

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

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

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

WHAT ENGLAND HAS DONE FOR INDIA.

BY RAM CHANDRA.

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

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

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

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

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

Second: The influence upon education.

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

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

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

Briefly stated, the facts are these:

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

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

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

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

FAMINES BEFORE THE BRITISH RULE.

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

FAMINES UNDER THE BRITISH RULE DURING THE NINETEENTH CENTURY

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

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

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

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

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

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

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

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

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

THE NEW NATIONALISM IN INDIA.

BY BASANTA KOOMAR ROY.

I.

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