tower of eighty thousand skulls."

A brief account of Tamerlane's doings in India will explain what Skobeloff proposed.

In 1398 Timur (Tamerlane) entered India at the head of a vast Tartar horde. He defeated Mahmud Tughlak under the walls of Delhi, and entered the capital. For five days the city was given up to plunder and massacre, during which Timur was employed in giving a grand entertainment to his officers. Some streets were rendered impassable by heaps of dead. Part of the inhabitants had fled for safety to old Delhi. The Muhammadan historian says that Timur's men followed them, and "sent to the abyss of hell the souls of these infidels, of whose heads they erected towers, and gave their bodies for food to the birds and beasts of prey. Never was such a terrible slaughter and desolation heard of."

Timur and his army next took Meerut. The same Muhammadan writer says, "They flayed alive all the infidels of this place, they made slaves of their wives and children; they set fire to everything, and razed the wall; so that this town was soon reduced to ashes."*

During last century, in the space of twenty-three years, six inroads took place on a large scale.

"The first was led by a soldier of fortune from Persia, who slaughtered Afghan and Indian alike; the last five were regular Afghan invasions.

"On this first of the six invasions, 8,000† men, women, and children were hacked to pieces in one forenoon in the streets of Delhi. But the Persian general knew how to stop the massacre at his pleasure. The Afghan leaders had less authority, and their five great invasions during the thirteen middle years of the last century form one of the most appalling tales of bloodshed and wanton cruelty ever inflicted on the human race. In one of these invasions, the miserable capital, Delhi, again opened her gates and received the Afghans as guests. Yet for several weeks, not merely for six hours on this occasion, the citizens were exposed to every foul enormity which a barbarian army could practise on a prostrate foe. Meanwhile the Afghan cavalry were scouring the country, slaying, burning and mutilating it, the meanest hamlet as in the greatest town. They took especial delight in sacking the holy places of the Hindus, and murdering the defenceless votaries at the shrines. For example, one gang of 25,000 Afghan horsemen swooped down upon the sacred city of Muttra during a festival, while it was thronged with peaceful Hindu pilgrims engaged in their devotions. They burned the houses together with their inmates, slaughtering others with the sword and lance, hauling off into captivity maidens and youths, women and children. In the temples they slaughtered cows and smeared the images and pavement with blood.

"The border-land between Afghanistan and India lay silent and waste; indeed districts far within the frontier, which had once been densely inhabited, and which are now again thickly peopled, were swept bare of inhabitants."

"In the 18th century invasions and inroads were yearly events along the whole frontier of India. The Himalaya mountains, instead of serving as a northern wall to shut out aggressions, formed a line of fortresses from which the hill races poured down upon the plains. For 1,500 miles along their base stretched a thick belt of territory which no one dared to cultivate. This silent border-land varied from 20 to 50 miles in breadth, and embraced a total area of 30,000 square miles, that yielded no food for men but teemed with wild beasts which nightly sallied forth to ravage the herds and hamlets in the open country beyond." pp. 8, 9.

* History of Timur Beg by Cherefeddin Ali.

† So Scott. Elphinstone thinks 30,000 nearer the truth.

It was the same on the north-east frontier :—

"The history of the fertile valley of Assam, in the north-eastern corner of India, is one long narrative of invasion and extermination. Anciently the seat of a powerful Hindu kingdom, whose ruined forts of massive hewn stone we find buried in the jungle, Assam was devastated, like the rest of Eastern Bengal, by the fanatical Muhammadan invaders in the fifteenth century from the west. A fierce aboriginal race (the Koch) next swooped down on it from the north. They in turn were crushed by another aboriginal race (the Ahoms) from the east; and these again were being exterminated by the Burmese from the south, when they implored the English to interfere. During the last century, large tracts of Assam were depopulated, and throughout that province and Eastern Bengal 30,000 square miles of fertile frontier districts lay waste." p. 10.

Piracy.—"Even the sea was a source of danger. On the Bay of Bengal, the pirates from the Burmese coast sailed up the great rivers, burning the villages, massacring or carrying off into slavery the inhabitants. On the other side of the peninsula, in the Indian Ocean, piracy was conducted on a grander scale. Wealthy rajas kept up luxurious courts upon the extortions which their pirate fleets levied from trading vessels and from the villages along the coast." pp 10, 11.

One of Clive's achievements was rooting out the pirates' nests of the south-western coast, and the Indian navy, after sweeping the robber hordes from the sea, and rendering Indian waters as safe as the English Channel, finished its work and was abolished in 1861.

"The unruly tribes of the Himalayan frontiers had always their hill fortresses to retreat to. Their subjugation took a longer time, and is less complete; but by persuasion, and, where necessary, by chastisement, we have taught the wild races along the whole northern and north-eastern frontier, for a distance of 1,500 miles the lesson that they must please keep quiet, and betake themselves to some other livelihood than the pillage of the husbandmen on the plains.

"A firm frontier being established in Northern India, the peasantry spread themselves out upon the unoccupied border-land. The task of reclaiming these tracts has been a heavy one. In the now prosperous districts of Goalpara with its half-million of inhabitants more money was spent, until 25 years ago, by Government in rewards for killing the wild animals than the whole sum realised from the land revenue.

"The unsettled frontier of the 18th century, meant that 60,000 square miles of border-land were abandoned to jungle and wild beasts, not because there were no people to cultivate the soil, but because they did not dare to do so. It signified that tracts which might have yielded, and which will yet yield, 30 millions sterling worth of food each year lay untilld through terror of the turbulent races. The security given by a century of British rule in these frontier districts measures 13,000 square miles already brought under the plough,

giving each year 18 millions sterling worth of produce, or more than equal to the average normal cost of the Indian army and the whole defence of the Indian Empire.*

PAST.

2.

PRESENT.

Intestine Wars.**Profound Peace.**

From the earliest times, India has been the scene of almost constant warfare. The Rig-Veda shows the fierce contests between the Aryan invaders and the aboriginal Dasyus. Sometimes an Aryan leader also fought with an Aryan leader. India has no history properly so called; but the legends indicate sanguinary struggles. "Thrice seven times did Parasurāma clear the earth of the Kshatriya caste, and he filled with their blood five large lakes." The Mahābhārata relates a succession of battles, ending in the almost entire destruction of the contending parties. At Prabhāsa, the Yādavas are said to have exterminated one another.

Mahomed Shah, Sultan of Gulburga, provoked a quarrel with the Hindu Maharaja of Vijayanagar, and swore an oath on the Koran that "he would not sheath the sword till he had put to death a hundred thousand infidels." The desolation caused in the war which ensued was terrible. The Muhammadan "historian records, with ill-concealed exultation, that from first to last 500,000 'infidels' had fallen before the sword of the true believers, 'and that the Carnatic did not recover this depopulation for ages.'"[†]

Hindu fought with Hindu, Muhammadan with Muhammadan, and both with one another.

Macaulay thus describes the ravages of the Mahrattas.—

"The highlands which border on the western coast of India poured forth a yet more formidable race which was long the terror of every native power, and which yielded only to the genius of England. It was under the reign of Aurungzebe that the wild clan of plunderers first descended from their mountains. Soon after his death every corner of his wide empire learned to tremble at the mighty name of the Mahrattas. Many fertile viceroyalties were entirely subdued by them. Their dominions stretched across the peninsula from sea to sea. Mahratta captains reigned at Poona, at Gwalior, in Guzerat, in Berar, and in Tanjore. Nor did they, though they had become great sovereigns, therefore cease to be freebooters. They still retained the predatory habits of their forefathers. Every region which was not subject to their rule was wasted by their incursions. Wherever their kettle-drums were heard, the peasant threw his bag of rice on his shoulder, hid his small savings in his girdle, and fled with his wife and children to the mountain or the

* Hunter's *England's Work in India*, pp. 8-14 abridged.

† Meadows Taylor, *Indian History*, pp. 161, 162.

jungle. Many provinces redeemed the harvests by the payment of an annual ransom. Even the wretched phantom who still bore the imperial title stooped to pay this ignominious black mail. The camp-fires of one rapacious leader were seen from the walls of the palace of Delhi; another at the head of his innumerable cavalry descended year after year on the rice fields of Bengal."

Tanks are pointed out in Bengal into which women threw themselves to escape dishonour. Calcutta had to be defended by what was called the "Mahratta Ditch."

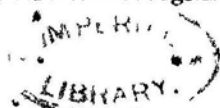
Macaulay said in one of his speeches :

"The people were ground down to the dust by the oppressor without and the oppressor within; by the robber from whom the Nawab was unable to protect them; by the Nawab who took whatever the robber had left to them. All the evils of despotism and all the evils of anarchy pressed at once on that miserable race. They knew nothing of Government but its exactions. Desolation was in their imperial cities, and famine along the banks of their broad and redundant rivers."

Such was the condition of India before the rise of British power. Ever for a number of years the same state of things prevailed in some parts of the country. The ravages of the Pindaris are thus described :

The headquarters of the Pindaris were in Central India. In 1815, a large body of them, estimated at 25,000, assembled at Nimaur, under Chitu. About 8,000 horsemen advanced into the Nizam's territories, plundering and devastating the country as far south as the Krishna, returning safely, laden with an immense booty. In 1816, another expedition, upwards of 20,000 strong, followed, a portion of which entered the Northern Circars, took Gurtur, and returned, plundering as they came. Wherever they stopped, their proceedings were horribly cruel. The most ingeniously devised and agonising tortures were resorted to for the extortion of valuables, from men and women alike, and after collecting all they could, the town or village was set on fire, and the devastating horde passed on. Advancing rapidly, not a town, village, or hamlet, escaped them: but pursuit of them was impossible.

To suppress those hordes, who had the sympathy, more or less open, of all the Mahratta chiefs, the Marquis of Hastings, the Governor-General, collected the strongest British Army ever seen in India, numbering 1,12,000. The Pindaris were surrounded on all sides, and their bands were dispersed. Chitu wandered for nearly a year among the fastnesses of the Vindhya and Satpoor Hills, and at last was killed by a tiger in the jungle between Asirgarh and the Tapti river, where his half-devoured remains were discovered by a shepherd and recognised



When, a few years ago, Sindia and Holkar met in a friendly way, it was remarked that there had not been any similar meeting for more than a century before.

In 1900-1 the entire cost of the Indian army was £15,082,799. The monthly payment per head was 1 anna 3 pies for protection against all external enemies and to secure internal peace. As mentioned above, the value of the produce of one province reclaimed from ruin would alone meet the whole outlay.

PAST.

3.

PRESENT.

Thuggism and Dakoity.**Crime Repressed.**

Thuggism was a peculiar Indian institution.

Thugs were professional murderers who worshipped the goddess Kālī, or Devī. They existed in large numbers in many parts of India for more than two thousand years. Divine sanction was claimed for their horrible trade. It was said that the goddess gave their ancestors waistbands with which to destroy, first demons, and then men, by strangulation. "I am a Thug of the royal records," said one of these murderers; "and my forefathers have been Thugs for twenty generations."

The Thugs, for the most part, belonged to particular villages, where they left their wives and children; and they outwardly followed some peaceable calling. They cultivated the fields—rented a few acres of land—or employed labouring men to work under them. A Thug set out on his dreadful journey, and every one in the village knew the cause of his departure. A certain amount of hush-money was paid to the zemindar or headman, and the police officials, in the same manner, were bribed into silence.

Before going on their expeditions, Thugs made offerings to the goddess, and carefully attended to the omens through which they supposed that she made known her wishes. They assumed many different disguises, and played many different parts. There was nothing to distinguish them from ordinary travellers. A party of them would accost a wayfarer going homewards from a journey. Cheerful talk and song would win his heart, and he would tell them freely of his private affairs, of his wife and children he was going to meet, after long years of absence, toil, and suffering. Watching a favourable opportunity on the skirts of some jungle, one of the Thugs would throw his turban cloth round the neck of their victim. Another seizing the other end of the cloth, would draw it tightly round; whilst a third would seize the man by the legs, and throw him on the ground. There could be no resistance. The work was quickly done. The body was then stripped, the property secured, and very soon the corpse

was buried. . The Thugs would afterwards kindle a fire beside the grave, and feast as heartily, sing as merrily, and sleep as soundly as if they had committed an act of the greatest merit. No compunctions visited the Thugs. An English officer asked one of them, "Did you never feel pity for the old men and young children whom you murdered while they were sitting quietly by you?" "Never," was the answer.



THUGS.

Such was the confidence of the Thugs in the protecting power of the goddess, that they believed that she would not only, if religiously served, shield them from harm, but visit with her wrath all who injured them. But this claim did not stand the

test. When Thuggee was brought under the notice of the British Government, Lord William Bentinck appointed Colonel Sleeman, with several assistants, to take measures for its suppression. Within a few years this abominable system was destroyed. Colonel Sleeman established schools of industry at Jubbulpore, with a view of affording employment to adult approvers, and of educating their children.

In all countries there are thieves, but the peculiarity of India is that it had over a hundred robber castes, just as there were soldier castes and writer castes, and that men went out to prey upon the property of their fellows—and if need be on their lives—with strict religious observances, strong in the belief that they were only fulfilling their destiny and doing good service to the deity whom they adored. They gloried in their exploits as sportsmen do, and talked over a successful gang-robbery with its attendant murders, as European gentlemen talk over their tiger hunts. Besides these there were also robberies committed by men not born and bred to the profession.

After the usual sacrifices, gangs set out in parties of thirty or forty, disguised as travellers or pilgrims. Their principal weapon was the spear. The head was carried about concealed on their persons; the handles served as walking sticks. Scouts or confederates informed them where there was a rich man's house. When all arrangements had been made, they advanced to the attack.

It was always a nocturnal surprise. With flaming torches and spears glittering in the broad light, they came suddenly on the sleeping inhabitants of the doomed house, and either roused them with their noise or pricked them up with the points of their weapons. It happened that the luckless inhabitants, confused, bewildered, panic-struck, like people under the influence of a fearful dream, did all that they were directed to do—pointed out the places where their wealth was hidden, and went like sheep to the slaughter. If the dakoits thought that all the property was not given up, torture was applied. Earrings were sometimes torn away, hands and feet were chopped off as the easiest mode of removing the ornaments. In England a gang of robbers could not exist for a single day when it was known. Every influential man in the neighbourhood and the constabulary would aid in their capture. But in India the reverse was the case. The zemindar, or landed proprietor, and the headman of the village, harboured the robbers and shared in their spoil.

As with thuggee, special measures were adopted for the suppression of dakoity, and although cases still occasionally happen, they are far less numerous than before.

Efforts have also been made to reform criminals by teaching them trades and other means.

PAST.	4.	PRESENT.
Some Barbarous Customs and Slavery Legal.		Barbarous Customs Prohibited, and Slaves set free.

The following may be mentioned :

Human Sacrifices.—These have existed in India from the earliest times. The Rig-Veda contains seven hymns by Sunahseh-pas, tied to the sacrificial post, praying for deliverance. His father, Ajigarta, had sold him for sacrifice for a hundred head of cattle.

Human sacrifices are said to be especially acceptable to Káli. The Káliká Purána says, "By a human sacrifice, attended by the forms laid down, Deví remains gratified for a thousand years." A human sacrifice is described as *atibach*, the highest sacrifice. Before erecting a large building or commencing any important undertaking, it was common all over India to offer a human sacrifice. There are still occasionally, in some secluded parts of India, human victims killed for the delight of Káli.

The Khonds of Orissa believed the fertility of their fields to depend upon the Earth-goddess, and she required every year to be propitiated by a human sacrifice. Children were kidnapped from the plains. When the fatal day arrived the victim was tied to a post. His arms and legs were broken with a hatchet that he might not offer any resistance. The people then cut the flesh from the bones, and buried it in their fields to make them fertile. The British Government appointed special officers to put down this custom, and it has now ceased.

✓ From time immemorial in India, mothers offered their first-born as a sacrifice to the Ganges at Sagar Island. When a woman, long married, had no children, it was common for her to make a vow to the goddess Gangá, that if she would bestow the blessing of children, the first-born would be devoted to her. The mother herself offered her child, and if it was devoured by a crocodile, it was supposed that the goddess accepted the offering.

The custom was brought to the notice of the Marquis Wellesley by the missionary, William Carey, and in 1802 it was prohibited.

✓ **Widow-Burning.**—The cruel treatment of women in India reached its climax in widow-burning. That sons should burn their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet some Hindus, in the nineteenth century, contended earnestly for the privilege.

In Vedic times widow-burning was not practised, and there is not a single verse authorising it. The Brahmans, however, sought to support it by the mistranslation of a text.

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. But as this was not sufficient, they were told that they would not only

be pre-eminently virtuous, but enjoy happiness for almost endless ages in another world, if they burnt themselves with the dead bodies of their husbands.

In 1829, Lord William Bentinck, after suitable inquiries, passed a regulation declaring the practice of Sati illegal and punishable in the Criminal Courts.

Female Infanticide.—One of the most foolish customs of the people of India is their extravagant expenditure on marriages. To gratify their pride, some load themselves with debt which presses heavily to the end of their lives. To avoid the expense, it was the custom among some of the Rajputs to destroy their female infants at birth. The mother was the executioner. She rubbed the nipples of her breast with opium, and the babe sucked in poison with its first milk. It was first made known to the British Government by Jonathan Duncan. All births were required to be registered in villages in which it prevailed, and gradually female children were spared.

Barbarous Punishments.—According to the laws of Manu, a thief who steals above a certain amount is to have his hands cut off. This is not only barbarous, but renders a man unable to get his livelihood in an honest manner. Cutting off the feet or cutting out the tongue, were other punishments. Elephants were employed in various ways. They trampled persons to death or tore off their limbs. Their hoofs were cased with sharp iron instruments, the extremities of which were like knives, and they cut people to pieces. Impaling on bamboos, pouring molten lead down the throat, and flaying alive, were other punishments. All such cruelties have now ceased.

Slavery abolished.—This existed in India from the earliest times. Its abolition originated with Lord Auckland, and was carried out by Mr Wilberforce Bird, while acting for Lord Ellenborough.

PAST	5.	PRESENT.
Multitudes perishing during Famines.		Lives saved by Relief Works.

In his *Economic History of British India*, Mr. R. C. Dutt makes the following assertion:

"The famines which have desolated India within the last quarter of the 19th century are unexampled in their extent and intensity in the history of ancient and modern times."

Attention is invited to the following statements:—
The Shanti Parva of the Mahābhārata describes a famine of twelve years duration! Such was the scarcity of food, that the

renowned Rishi, Vasishtha, one of the mind-born sons of Brahmā, to prevent death from starvation, had to steal at night dog's flesh from the hut of a chandāla, which he ate, after piously offering a portion to the gods and *pitrīs*.

Manu's Code relates the following of Vāmadeva, a Rishi nearly equal in sanctity to Vasishtha :—

106. Vāmadeva, who well knew right and wrong, did not sully himself when tormented (by hunger) he desired to eat the flesh of a dog in order to save his life. X.

Other allusions to terrible famines occur in ancient Hindu writings. Mr. S. Srinivasa Raghavaiyengar says :—

"The Rāmāyana mentions a severe and prolonged drought which occurred in Northern India. According to the Orissa legends, severe famines occurred between 1107 and 1143 A.D. The memory of a 12 years' famine, 'Dvadasavarsha Panjam,' lives in tradition in Southern India. Duff, in his history of the Marathas, states that in 1396 the dreadful famine, distinguished from all others by the name Durga Devi, commenced in Maharashtra."

Mr. S. M. Mitra, editor of the *Deccan Post*, Hyderabad, gives in *The Indian Review* for March 1903, accounts of terrible Indian famines in 960, 1390, and 1446, A.D., but it is sufficient to quote what he says of famines in Akbar's reign :—

"It is admitted by every one that Akbar's reign was the best in the Mahomedan History of India. Let us see how the great Akbar fared as regards famine. Three great famines desolated the country during his reign. Abul Fazal Allami, in his *Akbarnamah*, refers to one of these thus :—'Men could not find corn, they were driven to the extremity of eating each other, and some formed themselves into parties to carry off lone individuals for their food.' The *Ain-i-Akbari* admits 'at the time of famine and distress parents were allowed to sell their children.'"

"Let another Mahomedan historian give his version of famine in Akbar's time.—*Zuhdat-ut-Ta-warikh* was written by Shaikh Nurul Haq in the 42nd year of Akbar's reign viz., 1596 A. D. The third great famine of Akbar's reign, which took place only a year before the work was written, was a very severe one. 'A fearful famine raged continuously for 3 or 4 years throughout the whole of Hindustan. A kind of plague also added to the horrors of this period and depopulated the whole cities, nothing to say of hamlets and villages. In consequence of the dearth of grain and the necessities of ravenous hunger, human flesh was eaten. The streets and roads were blocked up with dead bodies, and no assistance could be rendered for their removal.'"

After considering the foregoing statements, can it be truly said that the recent famines were "unexampled in their extent and intensity in the history of ancient and modern times"?

Sir W. Hunter says :—

"Famine is now recognized as one of the most difficult problems with which the Indian administration has to deal. A hundred years ago it was regarded, not as a problem of administration, but as a visitation of God, utterly beyond the control of man. When the rains on which the crops depended fell short, no crops were reared, and the people perished. The earth had yielded no food, and so the people, in the ordinary and legitimate course of things, died."

In former times people perished by lakhs or even millions, the want of roads and railways rendering it impossible to supply them with food.

The British Government acts on the principle that no life shall be lost during a famine that can be preserved. "A vast organization," says Sir W. Hunter, "of preventive and remedial agency is constantly kept in readiness to deal with the periodically recurring dearths." A Famine Code has been drawn up, after very careful inquiry, to relieve sufferers yet guard against fraud.

PAST.

6

PRESENT.

Sanitation ignored.

Various efforts to promote the Health of the People.

The Buddhist King Asoka sought to grow and disseminate medicinal herbs and roots, but for the next two thousand years Hindu and Muhammadan governments seem not to have made any efforts to improve the sanitary condition of the people.

Some of the means employed by the British Government will now be mentioned

Providing Quinine.—Fever causes more deaths in India than all other diseases taken together. In some feverish districts, if a person walk round in the evening, he will find in almost every house some one suffering under an attack of fever or preparing for it. In addition to the pain felt, there is great loss of money through inability to labour during attacks.

The best medicine for fever yet known is a white powder, called quinine, obtained from the bark of a tree first found in the forests of South America, but until recent years it was too expensive for general use. The British Government sent an officer to South America, on the opposite side of the globe, to bring some of the plants yielding the medicine to this country. Plantations were formed on the Himalayas and Nilgiris, and a skilled European was appointed for its manufacture. The price has been greatly reduced, and it is now sold in $\frac{1}{4}$ anna packets at many post-offices. Lakhs of lives are saved every year through its use.

Vaccination.—Small-pox is a fatal disease, and blinds many whom it does not deprive of life. In India there is a proverb,

"A mother can never say that she has a son till he has had small-pox." The great safeguard against small-pox, is vaccination, discovered in England last century. The word comes from the Latin *vacca*, a 'cow.' The matter used was first got from a cow, and people may be vaccinated from cows or calves. Vaccinators are employed by Government to go over all the country, and vaccinate the people free of charge. There should be not less than four punctures in the skin, and for several days they should be protected from rubbing. Nothing whatever should be applied to them. Vaccination in infancy and at puberty secures almost perfect protection from the disease.

Small-pox spreads by poison seeds given out by those who have the disease. It is very catching. None should go near the sick except those taking care of them. A person who has had the disease should not be allowed to see others till all the crusts have fallen off. The clothes of the sick should not be mixed with other clothes, but boiled and dried separately.

The Plague.—Hindu medical books, written several hundred years ago, tell of the ravages of the plague in India. Towns sometimes lost half their population. Supposed to have been brought from China, it broke out in Bombay in 1896. The inhabitants, fleeing in great numbers, carried the seeds of the disease to other parts of the country. If the cases had been made known and the patients removed to hospitals with plenty of fresh air, its progress might have been greatly checked; but, instead of that, they were concealed, and the disease spread among the small, over-crowded houses.

Cleanliness and fresh air are great safeguards against the plague; but Professor Haffkine has discovered a remedy, somewhat like vaccination, which has been the means of saving many lives. It is called *plague inoculation*. It causes only a slight fever for a day or two. When an outbreak is threatened, all should be inoculated.

Medical Colleges.—Any man in India may set up as a doctor; but, if unskilled, he may do more harm than good. In 1835, while Lord William Bentinck was Governor-General, Medical Colleges were opened at Calcutta and Madras, to which others were afterwards added. A supply of well-trained doctors is now being provided.

Hospitals and Dispensaries.—There are thousands of these scattered over India, where the poor can receive skilful medical treatment free of charge. The chief fault is that some do not go to them until a cure is impossible, and then the hospitals are blamed. Diseases can often be checked if taken early. There are General Hospitals, Eye Hospitals, Hospitals for Women, Lunatic Asylums for Mad People, &c.

Lady Dufferin Hospitals.—This class of hospitals deserves

special mention. The Maharani of Puna suffered very much from a painful disease, of which she was cured by a European lady doctor. She sent a message to the Queen-Empress, telling how much the women of India suffered when they were sick, and begged that means might be taken for their relief. When Lady Dufferin went out to India in 1884 with Lord Dufferin, the Queen-Empress commissioned her to devise some remedy. After her arrival in India, an Association was formed to train women as doctors and nurses, to establish hospitals for women and children, and to supply trained female nurses. Lady Dufferin took up the work very warmly, and much good has been the result.

Health Officers.—There are Sanitary Commissioners, &c. appointed to watch over the health of the country, to report any outbreak of disease, and to take measures to prevent it from spreading.

Births and deaths have to be registered. If births fall below the proper number, it shows that the people are not prosperous. When deaths are more numerous than they ought to be, inquiry is made into the cause.

Some Cities have been provided with a pure Water supply.—Water has a great influence upon health. The reason frequently assigned for ill-health, is that the water does not agree with a person. Bad water is one of the chief causes of cholera. Contrast the past and present water supply of Calcutta:

“To nine-tenths of the inhabitants clean water was unknown. They drank either the filthy water of the river, polluted with every conceivable abomination, or the still filthier contents of shallow tanks. The river, which was the main source of supply to thousands of people, was not only the receptacle for ordinary filth; it was the great graveyard of the city. I forget now how many thousand corpses were thrown into it every year.”

Now an abundant supply of pure water is available.

Duty of Educated Men.—All that is done by Government to improve the health of the people is largely counteracted by their ignorance. In this way disease has spread, and lakhs of lives have been sacrificed. Intelligent Indians should make their houses and compounds models of cleanliness. If not already obtained, great efforts should be made to have a pure water supply. They and their families should be vaccinated, and, if plague threatens, inoculated. All their influence should be used to induce their neighbours to follow their example. If the laws of health were observed in India, cases of sickness would be reduced one-half, and life would be lengthened several years.

II. MATERIAL PROGRESS.

Under this head are included measures fitted to increase the wealth of the country.

PAST.	7.	PRESENT.
Irrigation Works on a smaller scale.		Irrigation Works largely extended.

Plant life cannot exist without moisture. It must either be supplied by natural or artificial means. In some parts of India there is an abundant rainfall. At Cherrapunji, in the Province of Assam, if all the rain that falls in a year were collected, it would form a lake 40 feet deep, covering the whole district. On the other hand, there are tracts where the rainfall is less than an inch a year. Between these extremes there is every variety.

Lower Burma, Assam, Eastern Bengal, the Himalayas, and the West Coast of India have generally an abundant supply of rain. The average rainfall of Rangoon is 98 inches, that of Calcutta, 66 inches; Bombay is nearly the same, 67 inches; Madras is much less, 44 inches. The following are the averages at some other stations. Delhi and Agra 26 inches: Lahore 18 inches; Multan 7 inches; Jacobabad 4 inches.

A great part of the rainfall flows off in rivers, but much of it also sinks into the soil, and forms underground reservoirs. The most important of these stretches from Peshawar to Calcutta, and may be called an underground fresh-water sea, from which the water is raised by wells. The distance from the surface varies. The black cotton soil is noted for its power of retaining moisture.

The different means of irrigation will now be noticed.

Wells.—These form the most general system of watering lands, and are found, more or less, all over the country. The labour is great; but the water is used with more care than that supplied by canals. The chief defect is that many of the wells are not deep enough, and the water fails when most needed. Government is encouraging the digging and deepening of wells by advances. The mode of raising water may also be improved.

At present Government offers loans for well-digging and other agricultural improvements. The Famine Commission Report states why they are not more taken advantage of than at present: "The obstacles created by inefficient native officials to whom such grants give extra trouble; by the delays, expense, and troublesome formalities accompanying the grant, by the charge of interest, the small number of years over which the repayments are spread, the early date at which they commence, and the rigid rules as to punctual repayment." To remedy this state of things, a special agency is recommended.

Tanks.—Reservoirs, known as tanks, have been employed from early times. In most cases they are hollows in the ground, partly excavated; others have been formed by the construction of dams of masonry or earth across the outlets of valleys in the hills. They are fed sometimes by rivers; sometimes by the rainfall. They vary in size from ponds irrigating a few acres, to lakes several miles in circumference. The Sulkare tank in Mysore is 40 miles round.

Canals.—In South India these have long been employed. Canals were dug from the rivers to irrigate the adjoining land. In the case of the river Tamraparni, in Tinnevely, it is said that scarcely any of its water reached the sea.

In North India the first canal mentioned is that of Feroz Shah, about 1351 A.D. Water was drawn off from the Jumna to supply his palace at Hissar, a new city which he founded on the edge of the desert. Two hundred years later, it was re-opened by Akbar. About 1628 Ali Mardan Khan, the engineer of Shah Jahan, took off a large canal from the Jumna to bring water to Delhi. Another canal went to the North-West. During the troubles that followed the breaking up of the Mogul Empire, the canals silted up, and became useless.

In the year 1817, the British Government began to restore the old irrigation canals and to construct others. The Ganges Canals are the greatest irrigation works in the world. When the river is low, nearly the whole water at Hardwar is thrown into a canal, by which it is distributed over the country. At one place the canal has to be carried by an aqueduct over the bed of a river, two miles wide. The length of the main channels exceeds 1000 miles, and there are more than 5,000 miles of distributories. In one year of drought the value of the crops raised by the canal equalled its entire cost.

Three canals distribute, in a similar way, a great part of the water brought by the Jumna from the Himalayas. In the Punjab, works of equal importance have been constructed to utilise the waters of the Sutlej, the Ravi, and other rivers.

At the head of the deltas of the Godavari and Krishna, before they reach the sea, great dams, or *anicutts*, are thrown across the rivers, and the water is diverted into irrigation canals, some of which are also used for navigation. The same plan has been adopted with other rivers.

In 1901 canals irrigated 15,104,520 acres, while the Total Area irrigated amounted to 30,056,000 acres, equal to 47,000 square miles.*

* 36th Statistical Abstract, p. 121.

The value of the produce of an acre of irrigated land is about thrice that of unirrigated land. This shows how much agricultural produce has increased.

While irrigation works should be extended as far as practicable, there is a limit to them. There must be water before it can be drawn off, and the supply must not fail when it is most needed. Most failures have been in connection with the black cotton soil.

PAST.	8	PRESENT.
Roads mere tracks.		Roads made and the largest Rivers spanned by Bridges.

Savages carry themselves the few articles they possess. People not so rude employ bullocks and horses. A bullock will carry about as much as three men. Civilised nations use carts, by which the load can be greatly increased. Where civilization has not made much progress, carts travel along mere tracks. In this case, sand, mud, steep places and hollows often prevent carts from taking large loads. Enlightened nations take care to have good roads. Hills are avoided if possible. Cuttings are made through ridges, hollows are filled up. The road is laid with small broken stones, or other suitable materials, pressed down so as to present a smooth hard surface. Ditches are dug on each side to carry away water. Rivers are bridged. A pair of bullocks will draw a load three times as heavy on a good road as on a bad one, reducing the cost proportionately.

When English rule commenced in India, there was not a single good road in the country. For years attention was so much taken up with other things, that road-making was neglected. During the administration of Lord William Bentinck, the Grand Trunk Road to Delhi was commenced, which was afterwards extended to Peshawar, a distance of 1423 miles. Calcutta and Bombay, Bombay and Madras were next connected by roads, and, by degrees, the principal cities have been thus linked together, and a network of roads is gradually covering the whole country.

Formerly rivers had to be forded or crossed over in boats. Many accidents happened to ferry boats, and in seasons of flood great rivers were sometimes impassable. Now rivers like the Ganges, Jumna, and Indus have splendid bridges.

PAST.	9	PRESENT.
Carts and Palanquins.		Railways and Telegraphs.

Formerly in India poor men travelled on foot by day, and rested under trees by night. The rich rode on ponies, or were carried in palanquins at the rate of four miles an hour. Travelers were exposed to fatigue, to the weather, to robbers, to sickness, and sometimes had to lie down and die alone. What a

difference to be whirled along smoothly, quicker than a race horse! In 1901 the number of passengers carried was 195,420,555.

Railways in India were commenced under Lord Dalhousie, and he planned the great lines which were afterwards constructed. The first Railway, 20 miles in length, was opened in 1853 between Bombay and Thana. The next year the East India Railway was opened from Calcutta to Punduah, a distance of 38 miles; and the Madras Railway to Arcot, 65 miles, in 1856. Additions have gradually been made till, in 1901, 25,214 miles were open, and about 3,000 miles were in course of construction. A net-work of railways is gradually being extended over the whole country.

Indian railways are of three classes. The great bulk consist of *commercial railways, for trading purposes*. Most of these yield a profit. The net earnings of the East Indian State Railway during 1895 amounted to 373 lakhs. The second class of railways run through thinly peopled tracts, to *protect them against famine*. Such are not expected to pay; but they are invaluable in droughts. The third class are *defensive against invasion*. Of these there are very few. The principal is from Jacobabad, in Sind, up the Bohan Pass to Chaman in Baluchistan. Though costly, it will help greatly to civilise the wild tribes through whose country it passes.

Railways, besides facilities for travelling, have some other great advantages.

Increased Cultivation and reduced Prices.—Some parts of the Central Provinces are very fertile. The people are nearly all cultivators. They formerly raised so much grain that they did not know what to do with it. Nobody wanted it. They therefore sometimes let their cattle eat the ripened grain, lest it should rot on the ground. There were no roads, and a bulky article like grain can be carried by oxen only a short distance with any profit. A cart has a great advantage over pack oxen. But railways are far superior even to the best roads. Salt and other articles are now cheaper in the interior than they were before, and farmers get a better price for their produce.

Advantages of Railways in Famines.—It very rarely, if ever, happens that famine extends over the whole country. While one province may have suffered severely, another has had an abundant harvest. Before British rule the country was without roads. Goods were conveyed by pack oxen, or by rude carts. Until recently there were tracts where a cart excited almost as much curiosity as a locomotive at present. Carriage by pack oxen is exceedingly expensive; even by cart it is high. When famine prevails over a wide range, pack oxen and carts become almost useless. The oxen require water and fodder, which cannot be supplied in famine districts. On the other hand, a railway train

carries its own supply of water and fuel, while it conveys as much as a thousand oxen at ten times the speed. Thus railways are one of the best means of mitigating the severity of famines. It is true that about five millions of people perished in South India during the famine in 1877 and 1878; but it was the most severe for a whole century, and railways were not sufficiently extended to distribute the food provided. During the recent famines, the loss of life has been comparatively small.

It may also be mentioned that railways reduce greatly the cost of the army. Formerly it was necessary to maintain bodies of soldiers at a great many places to meet emergencies. A much smaller number is now necessary, as troops can be sent rapidly by rail.

Two common objections may be answered.

1. Railways throw people out of Employment.—Pack oxen have now disappeared; goods are often sent by rail instead of cart.

If some suffer in this way, millions are benefited. But railways provide work for many more than they throw out of employment. Goods must be taken from the stations and carried to them by pack oxen or carts. The railways themselves give direct employment to a large body of men. In 1901 their staff consisted of 5,489 Europeans, 8,182 East Indians, and 356,766 Indians.*

Of necessity at first all the drivers were Europeans, but they are gradually being replaced by Indians.

2. Railways have been constructed with English capital, and the interest is lost to the country.—Money is plentiful in England and scarce in India. It can be borrowed in England at 3 per cent.; in India 12 per cent. is not an uncommon rate. People in India who have money will rather invest it where high interest can be obtained than in railways. Mr. T. N. Mukerji, thus answers this objection.

"No better employment can be found for foreign capital in this country than in the construction of railways. Wherever they have traversed, their power to increase the efficiency of land, labour, and capital to produce wealth, has been marvellous. Railways are the wings of commerce, by the aid of which it reaches the most distant lands, scattering wealth and activity in its track. A generation ago, the peasants of the North-West Provinces could hardly even dream that the *munj* grass growing on the boundary ridges of their fields would be paid for in bright silver, taken hundreds of miles away to Bally, near Calcutta, and there made into paper."

The total Capital Outlay on Railways to the end of 1901 was about 340 crores.† The great bulk of this sum was obtained in England at a comparatively low rate of interest.

* 36th Statistical Abstract, p. 132.

† 36th Statistical Abstract, p. 132.

Indian Railways now not only meet all charges from their earnings, but in 1901 yielded a profit of 115 lakhs.—This profit will largely increase and become an important source of revenue, while very great benefit is conferred on the country.

TELEGRAPHS.

The word TELEGRAPH comes from *télé*, 'far off,' and *graphé*, 'I write.' It is the general name for any means of conveying intelligence other than by the voice or written messages. The earliest form, perhaps, was by beacon fires; signals, like those on railways, were afterwards employed. In 1632, Galileo, the great Italian astronomer, thought that it might be possible to converse at great distances by magnetic needles; but it was not till 1837 that the electric telegraph was brought into operation. Wheatstone in England and Morse in America were the two inventors.

The principle is that a magnetic needle, suspended, can be made to turn to the right or left by a current of electricity passing along a wire. One deflection to the right and one to the left denote the letters *t* and *e*. The other letters are denoted by two, three, or four combinations.

Telegraphs in India were commenced in 1851.* In 1900-01 there were 55,055 miles of line, 181,883 miles of wire and 296 miles of cable. The number of paid telegrams was 6,449,372. The gross receipts amounted to £753,764; the charges to £472,284 yielding a profit of £281,502.

Messages can be sent by telegraph from India to the principal countries in the world. Intelligence may reach England within a few minutes. In like manner news is flashed to India from all quarters.

Messages by the voice can be sent through an instrument, called the *telephone*, 'far off sound.'

The telegraph is a great convenience and advantage in several ways.

PAST.

10.

PRESENT.

Limited Commerce.

Extensive Commerce.

By *Commerce* is meant the exchange of goods on a large scale between nations and individuals. Goods consist of two great classes:—*Exports*, articles sent out, and *Imports*, articles brought in.

All countries have not the same products; some excel in one manufacture, some in another. It is desirable that the different nations of the world should freely exchange goods, so that each may have the best articles.

The total amount of exports and imports per head is a very good test of the wealth of a country. They show how much a

people have to sell, how much they can afford to buy. A King of France asked a traveller about the condition of a foreign country which he visited. His reply was, "Sire, it produces nothing and consumes nothing;" on which the King justly remarked that this was saying much in few words. Such was the condition of Australia when discovered by Europeans. The aborigines neither bought nor sold anything. Now, from about $3\frac{1}{2}$ millions of people a revenue of 24 millions sterling is obtained, about equal to half that of British India, exclusive of railway earnings. The commerce amounts to about Rs. 565 per head a year.

Mulhall* has an interesting table, showing the growth of British commerce, from which a few items are quoted:—

Year.	Reign.	Total Amount. £	Per Inhabitant.		
			£	s.	d.
1355	Edward III.	414,000	0	2	10
1573	Elizabeth	3,980,000	0	15	0
1697	William III.	7,000,000	1	5	6
1790	George III.	31,000,000	3	18	0
1889	Victoria	740,200,000	19	10	0

There has been a similar development in Indian commerce. Sir William Hunter says:

"Early in the last century, before the English became the ruling power in India, the country did not produce a million sterling a year of staples for exportation. During the first three-quarters of a century of our rule, the exports slowly rose to about eleven millions in 1830. During the half century which has elapsed since that date, they have quickly multiplied by sixfold. In 1880 India sold to foreign nations 66 millions sterling worth of strictly Indian produce, which the Indian husbandman had reared, and for which he was paid. In that year the total trade of India, including exports and imports, exceeded 122 millions sterling.

"When we obtained Calcutta in 1686, it consisted of three mud hamlets, scarcely raised above the river slime, without any trade whatever. After a century and a half of British rule, the total value of the sea-borne trade of Calcutta in 1820 was 12 millions sterling. In 1879, it had risen to over 61½ millions sterling, besides 45 millions of trade with the interior, making a total commerce of 106 millions sterling a year at a town which had not ten pounds' worth of external trade when the British settled there."

The great increase in Indian commerce since 1861 is shown by the following statement:—

Year.	Population.	Imports.		Exports.		Total.	Average per head.		
		Rx.	Rs.	Rx.	Rs.	Rx.	Rs.	A.	P.
1861	144,674,615	34,170,793		84,090,154		68,260,947		4	11 6
1871	189,613,238	39,913,942		57,556,951		97,470,893		5	3 0
1881	198,790,853	62,104,984		76,021,043		138,126,027		7	0 0
1891	221,172,952	93,909,856		102,350,526		196,260,382		8	14 0
1901	231,898,807	105,461,351		121,945,960		227,403,311		9	13 10

* *Dictionary of Statistics*, p. 131.

Since 1861, the average per head of Indian commerce has more than doubled. Apart from the depreciation of silver, it is now greater than it was in England during the reign of Queen Elizabeth, and a gradual increase will follow.

Three complaints about Indian commerce may be noticed, arising from erroneous ideas of political economy.

1. *The Exports are greater than the Imports.*—Some Indians now think that their country is getting poorer because the exports exceed the imports. This is no test of wealth. Many other things require to be taken into consideration. The United States and England are the two richest countries in the world. The exports of the former, like those of India, exceed the imports; whereas the contrary is the case with England.

The total Imports and Exports in millions of dollars or pounds of the United States and England are given at different periods

	UNITED STATES.		ENGLAND.	
	Imports.	Exports.	Imports.	Exports.
1877	\$ 192	\$ 658	£431	£272
1896	780	863	442	296
1900	848	1,370	485	329
	2,120	2,891	1,358	997

This shows that the mere comparative amounts of imports and exports are a fallacious test of prosperity.

2. *The Exports consist mainly of raw Produce.*—Every country should mainly produce that for which it has the greatest natural advantages. England is rich in coal and iron, the great requirements in modern manufactures. It is therefore most profitable to England to import food and raw produce, giving in exchange manufactured goods.

India has plenty of iron ore, but it has only scattered patches of coal, without which the former is of little avail. It is also only recently that these patches have been worked. On the other hand, India has fertile plains, with brilliant sunshine, favourable to the growth of cotton, grain, indigo, &c. While manufactures should be encouraged, India must be chiefly agricultural.

The United States of America forms one of the largest and richest countries in the world, while its people are most intelligent and energetic; yet its exports likewise consist chiefly of raw produce.

The United States, however, is doing its utmost to encourage manufactures, and it will be shown under another head, that

in India considerable progress has been made in the same direction.

3. *English Merchants reap all the benefits of Indian Commerce.*

English merchants are thus described by an influential Indian journal :

"English merchants during a sway of nearly a century rifled the land of all its wealth. A century of plunder! And now what has succeeded it? The 'Spoliation of India,' has it ceased? Certainly not. It is going on as vigorously as ever."

"English merchants have come here to turn a penny by fair means or foul. They are perfect masters of envy, intrigue, and malice."

It is the wise arrangement of Providence that men may do the greatest service to the public when they are thinking of nothing but their own interest.

A farmer raises grain simply for his own profit, although other people would starve if he did not. A shopkeeper does not commence business for the benefit of the public, and he sells the best goods at the lowest rates he can simply to attract customers. A lawyer studies hard to attain a high rank in his profession merely to secure more clients. As a rule, Europeans come to India simply to better themselves. It is, however, the interest of all classes of Englishmen that the people of India should be rich and prosperous. Officials will get higher salaries; the more the people have to sell, the more they are able to buy, the better it will be for the merchants. The capital merchants introduce is the life's blood of commerce. They have opened up fresh sources of industries; through their competition ryots get higher prices for their produce, and can purchase goods at cheaper rates. No men have done more to increase the wealth of India than the maligned English merchants.

Three industries are *mainly* in the hands of Europeans, Tea, Coffee and Indigo. The exports of each during 1901 were as follows *

			£
Coffee	...	...	822,499
Indigo	...	...	1,423,987
Tea	...	...	6,454,815
			8,701,301
Other Exports	..	..	60,739,031
		Grand Total	69,440,332

* 36th Statistical Abstract, p. 155.

Some of the principal other exports were the following :—

	£
Cotton, raw and manufactured ...	11,386,281
Rice	8,816,338
Hides, raw and dressed ...	7,655,722
Jute, raw and manufactured ...	12,488,443
Opium	6,303,024
Seeds	6,012,241

It will be seen that Tea, Coffee and Indigo constitute only about one-seventh of the exports of India. The great bulk are raised by the people themselves and paid to them directly. It is however a mistake to think that Europeans get all the profits on the three articles mentioned. The greater part of the proceeds is spent on labour in the country. Many Tea Companies yield only a small percentage of profit; the Indigo industry is now in a precarious position. The labourers on tea gardens are among the best fed in India.

Mr. T. N. Mukerji* thus shows the value of foreign commerce :

"What now requires to be taken into consideration is that foreign trade conferred an exchangeable value on various results of labour which they did not possess before or possessed only in a limited degree, or in other words, foreign trade converted those things into wealth which were not wealth before or were wealth of a lesser value. Jute had practically no exchangeable value before; it has been converted into gold by the mere touch of the foreign trade. Some years ago myrobalams could be seen rotting in the jungles; foreign trade touched them and converted them into gold."

Great advantage of Large Exports.—Railways and Irrigation works, of the greatest benefit to the country, have been constructed with money borrowed from England at a low rate of interest, but which amounts to about seven crores a year. Instead of annually remitting to England seven crores in silver and gold, it is sent in produce, while the precious metals remain in the country.

PAST.
Palaces and Tombs.

11

PRESENT.
Public Buildings.

Hindu and Muhammadan sovereigns spent large sums on splendid palaces and tombs. The tomb of Nur Mahal, Shah Jahan's favourite wife, cost upwards of three crores. As a rule, the funds of the British Government have been spent on buildings of public utility.

Sir W. Hunter says:—

"The English have had to build up, from the very foundations, the fabric of a civilised government. The material framework for such a

government, its court houses, public buildings, barracks, jails, hospitals and schools, have cost not less than a hundred millions sterling." p. 114.

He imagines an Indian of the last century restored to life, and wandering about the country :—

"He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask what wealthy prince had reared for himself that spacious palace? He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would inquire, in honour of what new deity is this splendid shrine? He would be told that it was no new temple to the gods, but a school for the people." p. 4.

Sir W. Hunter says :—

"Shortly after Bombay was ceded by the Portuguese to the British crown in 1661 as part of the dower of the wife of Charles II, the king was glad to hand over his unprofitable acquisition, which was then considered the grave of Europeans, to a Company of London merchants, for an annual payment of £10 in gold." p. 33.

Instead of a few fishermen, Bombay has now a population of 776,000, is the greatest commercial city in Asia, and is studded with magnificent buildings.

Sir W. Hunter says :—

"The history of Calcutta is still more striking. Less than two centuries ago, when our countrymen first settled in Calcutta, they were a poor band of fugitive merchants, seeking shelter from the extortions of the native ruler of Bengal; and the future City of Palaces consisted of three clusters of mud huts on the river bank." p. 33.

Contrast Dalhousie Square with what it was thirty years ago! Look at its present noble ranges of buildings! The "Palaces," in which Europeans reside in Calcutta, are not owned by them; but rented from Indians at rates so high as to have become a very heavy burden.* The same remark largely applies to the whole country.

Madras, the Cinderella of the Presidencies, can point to her new splendid Law Courts, the Post Office, Senate House, Law College, Connemara Library, &c. A still more striking proof of the growing wealth of the country is afforded by the palatial structures which some tradesmen have erected for their places of business.

If India were becoming poorer and poorer, when a building fell into decay, bricks would be replaced by mud, and tiles, by thatch. The reverse is generally the case; the houses are improving.

* The pages refer to *England's Works in India*, p. 33.

Sir W. Hunter says :—

"There is more accumulated wealth held by natives in two cities of British India, Calcutta and Bombay, cities which a couple of centuries ago were mud-hamlets,—than all the treasures of the Imperial and local courts under the Mughal Empire."

PAST.	12.	PRESENT.
Small Import of Precious Metals.		Large Import of Precious Metals.

India can obtain gold and silver from other countries only in exchange for her produce. Before it came under British rule, its exports were taken away by small sailing vessels and camels. The whole amount must have been comparatively small, and the payment proportionate. In the early days of the East India Company not more than three lakhs a year in treasure was allowed to be sent out to India.

Instead of a few sailing ships, the English, French, Germans, and Italians, have fleets of steam vessels trading to India, some of them as large as ten sailing ships.

Mr. O'Connor gives statistics of the net import of treasure since 1835. At first it averaged two crores a year, gradually increasing to about ten crores. Since 1835 India has absorbed in gold and silver upwards of 620 crores. India never was so rich in gold and silver as she is now.

"Money," says *The Edinburgh Review*, "is property in its most condensed, least perishable, and most available form." But its value depends upon the use made of it.

The gold has almost exclusively been converted into ornaments, and some of the silver has been similarly employed. *The Advocate of India* says :—

"Never during its existence has India been so rich in jewellery as now. The people are always adding to their stock. Savings from nearly all sources are disposed of in this way. The making and the storing away of wealth in this form is the national peculiarity of this country. It is indulged in by all classes of Natives.... So great in value is the new jewellery that is introduced into families by marriage that we dare not estimate it; the amount would be so fabulous."

The amount now held in jewels in India cannot be less than 300 crores: it is probably much greater. At 12 per cent. interest, it would yield 36 crores a year—far more than the entire land-revenue of British India.

Nor is the loss of interest the only evil from converting gold and silver into jewels. Dacoities are committed and numbers of women are murdered every year, chiefly on account of their jewels. The same remarks apply to children. The parents, in such cases, through their folly and pride, have caused their death.

It is true that with ignorant people who cannot read or write, converting savings into jewels, is all that can be expected, and is certainly better than wasting them. But educated persons should open accounts with Savings Banks, of which there are now great numbers scattered over the country.

It is, however, satisfactory that not only are some of the people prosperous, but they are beginning to learn to use their money with advantage. This will be shown under another head.

III. CIVIL RIGHTS.

PAST.

13.

PRESENT.

Caste.

Equality in Law.

The present iniquitous system of caste was unknown in Vedic times. Max Müller, who devoted nearly a life-time to the study of the Vedas, says:—

“There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal.” *Chips*, Vol II.

By degrees the Brahmans developed the system which is explained in the Laws of Manu. The laws were never fully carried out, but they show the aims of the Brahmans. The following are some extracts.

Brahmans.

93. Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation.

100. Thus whatever exists in the universe is all the property of the Brahmans; for the Brahman is entitled to all by his superiority and eminence of birth.

380. Certainly (the king) should not slay a Brahman even if he be occupied in crime of every sort; but he should put him out of the realm in possession of all his property, and uninjured (in body). Book I.

Sudras.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude; for that (Sudra) was created by the Self-existent merely for the service of the Brahman.

417. A Brahman may take possession of the goods of a Sudra with perfect peace of mind, for, since nothing at all belongs to that

(Sudra) as his own, he is one whose property may be taken away by his master. Book VIII.

It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class; it promotes cleanliness; and it is a check, in certain directions, on moral conduct. But these are far more than counter-balanced by its pernicious effects. *A system based on fraud and injustice must, on the whole, bear evil fruit.* The opinions of competent witnesses will be given on this point.

Mr. R. C. Dutt says, "The caste system threw an indelible stain on the criminal law of India."

Sir H. S. Maine, one of the ablest Europeans that ever came to India, in his *Ancient Law* describes caste as "*the most disastrous and blighting of human institutions.*"

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste :—

- (1) It has produced disunion and discord.
- (2) It has made honest manual labour contemptible in this country.
- (3) It has checked internal and external commerce.
- (4) It has brought on physical degeneracy by confining marriage within narrow circles.
- (5) It has been a source of conservatism in everything.
- (6) It has suppressed the development of individuality and independence of character.
- (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c.
- (8) It has successfully restrained the growth and development of national worth, whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.
- (9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Dr. Bhandarkar says: "The caste system is at the root of the political slavery of India."

Principal Caird says of caste.

"Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

For untold generations useful and hard-working classes have been deprived of their rights, treated with injustice and scorn by those for whom they toiled. Some of their wrongs have been rectified by the intervention of the British Government; but what is wanted is an acknowledgment of the *Brotherhood of Man*.

What a glorious change it would be if the people of India regarded each other as brethren, dealing justly with each other,

bearing one another's burdens, and seeking to aid and comfort one another in the manifold trials of life'

PAST.
Despotism.

14.

PRESENT.
Government by Law.

India, for three thousand years, had its village republics, but its former Governments were pure despotisms.

Bholanath Chunder says of the oriental mind: "It has never known nor attempted to know any other form of Government except despotism."*

"Neither the Code of Manu nor the Code of Mahomet grants directly to the people any power as of right to have a voice in the affairs of a king. He is understood to be responsible for his actions, not to his people, but to the Creator." The king was supposed to be above all law. "The mighty can do no wrong," is a well-known saying.

The English have Representative Government themselves, and they wish every part of the British Empire to have it where the people are sufficiently enlightened.

Education is the necessary preparatory step. For this purpose schools and colleges, suited to all classes, have been established in India.

Municipalities have been fostered, partly as a training for self-government on a larger scale.

The East India Company was at first a purely commercial body. With the extension of territory, the Governor-General in Council was empowered to issue "Regulations," subject to home approval.

The first addition to the Governor-General's Council was the appointment of a Law Member in 1834, while Lord William Bentinck was Governor-General. The office was first held by Macaulay. This led to the preparation of Codes of Law, and other beneficial measures.

In 1861 the Executive Councils of the Viceroy and of the Governments of Madras and Bombay and of the Lieutenant-Governor of Bengal were enlarged, for legislative purposes, by additional members, chosen by Government, one-half of whom were to be non-official. In 1892, further changes were made. Certain members were allowed to be elected by municipalities, the chambers of commerce, landholders, and the universities. The right of interpellation was also conceded.

A Legislative Council was granted in 1892 to the North-West Provinces, followed in 1897 by Councils for the Punjab and Burma.

* *Travels of a Hindu*, Vol. II, p. 406.

In course of time the number of elected members will gradually be increased.

Independently of Legislative Councils, Indian public opinion can now make its voice heard through the Indian press, public meetings, and the National Congress. Any wise suggestions, especially in temperate language, will receive attentive consideration, and may do much to modify, in some cases, the policy of Government. Even in England, Parliament, is, to a large extent, merely the executive of public opinion.

An Indian prince looked upon his kingdom as his private estate, from which he was at liberty to exact the greatest income and spend it as he pleased. He could personally take away the life, liberty, or property of any of his subjects.

Even although the sovereign himself might be just and mild, he could not communicate his nature to the officers under him. His delegated authority was often cruelly abused. Old travellers tell of barbarous acts committed in their presence. The following is an example :

"The Governor of Ahmedabad, about the year 1640, had invited the principal directors of the English and Dutch trades to an entertainment, of which, as usual, displays of dancing-girls were among the chief features. One party having danced themselves out, another was sent for, but for some reason they refused to come. They were then forcibly dragged into the presence of the Governor. He listened to their excuse, 'laughed at it, but immediately commanded a party of his guard to strike off their heads. They begged their lives with horrid cries and lamentations; but he would be obeyed, and caused the execution to be done in the room before all the company. Not one then present dared to make the least intercession for those wretches, who were eight in number. The strangers were startled at the horror of the spectacle and inhumanity of the action, which the Governor taking notice of, fell a laughing, and asked them what they were so much startled at.'

"There is no longer any power in the state, that can order, under the influence of a gust of passion, even the meanest labourer to be trampled to death by elephants or disembowelled with a sharp knife. The poorest cooly is entitled to all the solemn formalities of a judicial trial, and the punishment of death, by whomsoever administered, and on whomsoever inflicted, without the express decree of the law, is a murder for which the highest officer of Government is as much accountable as a sweeper would be for the assassination of the Governor-General in durbār." *Kaye*.

Both Hindus and Muhammidans have great bodies of law, some of them of high antiquity. Simple codes were needed, adapted to modern times. Lord Cornwallis began in 1793 the issue of a series of laws, known as "Regulations." Since 1833, these have been called "Acts." In the same year a legal member of Council was appointed to aid in preparing a body of law for

British India. This work fell chiefly upon Lord Macaulay, and the Penal Code was drafted by him while he was in India between 1834 and 1838. It was revised from time to time by eminent lawyers, but it was not till 1860, that it became law. It was followed in 1861 by the Code of Criminal Procedure. A Code of Civil Procedure was also enacted.

Sir Henry Maine says: "British India is now in possession of a set of Codes which approach the highest standard of excellence which this species of legislation has reached. In form, intelligibility, and in comprehensiveness, the Indian Codes stand against all competition."

IV. EDUCATIONAL AND LITERARY PROGRESS.

PAST.

15.

PRESENT.

Education confined to a few.

Education open to all.

One of the greatest blessings which the British Government has conferred upon India is its system of popular education. Sir William Hunter says:

"Great as has been the material progress of India during the past century, its emancipation, so far from ignorance, forms a far more splendid memorial of British rule. Truly the people that walked in darkness have seen a great light."

The remarks of Macaulay, with regard to Europe in the Middle Ages, apply with still greater force to ancient India. "We see the multitudes sunk in brutal ignorance, while the studious few are engaged in acquiring what did not deserve the name of knowledge." The "nine gems" at the court of Vikramāditya were only like a few stars in the dark night.

In ancient times Brahmans sought to confine learning to themselves. They had schools scattered over India in which Sanskrit was taught. The instruction was oral: it was said that knowledge gained through books was worthless. The memory was chiefly exercised. The study of Pāṇini's Grammar occupied about 12 years. In the towns there were schools where the sons of shopkeepers learned to write and keep accounts.

Warren Hastings established the Calcutta Madrasa, or Muhammadan College, in 1781, which was followed in 1792 by the Sanskrit College, Benares. The Poona College was founded in 1821. On the renewal of the East India Company's Charter in 1813, a clause was inserted requiring not less than a lakh of rupees to be spent every year in the diffusion of knowledge. It was not, however, till 1823 that a General Committee of Public Instruction was appointed in Bengal. In 1826 Sir Thomas Munro established a similar Board for Madras:

The Despatch of Sir Charles Wood in 1854 marks an important epoch in Indian education. Complete Educational Departments were to be organised, and a National System to be commenced. In 1857, amid the tumult of the Mutiny, the Universities of Calcutta, Madras, and Bombay were founded, to which the Punjab University was added in 1882, and the Allahabad University in 1887.

A net-work of schools has been extended over the whole country, rising gradually from indigenous schools to the highest Colleges. Besides Arts Colleges, there are Medical, Engineering, and Law Colleges, a College of Science, Schools of Art; a Forest School &c.

Above all, a commencement has been made in female education, although the number under instruction is still lamentably small.

Sir W. Hunter thus contrasts ancient and modern education in India:—

“In the last century, education in India was a monopoly in the hands of the priests, a power which they employed to subjugate the minds of the people. Under British rule, education in India has been taken entirely out of the hands of the priests, and it has become the great emancipator of the Indian races. In ancient India a Brahman was forbidden, on pain of death, to teach the sacred books to the masses. Under British rule, the State schools offer instruction to every one, and open the same careers to all. In the last century the Hindus were taught, from their earliest childhood, that they must remain imprisoned for life in the caste in which they were born. We have now (four) millions of boys and girls receiving public instruction in India. These four millions of native children are learning that every occupation, and every profession in British India is open to every boy on the benches of an Indian school.”*

PAST.
Sanskrit.

16.

PRESENT.
English.

One of the most momentous changes in India was the substitution of English for Sanskrit in Government Colleges.

Until 1835, the Bengal Committee of Public Instruction was mainly in the hands of orientalists, the study of Sanskrit and Arabic receiving special attention. “The medium of instruction,” says Macaulay, “was oriental, the whole scope of the instruction was oriental, designed to conciliate old prejudices, and to propagate old ideas.”

Intelligent Hindus felt the need of an education better adapted to the wants of the nineteenth century. In 1816 the Hindu College was established in Calcutta, largely through

* *England's Work in India*, pp 42, 43.

the efforts of David Hare, a watchmaker. The studies included the works of Locke, Adam Smith, Shakespere, Milton, and other writers.

Dr. Duff's Institution in Calcutta, commenced in 1830, gave a great impulse to the study of English. His views were held by the late Lord Macaulay and Sir Charles Trevelyan. Soon afterwards, Lord William Bentinck issued the following order :

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science amongst the Natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

Macaulay subsequently explained that the General Committee, in "advocating English as to the best medium of instruction, had in view those classes only of the community who had means and leisure for obtaining a thorough education." "When the object is merely an elementary education, it may be most easily imparted to the natives in their own language."

In several respects the Sanskrit language has high claims to our admiration. The *Encyclopædia Britannica* says, "To the Sanskrit the antiquity and extent of its literary documents, the transparency of its grammatical structure, the comparatively primitive state of its accent system, and the thorough grammatical treatment it has early received at the hand of native scholars, must ever secure the foremost place in the comparative study of Indo-Germanic speech."

The beauty of a language is not, however, the most important consideration. Sir H. S. Maine said in a Convocation Address

"The merely literary form in which knowledge is conveyed is in itself a small matter, and getting to be of less importance every day; the one essential consideration is the genuineness of the knowledge itself—the question whether it is a reality or a pretence."

In the opinion of Sir H. S. Maine, works in Sanskrit contain "false morality, false history, false philosophy, and false physics." The more a person reads of them, the more is his head filled with false ideas.

Take the Pandits, fed from their childhood on Sanskrit. As a rule, they are the most bigoted portion of the community, most narrow-minded, and opposed to all reform. The tree may be judged of by its fruits.

It may be said that a knowledge of Sanskrit is essential to be able to write the vernaculars correctly. *Practically*, it has often had an opposite effect, leading to a pedantic Sanskritized style. Men who have learned a little Sanskrit, but are ignorant of the laws of language, look upon Tadbhavas as corruptions, and wish

to change them into Tatsamas. Beames says of some compositions, that they are bad Sanskrit instead of good Bengali.

Sir H. S. Maine adopted the view of Sanskrit *versus* English, taken by Macaulay in his celebrated "Minute":

"How, then, stands the case? We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence, and trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said, that the literature now extant in that language is of far greater value than all the literature which three hundred years ago was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australasia; communities which are every year becoming more important, and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects.

"The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronise sound Philosophy and true History, we shall countenance, at the public expense, Medical doctrines, which would disgrace an English farrier,—Astronomy, which would move laughter in girls at an English boarding school,—History, abounding with kings thirty feet high, and reigns thirty thousand years long,—and Geography, made up of seas of treacle and seas of butter."

Every Indian ought to be able to read and write his own vernacular. Next to it a knowledge of English will be far more

important than a knowledge of Sanskrit. In Sanskrit schools generally only a worthless smattering is acquired. Graduates should have some knowledge of Sanskrit, and a few thorough Sanskrit scholars are required, like Dr. Bhandarkar, to investigate Indian history and philosophy. All educated Indians should have some knowledge of the Vedas, Upanishads, &c., but it can be gained by availing themselves of the labours of oriental scholars.

Sir H. S. Maine says in one of his University addresses :

"The real affinities of the people are with Europe and the future, not with India and the Past."

With regard to the Past he says :

"On the educated Native of India the Past presses with too awful and terrible a power for it to be safe for him to play or palter with it. The clouds which overshadow his household, the doubts which beset his mind, the impotence of progressive advance which he struggles against, are all parts of an inheritance of nearly unmixed evil which he has received from the Past."

PAST.

17.

PRESENT.

False Science.

True Science.

This applies mainly to what is called *Physical Science*. In grammar the Hindus surpassed all other nations of antiquity, and they made great progress in mathematics. Their logic also deserves praise, but in other respects their science largely consisted of wild baseless speculations. Mr. R. C. Bose gives the following illustrations

"The Hindu geographer does not travel, does not explore, does not survey; he simply sits down and dreams of a central mountain of a height greater than that of the sun, moon, and stars, and circular oceans of curds and clarified butter. The Hindu historian does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds and gather the wheat in his garner: he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body, and constructs thereby a durable bridge across an arm of an interminable ocean. The Hindu biographer ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts even historical personages into mythical or fabulous heroes. The Hindu anatomist does not dissect, does not anatomize, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which the atomic soul effects its ingress and egress."

"The Hindu metaphysician does not analyze the facts of consciousness or enquire into the laws of thought, does not classify sensations,

perceptions, conceptions, and judgments and cautiously proceed to an investigation of the principles which regulate the elaboration of thought and processes of reasoning ;—he simply speaks of the mind as an accidental and mischievous adjunct of the soul, and shows how its complete extinction may be brought about by austerity and meditation.”*

“The country has had enough of poetic and speculative intellect, and what it needs now to enable it to march alongside of the foremost nations of the world is a little of that cast of mind which may be called scientific.”†

Every boy attending an English school knows that there is no rock Meru in the centre of the earth, that there are no seven circular oceans of sugar-cane-juice, wine, ghee, milk, &c. The more intelligent know that eclipses are not caused by Rāhu and Ketu. Instead of accepting, on the authority of the Upanishads, that a hundred arteries proceed from the heart, students in Medical Colleges dissect the human body.

Professor Bose shows what the Indian intellect can accomplish, if wisely directed. By careful observation and experiment, he has attained such eminence, that he has been received with respect by European scientists.

PAST.	18.	PRESENT.
The Pen.		The Printing Press.

Formerly books could be multiplied only by the slow and expensive process of copying. It has also been mentioned that the Brahmans sought, as far as possible, to make their instruction oral. The idea was given that knowledge derived from books was worthless.

The Chinese have had printing from wooden blocks for several centuries. The art of printing from moveable types was invented in Europe about the middle of the 15th century. Vasco da Gama, who landed at Calicut in 1498, was followed by Portuguese Missionaries. Fra. Bartolomeo says :—

“The first book printed in this country (India) was the *Doctrina Christiana*, by Giovanni Gonsalves, a lay brother of the order of the Jesuits, who, so far as I know, first cast Tamulic characters in the year 1577. After this appeared in 1578, a book entitled *Flos Sanctorum*.”‡

The first Tamil types cast in Europe seem to have been at Amsterdam in 1678, to express the names of some plants.

The oldest specimen of printing in Bengali is Halhed's *Grammar*, printed at Hoogly in 1778. The types were prepared

* *Heterodox Philosophy*, p. 7.

† *Ibid*, pp. 8-10.

‡ *Voyage to the East Indies*. Translated by Johnstone, 1766.

by the hands of Sir C. Wilkins. He instructed a blacksmith, named Panchaman, in type-cutting, and all the Bengali knowledge of the process was derived from him.

The Statement of Moral and Material Progress and Condition of India during the year 1900-01, gives the Publications registered in each Province as follows :—

Bengal	...	...	...	2,590
United Provinces	...	...	...	1,565
Punjab	...	...	...	1,301
Bombay	...	...	...	1,158
Madras	...	...	...	1,221
Assam	...	...	...	28
Central Provinces	...	...	...	30
				<hr/>
				7,893

The total number of copies printed must amount to several millions.

PAST.	19.	PRESENT.
Ignorance of the outside world.		Newspapers.

Invasions at different periods made the existence of Mlechhas beyond the boundaries of Aryavarta disagreeably felt; but there was no desire under Brahmanical rule to become acquainted with what was transpiring in the regions beyond.

The late Rev. George Brown, an American Missionary, says :

"Is it no blessing that the Hindu of to-day has a much grander and better world to look out upon, than his father had? The whole world, to his fathers, was Mlechha, defiled, barbarous, beyond the pale of intercourse, abhorred even by the Gods who reserved their incarnations and revelations and manifold favours for the people of this country. Now, the educated Hindu thinks it a privilege to visit the Occident and become acquainted with the marvels of civilization and art. Once the sympathies, of the Hindu were cabined, cribbed, confined, shrivelled up to the confines of his own caste; now what is to hinder their expansion to the ends of the earth, and the comprehension of all nations in his fellow-feeling?"

Hicky's Gazette, which appeared in Calcutta in 1780, was the first newspaper published in India. The first vernacular periodical was commenced in 1822 by the Serampore Missionaries. When Sir Charles Metcalfe, in 1835, abolished the Press Regulations, "there were only six native papers," says Sir Roper Lethbridge, "and these in no way political."

Luker's *Indian Press Guide* for 1885 gives the numbers of Newspapers and Periodicals published in India as follows: English 175; Bilingual 57; Bengali 21; Burman 1; Canarese 3; French 1; Gujarati 31; Hindi 15; Malayalam 4; Marathi 17; Oriya 3;

Punjabi 1; Persian 1; Portuguese 1; Sanskrit 1; Tamil 10; Telugu 3; Urdu or Hindustani 102; total 448.

Thacker's *Indian Directory* for 1901, contains a list of 575 Newspapers and Periodicals.

PAST.

20.

PRESENT.

Letters sent by private persons.

A cheap and efficient Postal System.

If a son is away from home, his parents wish to hear how he is, and he will wish to know about his parents. One or the other may have important news; a son or father may be dangerously ill, and the presence of the one or the other required. Under former rule either a special messenger had to be sent or a letter was given to a friend going in that direction. There would thus be expense, loss of time, and uncertainty of a letter reaching its destination. The great advantages of the present postal system are thus apparent.

The word *post* comes from the Latin, *positus*, 'placed.' In the Roman Empire along the roads there were posts or stages, where couriers were maintained to carry Government letters. In the ancient Persian Empire swift camels were employed. In these cases the posts seem to have been set up for government service only.

In England, in early times, both public and private letters were sent only by special messengers or friends. The first regular inland post was commenced under Charles I., in 1635. In 1710 a general post office for the three kingdoms was established. Till 1840 the postal charges were high, varying according to the distance. A letter to any place not exceeding 15 miles distant, was charged 4*d.*, now equal to 4 annas. Under 300 miles, the charge was 12*d.* Rowland Hill, in 1837, advocated a uniform penny postage, and, after much opposition, it was adopted in 1840. Letters below 4 oz. can now be sent in England for a penny.

Postal rates in India, till 1854, varied with the distance and were high. In 1854-5 uniform postage was introduced, and the rate, $\frac{1}{4}$ anna, was the lowest in the world. In 1879-80 post cards, at $\frac{1}{2}$ anna, were issued. Money Orders were commenced in 1862-63. In 1882-83 Post Office Banks were instituted. Value Payable Packets were afterwards introduced, and packets of Quinine are sold at many post offices.

In 1854-5 there were 645 Post Offices in India, and the mails were conveyed over 30,594 miles. In 1901 there were 11,306 Post Offices, and the mails were conveyed over 131,621 miles.

The following statement shows the increase of letters, newspapers and book-packets passing through the Indian Post Offices during the last forty years.

	Letters and Post Cards.	Newspapers.	Book-Packets.
1870-71	77,303,074	6,565,323	1,127,189
1880-81	143,538,106	11,942,304	2,105,503
1890-91	280,740,412	24,935,368	10,375,319
1900-01	469,209,482	32,091,400	28,202,751

The progress made is truly remarkable, showing the spread of education and the increased intelligence of the people.

Sir W. Hunter has the following remarks under this head, and considerable progress has been made since they were written:—

“The result (of education) has been a revival of letters such as the world has never seen. On the 31st March, 1818, the Serampur missionaries issued the first newspaper ever printed in a native language of India. The Vernacular journals now exceed 230 in number, and are devoured every week by half a million readers. In 1878, 5,000 books were published in India, besides a vast importation of literature from England. Of this mass of printed matter, only 500 were translations, the remaining 4,500 being original works. The Indian intellect is marching forth in many directions, rejoicing in its new strength. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India, than the whole manuscripts compiled during any century of native rule.”

WHAT THE ENGLISH HAVE DONE FOR INDIA.

The following short summary is from *The Times* :

“We found India a mass of all Oriental abuses, open to invasion from without, scourged by incessant civil wars within, divided into a multitude of weak States with shifting boundaries and evanescent dynasties. Creed fought with creed and race with race. Corruption, oppression, and cruelty were rampant upon all sides, and they had borne their evil harvest. Pestilence and famine devastated the land at brief intervals with a thoroughness which it is not easy in these days to conceive. Life and property were everywhere insecure; and, while misgovernment weighed heavily upon all classes, it bore, as it always does bear, with the most crushing weight upon the poor and the ignorant. We have given India for the first time in her annals security from foreign enemies, for the first time we have established and maintained peace and order within her frontiers. All sorts and conditions of men, from the great feudatories of the Imperial Crown to the peasant and

the outcast, hold and enjoy their rights under the inviolable provisions of a just and intelligent system of law. The hatreds and prejudices of hostile peoples and of conflicting religions are curbed by a strong and impartial administration. A humane, enlightened, and absolutely pure system of government has succeeded to the supreme power once grossly misused by generations of native despots; and if those who direct it spend their energies and their health, and not infrequently their lives, in the service of the Indian peoples, they have at least the supreme gratification of seeing around them the work of their hands." *October 30, 1897.*

Sir Madhava Row's opinion of British Rule in India has been quoted. To it may be added that of the late V. Ramiengar, Dewan of Travancore.

"We live under the mildest, the most enlightened, and the most powerful of modern Governments; we enjoy in a high degree the rights of personal security and personal liberty, and the right of private property; the dwelling of the humblest and meanest subject may be said to be now as much his castle as that of the proud Englishman is his, in his native land; no man is any longer, by reason of his wealth or of his rank, so high as to be above the reach of the law, and none, on the other hand, is so poor and insignificant as to be beyond its protection. In less than a short century, anarchy and confusion have been replaced by order and good government, as if by the wand of a magician, and the country has started on a career of intellectual, moral, and material advancement, of which nobody can foresee the end. Whatever may be the shortcomings of Government, (and perfection is not vouchsafed to human institutions and human efforts) in the unselfish and sincere desire which animates them to promote the welfare of the millions committed to their care, in the high view they take of their obligations and responsibilities as Rulers, in the desire they show at all times to study the feelings and sentiments of the people and carry them along with them in all important measures, and in the spirit of benevolence which underlies all their actions, the British Indian Government stands without an equal."

It is admitted that much yet remains to be done.

Sir John Strachey, in *Finances and Public Works of India*, makes the following acknowledgment:

"It is not pretended that, unlike any other country, the social, material, and political conditions of India now leave no room for improvement. Defects of many sorts can readily be pointed out. But it is through the very progress that these become known. In the arts of administration, as in all other applications of knowledge, our views, widen with each successive step we take; and the emphatic recognition that much yet remains to be done for the people of India neither dims the lustre of what has been accomplished, nor should cool the ardour of those who there continue the strife with human misfortune, weakness, or ignorance." p. 12.

WHY THE ENGLISH SHOULD REMAIN IN INDIA.

Three reasons may be mentioned.

1. **To maintain Peace.**—The English can act impartially towards Hindus, Muhammadans, Sikhs, and all the nationalities of India. Peace is thus preserved. If the English left, there would be an immediate struggle on the part of Muhammadans to regain their supremacy, and Indian fields would again be drenched with blood. But probably the Russians would step in, and the people would find the Italian proverb realized, "Out of the smoke into the fire."

2. **To develop the Resources of India.**—Of this there is greater need than ever before. Formerly the population of India was kept down by war, famine, and pestilence. These checks have been, more or less, removed, and every year, under favourable circumstances, there are two million more mouths to feed.

Countries peopled by Englishmen and their descendants are the richest in the world; as England herself, the United States, and Australia. Wherever they go, by their intelligence and industry they develop the resources of a country. Already they have done much for India, and they will yet do more.

As an example of what has been done in India, it may be mentioned that from 436,035 acres, formerly unproductive jungle, Europeans raise coffee and tea to the value of 10 crores a year, affording employment to about a lakh of landless labourers and their families.

Although Europeans, from their superior knowledge and energy, commence new industries, in course of time they are taken up by the people themselves. This is remarkably the case with cotton mills, started by Europeans. Only lately Mr. Tata, a Bombay mill-owner, was able to offer thirty lakhs to establish a Research Institute.

It is through Europeans that ryots receive about 28 crores a year for jute and oil-seeds.

India has yet stores of latent wealth, which European knowledge and skill would do much to bring to light.

One of the most pernicious economic errors current in India is that English merchants "drain the country of its wealth," and get all the profit. The very different testimony of the Hon. Mr. Ranade will afterwards be quoted. Meanwhile the view expressed by Mr. J. E. O'Connor, late Director-General of Statistics, "in a very able and suggestive article" may be mentioned.

Referring to the Sugar industry, he says that "owing to want of capital the industry is carried on in the premature and wasteful manner characteristic of Indian industrial operations generally."