

INDIAN NATION

Twenty-First

THE PRESIDENTIAL ADDRESS,

By The Hon. Mr. G. K. GOKHALE, C.I.E

—:0:—

FELLOW-DELEGATES, LADIES AND GENTLEMEN,—

|| I THANK you from the bottom of my heart
|| for the great, the signal honour which you
|| have conferred upon me by electing me to
|| preside over your deliberations this year. As has
|| been said by more than one of my predecessors,
|| the Presidentship of the Congress is the highest
|| distinction which it is in the power of our coun-
|| trymen to bestow upon any one ; and proud indeed
|| is that moment in an Indian's life when he
|| receives at your hands this most conspicuous mark
|| of your confidence and your favour. As I, how-
|| ever, stand before you to-day, it is not so much
|| the honour of the position, great as that is, as the
|| responsibility which it imposes upon me, that
|| occupies my thoughts. When I was first invited

nearly four months ago to accept this office, we were able to see on the horizon only the small cloud—no bigger than a man's hand. Since then the sky has been overcast and for some time a storm has been raging; and it is with rocks ahead and angry waves beating around that I am called upon to take charge of the vessel of the Congress. Even the stoutest heart among us may well own to a feeling of anxiety in such a situation. Let us, however, humbly trust that in this holy city of Benares, the Divine guidance, on which we may securely throw ourselves, will not fail us, and that the united wisdom and patriotism of the delegates assembled will enable the Congress to emerge from the present crisis with unimpaired and even enhanced prestige and usefulness.

THE PRINCE AND PRINCESS OF WALES.

Gentlemen, our first duty to-day is to offer our most loyal and dutiful welcome to Their Royal Highnesses the Prince and Princess of Wales on the occasion of this their first visit to India. The Throne in England is above all parties—beyond all controversies. It is the permanent seat of the majesty, the honour and the beneficence of the British Empire. And in offering our homage to its illustrious occupants and their heirs and repre-

representatives, we not only perform a loyal duty, but also express the gratitude of our hearts for all that is noble and high-minded in England's connection with India. The late Queen-Empress, again, was known, within the limits of her constitutional position, to exercise during her reign her vast influence in favour of a policy of justice and sympathy towards the Indian people. We can never forget that the great Proclamation of 1858, on which we take our stand so largely in our constitutional struggle, was, not only in spirit but also in substance, her own declaration of the principles on which India was to be governed. The present King-Emperor has announced his resolve to walk in the footsteps of his mother, and we have no doubt that the Prince of Wales is animated by the same desire to see a policy of righteousness pursued towards India. We rejoice that His Royal Highness and his noble consort have come out amongst us to acquaint themselves personally with the ancient civilization of this country and its present condition. The Congress earnestly and respectfully wishes Their Royal Highnesses a most successful tour through India, and it humbly trusts that the knowledge they will acquire and the recollections they will carry back

with them will constitute a fresh bond of sympathy and attachment between the Royal Family in England and the Princes and people of this country.

THE NEW VICEEROY.

The Congress also offers a most cordial and respectful welcome to Their Excellencies Lord and Lady Minto. The new Viceroy assumes the responsibilities of his office at a critical juncture. The temper of the people, so sorely tried during the last three years, calls for the exercise of wise and statesmanlike conciliation on the part of those who are in authority, if further estrangement between the rulers and the ruled is to be prevented. I earnestly trust that such conciliation will be forthcoming. Meanwhile, a special responsibility rests upon all to see to it that the immediate task that confronts His Excellency is not made more difficult than it already is. The difficulties of the situation are not of Lord Minto's creating, and he has a right to expect the co-operation of both the officials and the public in his endeavours to terminate a state of tension, which has already produced deplorable results and which cannot be prolonged without serious detriment to the best interests of the country.

LORD CURZON'S ADMINISTRATION.

Gentlemen, how true it is that to everything there is an end! Thus even the Viceroyalty of Lord Curzon has come to a close! For seven long years all eyes had constantly to turn to one masterful figure in the land,—now in admiration, now in astonishment, more often in anger and in pain, till at last it has become difficult to realize that a change has really come. For a parallel to such an administration, we must, I think, go back to the times of Aurangzeb in the history of our own country. There we find the same attempt at a rule excessively centralized and intensely personal, the same strenuous purpose, the same overpowering consciousness of duty, the same marvellous capacity for work, the same sense of loneliness, the same persistence in a policy of distrust and repression, resulting in bitter exasperation all round. I think even the most devoted admirer of Lord Curzon cannot claim that he has strengthened the foundations of British rule in India. In some respects his Lordship will always be recognized as one of the greatest Englishmen that ever came out to this country. His wonderful intellectual gifts, his brilliant powers of expression, his phenomenal

energy, his boundless enthusiasm for work,— these will ever be a theme of just and unstinted praise. But the gods are jealous, and amidst such lavish endowments, they withheld from him a sympathetic imagination, without which no man can ever understand an alien people; and it is a sad truth that to the end of his administration Lord Curzon did not really understand the people of India. This was at the root of his many inconsistencies and made him a perpetual puzzle to most men. And thus the man, who professed in all sincerity, before he assumed the reins of office, his great anxiety to show the utmost deference to the feelings and even the prejudices of those over whom he was set to rule, ended by denouncing in unmeasured terms not only the present generation of Indians, but also their remote ancestors and even the ideals of their race, which they cherish above everything else; he, who, in the early part of his administration, publicly warned the official classes that “official wisdom is not so transcendent as to be superior to the stimulus and guidance” of public opinion and who declared that in the present state of India “the opinion of the educated classes is one which it is not statesmanship to ignore or to despise,” ended

by trampling more systematically upon that opinion than any of his predecessors, and claiming for his own judgment and that of his official colleagues a virtual character of infallibility. The fact is that Lord Curzon came to India with certain fixed ideas. To him India was a country where the Englishman was to monopolize for all time all power and talk all the while of duty. The Indian's only business was to be governed and it was a sacrilege on his part to have any other aspiration. In his scheme of things there was no room for the educated classes of the country; and having failed to amuse them for any length of time by an empty show of taking them into his confidence, he proceeded in the end to repress them. Even in his last farewell speech at the Byculla Club in Bombay, India exists only as a scene of the Englishman's labours, with the toiling millions of the country—eighty per cent. of the population—in the background. The remaining twenty per cent., for aught they are worth, might as well be gently swept into the sea! Had Lord Curzon been less self-centred, had he had more familiarity in his nature, he might perhaps have discovered his mistake before it was too late. This would

probably have enabled him to avoid giving so much offence and causing so much pain as he unhappily did during the last two years, but I doubt if the main current of his administration would even then have flowed in another channel. Lord Curzon's highest ideal of statesmanship is efficiency of administration. He does not believe in what Mr. Gladstone used to call the principle of liberty as a factor of human progress. He has no sympathy with popular aspirations, and when he finds them among a subject people, he thinks he is rendering their country a service by trying to put them down. Thus in his Byculla Club speech he actually stated that he had not offered political concessions to the people of India, because he "did not regard it as wisdom or statesmanship in the interests of India itself to do so"! Taking Lord Curzon at his highest, we find him engaged in a berceuse attempt to strengthen the Englishman's monopoly of power in India and stem the tide of popular agitation and discontent by rousing the members of the bureaucracy to a sense of duty similar to his own and raising the standard of administrative efficiency all round. The attempt has failed, as it was bound to fail. Never was

discontent in India more acute and widespread than when the late Viceroy laid down the reins of office; and as regards the bureaucratic monopoly of power, I think we are sensibly nearer the time when it will be successfully assailed.

One claim Lord Curzon advanced in his farewell speech at Bombay which it is necessary to examine a little. He told his hearers, as he had done once before—on the occasion of the last Budget debate—that even if he had incurred the hostility of educated Indians, the masses would be grateful to him for what he had done for them. This attempt to distinguish between the interests of the educated classes and those of the bulk of their countrymen is a favourite device with those who seek to repress the legitimate aspirations of our people. It is significant that Lord Curzon had never resorted to it till he had finally broken with the educated classes. We know of course that the distinction is unreal and ridiculous, and we know also that most of those who use it as a convenient means to disparage the educated classes cannot themselves really believe in it. Lord Curzon mentions the reduction of the salt-duty, the writing off of famine arrears, the increased grants to primary education and to

irrigation, the attempt at Police reform as measures on which he bases his claim. The suggestion here is that he adopted these measures for the good of the masses in spite of the opposition—at any rate, the indifference—of the educated classes, when the plain fact is that it was the Congress that had been urging these measures year after year on the attention of Government and that it was only after years of persistent agitation that it was able to move the Government in the desired direction. Four years ago, when, with a surplus of seven crores or nearly five millions sterling in hand, the Government of India did not remit any taxation, and I ventured to complain of this in Council and to urge an immediate reduction of the salt-duty, I well remember how Lord Curzon sneered at those who “talked glibly” of the burdens of the masses and of the necessity of lowering the salt-tax as a measure of relief! Lord Curzon was fortunate in coming to India when the currency legislation of Lord Lansdowne and Sir David Barbour had succeeded in artificially raising the rupee to its present level, thereby enabling the Government of India to save about four millions sterling a year on its Home remittances. This, with the recovery of the opium revenue,

placed huge surpluses at Lord Curzon's disposal throughout his administration, and he never knew a moment of that financial stress and anxiety which his predecessors had to face for a series of years. Considering how large these surpluses have been, I do not think the relief given by Lord Curzon to the taxpayers of the country has by any means been liberal. He himself estimated last March the total amount of this relief at 7 millions sterling. He did not mention that during the same time he had taken from the taxpayers 33 millions sterling over and above the requirements of the Government. Again, how paltry is the relief given by the reduction of the salt-duty and the writing off of famine arrears, compared with the enormous injury done to the mass of our people by the artificial raising of the value of the rupee, which led to a heavy immediate depreciation of their small savings in silver, and which makes a grievous addition to their permanent burdens by indirectly enhancing their assessments and increasing their debts to the money-lender as prices adjust themselves to the new rupee! Much has been made of Lord Curzon's increased grants to primary education. Considering how little the State does in India for

the education of the masses, it would have been astonishing, if with such surpluses Lord Curzon had not made any addition to the educational expenditure of the country. But if he has given a quarter of a million more to education, he has given five millions a year more to the Army, and with reckless profusion he has increased the salaries of European officials in many departments and has created several new posts for them. "A spirit of expenditure," to use an expression of Mr. Gladstone's, has been abroad in all directions during his time, and he has never practised the old-fashioned virtue of economy, with which the real interests of the people are bound up. Of course a ruler cannot labour as devotedly as Lord Curzon has done for seven years for increased efficiency without removing or mitigating important administrative evils; but that is quite different from a claim to champion the special interests of the masses, as against their natural leaders and spokesmen, the educated classes of the community.

PARTITION OF BENGAL.

Gentlemen, the question that is uppermost in the minds of us all at this moment is the Partition of Bengal. A cruel wrong has been inflicted

on our Bengalee brethren and the whole country has been stirred to its deepest depths in sorrow and resentment, as had never been the case before. The scheme of partition, concocted in the dark and carried out in the face of the fiercest opposition that any Government measure has encountered during the last half a century, will always stand as a complete illustration of the worst features of the present system of bureaucratic rule—its utter contempt for public opinion, its arrogant pretensions to superior wisdom, its reckless disregard of the most cherished feelings of the people, the mockery of an appeal to its sense of justice, its cool preference of Service interests to those of the governed. Lord Curzon and his advisers—if he ever had any advisers—could never allege that they had no means of judging of the depth of public feeling in the matter. All that could possibly have been done by way of a respectful representation of the views of the people had been done. As soon as it was known that a partition of some sort was contemplated, meeting after meeting of protest was held, till over five hundred public meetings in all parts of the Province had proclaimed in no uncertain voice that the attempt to dismember a compact and homogenous

geneous Province, to which the people were passionately attached and of which they were justly proud, was deeply resented and would be resisted to the uttermost. Memorials to the same effect poured in upon the Viceroy. The Secretary of State for India was implored to withhold his sanction to the proposed measure. The intervention of the British House of Commons was sought, first, by a monster petition, signed by sixty thousand people, and later by means of a debate on the subject raised in the House by our ever watchful friend,—Mr. Herbert Roberts. All proved unavailing. The Viceroy had made up his mind. The officials under him had expressed approval. What business had the people to have an opinion of their own and to stand in the way? To add insult to injury, Lord Curzon described the opposition to his measure as ‘manufactured’—an opposition in which all classes of Indians, high and low, uneducated and educated, Hindus and Mohammedans, had joined, an opposition than which nothing more intense, nothing more widespread, nothing more spontaneous had been seen in this country in the whole course of our political agitation! Let it be remembered that when the late Viceroy cast this stigma on those who were

ranged against his proposals, not a single public pronouncement in favour of those proposals had been made by any section of the community; and that among the foremost opponents of the measure were men like Sir Jotindra Mohan Tagore and Sir Gurudas Banerji, Raja Peary Mohan Mukerji and Dr. Rash Behary Ghose, the Maharajas of Mysensing and Kasimbazar,—men who keep themselves aloof from ordinary political agitation and never say a word calculated in any way to embarrass the authorities, and who came forward to oppose publicly the Partition Project only from an overpowering sense of the necessity of their doing what they could to avert a dreaded calamity. If the opinions of even such men are to be brushed aside with contempt; if all Indians are to be treated as no better than dumb, driven cattle; if men, whom any other country would delight to honour, are to be thus made to realize the utter humiliation and helplessness of their position in their own, then all I can say is “Goodbye to all hope of co-operating in any way with the bureaucracy in the interests of the people!” I can conceive of no graver indictment of British rule than that such a state of things should be possible after a hundred years of that rule!

Gentlemen, I have carefully gone through all the papers which have been published by the Government on this subject of Partition. Three things have struck me forcibly—a determination to dismember Bengal at all costs, an anxiety to promote the interests of Assam at the expense of Bengal, and a desire to suit everything to the interests and convenience of the Civil Service. It is not merely that a number of new prizes have been thrown into the lap of that Service—the Lieutenant-Governorship, two Memberships of the Board of Revenue, one Commissionership of a Division, several Secretaryships and Under-Secretaryships—but alternative schemes of readjustment have been rejected on the express ground that their adoption would be unpopular with the members of the Service. Thus, even if a reduction of the charge of the Lieutenant-Governor of Bengal had really become inevitable—a contention which the greatest living authority on the subject, Sir H. Colton, who was Secretary to the Bengal Government under seven Lieutenant-Governors, does not admit—one would have thought that the most natural course to take was to separate Behar, Orissa and Chota Nagpore from Bengal and form them into a separate Province. This would have

made the Western Province one of 30 millions in place of the Eastern. But this, says the Government of India, "would take from Bengal all its best districts and would make the Province universally unpopular." This was of course a fatal objection, for, compared with the displeasure of the Civil Service, the trampling under foot of public opinion and the outraging of the deepest feelings of a whole people was a small matter! But one can see that administrative considerations were really only secondary in the determination of this question. The dismemberment of Bengal had become necessary, because, in the view of the Government of India, "it cannot be for the lasting good of any country or any people that public opinion or what passes for it should be manufactured by a comparatively small number of people at a single centre and should be disseminated thence for universal adoption, all other views being discouraged or suppressed." "From every point of view," the Government further states, "it appears to us desirable to encourage the growth of centres of independent opinion, local aspirations, local ideals and to preserve the growing intelligence and enterprise of Bengal from being cramped and stunted by the

process of forcing it prematurely into a mould of rigid and sterile uniformity." You will see that this is only a paraphrase, in Lord Curzon's most approved style, of the complaint of the people of Bengal that their fair Province has been dismembered to destroy their growing solidarity, check their national aspirations and weaken their power of co-operating for national ends, lessen the influence of their educated classes with their countrymen, and reduce the political importance of Calcutta. After this, let no apologist of the late Viceroy pretend that the object of the partition was administrative convenience and not political repression!

Gentlemen, it is difficult to speak in terms of due restraint of Lord Curzon's conduct throughout this affair. Having published his earlier and smaller scheme for public criticism, it was his clear duty to publish similarly the later and larger scheme, which he afterwards substituted for it. But in consequence of the opposition which the first scheme encountered, he abandoned the idea of taking the public any more into his confidence and proceeded to work in the matter in the dark. For more than a year nothing further was heard of his intentions, and while

he was silently elaborating the details of his measure, he allowed the impression to prevail that the Government had abandoned the Partition project. And in the end, when he had succeeded in securing the Secretary of State's sanction to the scheme, it was from Simla, where he and his official colleagues were beyond the reach of public opinion, that he sprang the final orders of Government upon an unprepared people. Then suddenly came his resignation. And the people permitted themselves for a while to hope that it would bring them at least a brief respite, especially as Mr. Brodrick had promised shortly before to present further papers on this subject to Parliament, and that was understood to mean that the scheme would not be brought into operation till Parliament re-assembled at the beginning of next year. Of course, after Lord Curzon's resignation, the only proper, the only dignified course for him was to take no step, which it was difficult to revoke and the consequences of which would have to be faced, not by him, but by his successor; he owed it to Lord Minto to give him an opportunity to examine the question for himself; he owed it to the Royal visitors not to plunge the largest Provinces of India into violent agitation

and grief on the eve of their visit to it. But Lord Curzon was determined to partition Bengal before he left India and so he rushed the necessary legislation through the Legislative Council at Simla, which only the official members could attend, and enforced his orders of 16th October last—a day observed as one of universal mourning by all classes of people in Bengal. And now, while he himself has gone from India, what a sea of troubles he has bequeathed to his successor! Fortunately there are grounds to believe that Lord Minto will deal with the situation with tact, firmness, and sympathy, and it seems he has already pulled up to some extent Lord Curzon's favourite Lieutenant, the first ruler of the new Eastern Province. Mr. Fuller has evidently cast to the winds all prudence, all restraint, all sense of responsibility. Even if a fraction of what the papers have been reporting he does, his extraordinary doings must receive the attention of the new Secretary of State for India and the House of Commons. There is no surer method of goading a docile people into a state of dangerous despair than the kind of hectoring and repression he has been attempting.

But, gentlemen, as has been well said, even in

things evil, there is a soul of goodness, and the dark times through which Bengal has passed and is passing have not been without a message of bright hope for the future. The tremendous upheaval of popular feeling which has taken place in Bengal in consequence of the partition will constitute a landmark in the history of our national progress. For the first time since British rule began, all sections of the Indian community, without distinction of caste or creed, have been moved by a common impulse and without the stimulus of external pressure to act together in offering resistance to a common wrong. A wave of true national consciousness has swept over the Province, and at its touch old barriers have, for the time at any rate, been thrown down, personal jealousies have vanished, other controversies have been hushed. Bengal's heroic stand against the oppression of a harsh and uncontrolled bureaucracy has astonished and gratified all India, and her sufferings have not been endured in vain when they have helped to draw closer all parts of the country in sympathy and in aspiration. A great rush and uprising of the waters, such as has been recently witnessed in Bengal, cannot take place without a little inundation over the

banks here and there. These little excesses are inevitable, when large masses of men move spontaneously—especially when the movement is from darkness into light, from bondage towards freedom—and they must not be allowed to disconcert us too much. The most astounding fact of the situation is that the public life of this country has received an accession of strength of great importance, and for this all India owes a deep debt of gratitude to Bengal. Of course the difficulties which confront the leaders of Bengal are enormous and perhaps they have only just begun. But I know there is no disposition to shrink from any responsibilities and I have no doubt that whatever sacrifices are necessary will be cheerfully made. All India is at their back and they will receive in the work that lies before them the cordial sympathy and assistance of the other Provinces. Any discredit that is allowed to fall on them affects us all. They on their side must not forget that the honour of all India is at present in their keeping.

THE SWADESHI MOVEMENT.

Gentlemen, I will now say a few words on a movement which has spread so rapidly and has been hailed with so much enthusiasm all over the country during the last few months—the *Swadeshi*

movement. It is necessary at the outset to distinguish it from another movement, started in Bengal, which has really given it such immense impetus—the boycott of British goods. We all know that when our Bengalee brethren found that nothing would turn the late Viceroy from his purpose of partitioning Bengal, that all their protests in the press and on the platform, all their memorials to him, to the Secretary of State and to Parliament were unavailing, that the Government exercised its despotic strength to trample on their most cherished feelings and injure their dearest interests and that no protection against this of any kind was forthcoming from any quarter, they, in their extremity, resolved to have recourse to this boycott movement. This they did with a twofold object—first, as a demonstration of their deep resentment at the treatment they were receiving, and secondly, to attract the attention of the people in England to their grievances, so that those who were in a position to call the Government of India to account might understand what was taking place in India. It was not as a political weapon, used for a defensive political purpose, that they had recourse to the boycott; and in the circumstances of their position they

had every justification for the step they took. And I can tell you from personal experience that their action has proved immensely effective in drawing the attention of English people to the state of things in our country. But a weapon like this must be reserved only for extreme occasions. There are obvious risks involved in its failure and it cannot be used with sufficient effectiveness unless there is an extraordinary upheaval of popular feeling behind it. It is bound to rouse angry passions on the other side, and no true well-wisher of his country will be responsible for provoking such passions, except under an overpowering sense of necessity. On an extreme occasion, of course a boycotting demonstration is perfectly legitimate; but that occasion must be one to drive all the classes, as in Bengal, to act with one impulse and make all leaders sink their personal differences in the presence of a common danger. It is well to remember that the term 'boycott,' owing to its origin, has got unsavoury associations, and it conveys to the mind before everything else a vindictive desire to injure another. Such a desire, on our part, as a normal feature of our relations with England, is of course out of the question. Moreover, if the boycott is confined to British

goods only, it leaves us free to purchase the goods of other foreign countries, and this does not help the *Swadeshi* movement in any way.

Gentlemen, the true *Swadeshi* movement is both a patriotic and an economic movement. The idea of *Swadeshi* or 'one's own country' is one of the noblest conceptions that have ever stirred the hearts of humanity. As the poet asks—

1810) Breathes there the man with soul so dead,

1820) Who never to himself hath said,—

1830) 'This is my own, my native land!'

2) The devotion to motherland, which is enshrined in the highest *Swadeshi* is an influence so profound and so passionate that its very thought thrills and its actual touch lifts one out of oneself. India needs to-day above everything else that the gospel of this devotion should be preached to high and low, to Prince and to peasant, in town and hamlet, till the service of motherland becomes with us as overmastering a passion as it is in Japan. The *Swadeshi* movement, as it is ordinarily understood, presents one part of this gospel to the mass of our people in a form which brings it within their comprehension. It turns their thoughts to their country accustoms them to the idea of voluntarily giving some

sacrifice for her sake, enables them to take an intelligent interest in her economic development and teaches them the important lesson of co-operating with one another for a national end. All this is most valuable work, and those who undertake it are entitled to feel that they are engaged in a highly patriotic mission. But the movement on its material side is an economic one; and though self-denying ordinances, extensively entered into, must serve a valuable economic purpose, namely, to ensure a ready consumption of such articles as are produced in the country and to furnish a perpetual stimulus to production by keeping the demand for indigenous things largely in excess of the supply, the difficulties that surround the question economically are so great that they require the co-operation of every available agency to surmount them. The problem is, indeed, one of the first magnitude. Twelve years ago the late Mr. Ranade remarked at an Industrial Conference held at Poona: "The political domination of one country by another attracts far more attention than the more formidable, though unfelt domination which the capital, enterprise and skill of one country exercise over the trade and manufactures of

another. This latter domination has an insidious influence which paralyzes the springs of all the varied activities, which together make up the life of a nation." The question of production is a question of capital, enterprise and skill, and in all these factors our deficiency at present is very great. Whoever can help in any one of these fields is, therefore, a worker in the *Swadeshi* cause and should be welcomed as such. Not by methods of exclusion but by those of comprehension, not by insisting on every one working in the same part of the field but by leaving each one free to select his own corner, by attracting to the cause all who are likely to help and not alienating any who are already with us, are the difficulties of the problem likely to be overcome. Above all, let us see to it that there are no fresh divisions in the country in the name of *Ward* *Shism*. No greater perversion of its true spirit could be imagined than that.

Take the question of cotton piece-goods, of which we import at present over 22 millions sterling worth a year. This is by far the heaviest item among our imports and our present *Swadeshi* agitation is directed mainly towards producing as much of these goods in our own country

as possible. I have consulted three of the best experts available in India on this subject—Mr. Bezanji of Nagpore, the right hand man of the late Mr. Tata in mill matters, the Hon. Mr. Vithaldas Damodardhas, who has written an admirable paper on the cotton industry for the Industrial Conference and has kindly placed a copy of it at my disposal, and our friend Mr. Wacha. They are all agreed about the requirements and the difficulties of the situation. So far as cotton fabrics are concerned, even strict Free Traders should have nothing to say against the encouragement, which the *Swadeshi* movement seeks to give to their manufacture in India. In the first place, many of the usual objections that may be urged against a system of State protection do not apply to helpful voluntary action on the part of consumers, such as the *Swadeshi* movement endeavours to promote. Moreover, the essence of Free Trade is that a commodity should be produced where the comparative cost of its production is the least and that it should be consumed where its relative value is the highest, and if accidental circumstances have thwarted such an adjustment in a given case, any agency

which seeks to overcome the impediment works
 in the end in the interests of true Free Trade.
 Now everyone will admit that with cheap
 labour and cotton at her own door, India enjoys
 exceptional advantages for the manufacture of
 cotton goods; and if the *Swadeshi* movement
 helps her to regain her natural position in this
 respect—a position which she once occupied
 but out of which she has been driven by an
 extraordinary combination of circumstances,—
 the movement works not against but in
 furtherance of true Free Trade. Even at present
 the Cotton Industry in India is an impor-
 tant one. It is the largest industry after
 agriculture in the country; it is also the
 only one—agriculture excepted—in which the
 Indians themselves have a substantial share.
 It is represented by a paid up capital of
 about 17 crores of rupees or a little over 11
 millions sterling, the number of mills being
 about 200, with five million spindles and
 fifty thousand power-looms. In addition to this,
 there are, according to the Census of 1901, about
 a quarter of a crore persons engaged in
 hand-loom weaving in the country. Our mills
 consume nearly 60 per cent. of the cotton

produce of India and produce 58 crore lbs. of yarn. Of this quantity, Mr. Vitaldas tells us, about $23\frac{1}{2}$ crore lbs. is exported to China and other foreign countries, about $13\frac{1}{2}$ crores is used in our weaving mills, and about 19 crores is woven by hand-loom weavers, the remaining 2 crores going to the manufacture of rope and twine. In addition to this, 3 crore lbs. of yarn is imported from the United Kingdom and is consumed by the hand-looms. The hand-loom industry of the country thus absorbs, in spite of its hard struggles, about 22 crore lbs. of yarn, or nearly double the quantity woven by power-looms, and this is a most interesting and significant fact. The yarn used by the weaving mills produces about 55 crores of yards of cloth, of which about 14 crore yards is exported to foreign countries and about 41 crores is left for consumption in the country. If we put down the production of the hand-looms at about 90 crore yards, we have about 130 crore yards as the quantity of Swadeshi cloth consumed at present in India.

The quantity of piece-goods imported from the United Kingdom and retained for use in the country is about 205 crore yards a year.

Of the total cloth consumed, therefore, over one-third is at present *Swadeshi*. This is an encouraging feature of the situation. But the imported cloth is almost all superior in quality. "While our mills," Mr. Vithaldas says, "produce the coarser cloth, say from yarn up to 30s count and in a few cases up to 40s, the bulk of the imported cloth is of the finer quality using yarn over 30s count. The Indian weaving mills are obliged to restrict themselves for the most part to weaving coarser cloth owing to the inferior quality of cotton now grown in the country." It may be noted that even from existing cotton, hand-looms can, owing to their greater delicacy of handling the yarn, produce finer cloth than the power-loom. Fortunately owing to the exertions of the Agricultural Department of the Bombay Government—exertions for which it is entitled to the best thanks of the whole country—Egyptian cotton has just been successfully introduced into Sind, and this year a thousand bales of a quality equal to very good Egyptian have been produced. A much heavier crop is expected next year and there is no doubt that its cultivation will rapidly extend. The main difficulty in the way of our manufac-

turing the quality of cloth that is at present imported is one of capital. Mr. Wacha estimates that if the whole quantity of 205 crore yards is to be produced by mills, the industry requires an additional capital of about 30 crores of rupees. Even if we proposed to spread this over ten years, we should require an addition of 3 crores of rupees every year. Now if we turn to the Statistical Abstract of British India, we shall find that the total increase in the capital invested in cotton mills during the last ten years has been only about 3 crores,—an amount that Mr. Wacha wants every year for ten years. The normal development of the mill industry is thus plainly unequal to the requirements of the situation. Moreover, it is well to remember what Mr. Bezanji says—that the present mill-owners must not be expected to be very keen about the production of finer cloth, because its manufacture is much less paying than that of the coarser cloth. This is due to various causes, the principal one among them being that English capital, similarly invested, is satisfied with a smaller range of profits. Capital from other quarters must, therefore, be induced to come forward and undertake this business. If we

again turn to the Statistical Abstract, we shall find that our people hold about 50 crores of rupees in Government Securities and about 11 crores in Postal Savings Banks. In the Presidency and other Banks, the private deposits stand at about 33 crores of rupees, but there are no means of ascertaining how much of the amount is held by Indians. Considering the extent of the country and the numbers of the population, these resources are, of course, extremely meagre. Still they might furnish some part of the capital needed. In this connection, may I say that a special responsibility now rests in the matter on the Aristocracy of Bengal! And this is not merely because the *Swadeshi* movement is being so vigorously advocated in their Province, but also because, owing to the Permanent Settlement of Bengal, they are enabled to enjoy resources which, in other parts of India, are swept into the hands of the State. If sufficient capital is forthcoming, Mr. Bezanji's patriotism may, I am well-relied on to secure for the undertaking the assistance his great capacity and knowledge can give. It must, however, be admitted that capital will come forward only for this kind of business.

But the hand-loom is likely to prove of greater immediate service. Mr. Vithaldas looks forward to a great revival of the hand-loom industry in the country, and I cannot do better than quote what he says on this point in his paper. "This village industry," he says, "gives means of livelihood not only to an immense number of the weaver class, but affords means of supplementing their income to agriculturists—the backbone of India—who usually employ themselves on hand-loom, when field work is unnecessary, and also when, owing to famine, drought or excessive rains, agricultural operations are not possible. Now the apparatus with which they work is nearly two centuries behind the times. Mr. Havell, Principal of the Calcutta School of Arts, Mr. Chatterton of the Madras School of Arts, and Mr. Churchill of Ahmednagar, along with many others are doing yeoman's services by taking keen interest in the question of supplying economical and improved apparatus to the hand-loom weavers. Mr. Havell has pointed out that in preparing the warp our hand-loom weavers are incapable of winding more than two threads at a time, though the simplest mechanical device would enable them to treat 50 or 100 threads simultaneously. The

latest European hand-loom, which successfully competes with the power-loom in Cairo and in many places in Europe, can turn out a maximum of 48 yards of common cloth in a day. Mr. Havell is satisfied that the greater portion of the imported cotton cloth can be made in the Indian hand-loom with great profit to the whole community. The question of the immediate revival of the hand-loom weaving industry on a commercial basis demands the most earnest attention of every well-wisher of India, and evidence gives promise of a successful issue to efforts put forward in this direction." The outlook here is thus hopeful and cheering; only we must not fail to realize that the co-operation of all who can help—including the Government—is needed to overcome the difficulties that lie in the path.

OUR AIMS AND ASPIRATIONS.

Gentlemen, this is the twenty-first session of the Indian National Congress. Year after year, since 1885, we have been assembling in these halls to give voice to our aspirations and to demand our wants. When the movement was inaugurated, we were under the influence of a noble outburst of enthusiasm for British

Rule, which had been evoked in the country by the great Viceroyalty of the Marquis of Ripon. That best beloved of India's Viceroy was not content to offer mere lip-homage to the principle that righteousness alone exalteth a nation. He had dared to act on it in practice and he had braved persecution at the hands of his own countrymen in India for its sake. Lord Ripon's noblest service to this country was that he greatly quickened the processes, by which the consciousness of a national purpose comes to establish itself in the minds of a people. The Congress movement was the direct and immediate outcome of this realization. It was started to focus and organize the patriotic forces that were working independently of one another in different parts of the country so as to invest their work with a national character and to increase their general effectiveness. Hope at that time was warm and faith shone bright, largely as a result of Lord Ripon's Viceroyalty, and those who started the Congress believed that by offering their criticism and urging their demands from a national platform, where they could speak in the name of all India, they would be able to secure a continuous improvement of the administration and a

advance in the direction of the political emancipation of the people. Twenty years have since elapsed, and during the time much has happened to chill that hope and dim that faith, but there can be no doubt that work of great value in our national life has already been accomplished. The minds of the people have been familiarized with the idea of a united India working for her salvation; a national public opinion has been created; close bonds of sympathy now knit together the different Provinces; caste and creed separations hamper less and less the pursuit of common aims; the dignity of a consciousness of national existence has spread over the whole land. Our record of political concessions won is, no doubt, very meagre, but those that have been secured are of considerable value; some retrogression has been averted; and if latterly we have been unable to stem the tide of reaction, the resistance we have offered, though it has failed of its avowed purpose, has substantially strengthened our public life. Our deliberations have extended over a very wide range of problems; public opinion in the country is more numerous, better informed, and the Press is growing in authority and usefulness. Altogether, there is a general preception now of

the goal towards which we have to strive and a wide recognition of the arduous character of the struggle and the immense sacrifices it requires.

The goal of the Congress is that India should be governed in the interests of the Indians themselves, and that, in course of time, a form of Government should be attained in this country similar to what exists in the self-governing Colonies of the British Empire. For better, for worse, our destinies are now linked with those of England, and the Congress freely recognises that whatever advances we seek must be within the Empire itself. That advance, moreover, can only be gradual, as at each stage of the progress it may be necessary for us to pass through a brief course of apprenticeship, before we are enabled to go to the next one; for it is a reasonable proposition that the sense of responsibility, required for the proper exercise of the free political institutions of the West, can be acquired by all Eastern people through practical training and experiment only. To admit this is not to express any agreement with those who usually oppose all attempts at reform on the plea that the people are not ready for it. "It is liberty alone," says Mr. Gladstone in words of profound wisdom, "which fits men

liberty. This proposition, like every other in politics, has its bounds; but it is far safer than the counter doctrine, wait till they are fit." While, therefore, we are prepared to allow that an advance towards our goal may be only by reasonably cautious steps, what we emphatically insist on is that the resources of the country should be primarily devoted to the work of qualifying the people, by means of education and in other ways, for such advance. Even the most bigoted champion of the existing system of administration will not pretend that this is in any degree the case at present. Our net revenue is about 44 millions sterling. Of this very nearly one-half is now eaten up by the Army. The Home Charges, exclusive of their military portion, absorb nearly one-third. These two, between them, account for about 34 millions out of 44. Then over 3 millions are paid to European officials in civil employ. This leaves only about 7 millions at the disposal of the Government to be applied to other purposes. Can any one, who realises what this means, wonder that the Government spends only a miserable three-quarters of a million out of State funds on the education of the people—

primary, secondary and higher, all put together! Japan came under the influence of Western ideas only forty years ago, and yet already she is in a line with the most advanced nations of the West in matters of mass education, the State finding funds for the education of every child of school-going age. We have now been a hundred years under England's rule, and yet to-day four villages out of every five are without a school house and seven children out of eight are allowed to grow up in ignorance and in darkness! Militarism, Service interests and the interests of English capitalists,—all take precedence to-day of the true interests of the Indian people in the administration of the country. Things cannot be otherwise, for it is the Government of the people of one country by the people of another; and this, as Mill points out, is bound to produce great evils. Now the Congress wants that all this should change and that India should be governed, first and foremost, in the interests of the Indians themselves. This result will be achieved only in proportion as we obtain more and more voice in the government of our country. We are prepared to bear—and bear cheerfully—our fair share of the burdens the Empire, of which we are now a part, but

want to participate in the privileges also, and we object most strongly to being sacrificed, as at present, in order that others may prosper. Then the Congress asks for a redemption of those promises for the equal treatment of Indians and Englishmen in the Government of this country, which have been so solemnly given us by the Sovereign and the Parliament of England. It is now three-quarters of a century since the Parliament passed an Act, which, the Court of Directors pointed out, meant that there was to be no governing caste in India. The governing caste, however, is still as vigorous, as exclusive as ever. Twenty-five years later, the late Queen-Empress addressed a memorable Proclamation to the Princes and People of India. The circumstances, connected with the issue of that Proclamation, and its noble contents will always bear witness to the true greatness of the British Sovereign and will never cease to shed lustre on the English name. The Proclamation renews the pledges contained in the Charter Act of 1800, and though an astounding attempt was made less than two years ago by the late Viceroy to explain away its solemn import, the plain meaning of the royal message cannot be altered without attributing what is nothing less than

an unworthy subterfuge to a Sovereign, the deep reverence for whose memory is an asset of the Empire. That the Charter Act of 1833 and the Queen's Proclamation of 1858 have created in the eyes of reactionary rulers, a most inconvenient situation is clear from a blunt declaration, which another Viceroy of India, the late Lord Lytton made in a confidential document, which has since seen the light of day. Speaking of our claims and expectations based on the pledges of the Sovereign and the Parliament of England, he wrote: "We all know that these claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them (the Natives of India) and cheating them, and we have chosen the least-straightforward course. Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charges of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear." We accept Lord Lytton as an unimpeachable authority on the conduct of the Government in evading the fulfilment of the pledges. We deny his claim to lay down that our

claims and expectations never can or will be fulfilled.

Our whole future, it is needless to say, is bound up with this question of the relative positions of the two races in this country. The domination of one race over another—especially when there is no great disparity between their intellectual endowments or their general civilization—inflicts great injury on the subject race in a thousand insidious ways. On the moral side, the present situation is steadily destroying our capacity for initiative and dwarfing us as men of action. On the material side, it has resulted in a fearful impoverishment of the people. For a hundred years and more now, India has been, for members of the dominant race, a country where fortunes were to be made to be taken out and spent elsewhere. As in Ireland the evil of absentee landlordism has in the past aggravated the racial domination of the English over the Irish, so in India what may be called absentee capitalism has been added to the racial ascendancy of Englishmen. A great and remorseless drain of wealth from the country has gone on for many years, the net excess of exports over imports (including treasure) during the last forty years amounting to no less than a thousand millions

sterling. The steady rise in the death-rate of the country—from 24 per thousand, the average for 1882—84, to 30 per thousand, the average for 1892—94, and 54 per thousand, the present average,—is a terrible and conclusive proof of this continuous impoverishment of the mass of our people. India's best interests—material and moral—no less than the honour of England, demand that the policy of equality for the two races promised by the Sovereign and by Parliament should be faithfully and courageously carried out.

THE BUREAUCRACY.

Gentlemen, as I have already observed, the manner in which the Partition of Bengal has been carried out furnishes a striking illustration of the worst features of the present system of bureaucratic rule. Happily these features are not always so conspicuously in evidence. No one also denies that a large proportion of the members of the bureaucracy bring to their work a high level of ability, a keen sense of duty and a conscientious desire, within the limits of the restricted opportunities permitted by the predominance of other interests, to do what good they can to the people. It is the system that is really at fault—a system which relegates the interests of

the people to a very subordinate place and which, by putting too much power into the hands of these men, impairs their sense of responsibility and develops in them a spirit of intolerance of criticism. I know many of these men are on their side constantly smarting under a sense of unfair condemnation by our countrymen. They fail to realize that, if the criticism that is passed on their actions is sometimes ill-informed and even unjust, this is largely due to the veil of secrecy which carefully hides official proceedings from the view of the people in India. Moreover, theirs are at present all the privileges of the position and they must bear without impatience or bitterness its few disadvantages. I have already said that our advance towards our goal can only be gradual. Meanwhile there is a great deal of work to be done for the country in which officials and non-officials could join hands. A considerable part of the way we could both go together, but it can only be on terms consistent with the self-respect of either side. In old times, when British rule was new and its higher standards more vigorous purposes excited general admiration, the Englishman's claim to a privilege, even outside the sphere of official

duties, was allowed to pass unchallenged. That is now no longer possible, and those officials, who expect the Indians to approach them with bated breath and whispering humbleness—and the type is not confined to the new Eastern Province exclusively—not only make useful relations between the two sides impossible, but do more harm to their own class than they imagine. In one respect the gulf between the official and educated classes of the country, is bound to widen more and more every day. The latter now clearly see that the bureaucracy is growing frankly selfish and openly hostile to their national aspirations. It was not so in the past. In a most remarkable letter which I had the honour to receive, while in England, two months ago, from Mr. Hodgson Pratt—great and venerated name among all lovers of peace—he tells us with what object Western education was introduced into this country. “Fifty years ago,” writes Mr. Pratt, who in those days was a member of the Bengal Civil Service, “while India was still under the Government of the East India Company, it was considered both just and wise to introduce measures for national education on a liberal scale with adequate provision of schools, colleges and

universities. This event was hailed with lively satisfaction by the native population as heralding a new era of social progress, and as satisfying the active intelligence of the Hindus. Now it must be observed that the character of the teaching thus inaugurated by Englishmen would necessarily reflect the ideals, which have for centuries prevailed among them. In other words, Hindian youths would be brought up to admire our doctrines of political liberty, popular rights, and national independence; nor could it ever have been supposed that these lessons would fall upon deaf ears and cold hearts. On the contrary, the inevitable result of such teaching was clearly perceived by the Government of those days, and was regarded in a generous spirit. In support of this assertion I may mention that at the time of the inauguration of these measures I accompanied the then Lieutenant-Governor of Bengal (Sir Frederick Halliday) on one of his winter tours through the provinces. Naturally he called the attention of those who attended the public meetings held by him, to the new education policy, and he always took occasion to declare that the schools would promote one of the leading purposes of British rule, which was to prepare the people for

self-government. It certainly was not supposed that at any subsequent time a policy would be adopted, which would disappoint the legitimate hopes thus created." Now, however, that the time has come for the bureaucracy to part with some of its power in favour of the educated classes, all kinds of excuses are brought forward to postpone what is no doubt regarded as the evil day. One favourite argument is that the educated classes are as yet only a very small fraction of the community. The hollowness of this plea was well exposed by the late Mr. George Yule in his address as President of our National Congress in 1888. Quoting Prof. Thorold Rogers, he pointed out that a hundred years ago, not one man in ten or one woman in twenty knew how to read and write in England. Going another century or two back, he added, the people of England, man and boy, high and low, with the exception of a mere handful, were steeped in the grossest ignorance, and yet there was a House of Commons. We have now in this country 15 million people who can read and write, and about a million of these have come under the influence of some kind of English education. Moreover, what we ask for at present

in the Government of the country, not for the whole population, but for such portion of it as has been qualified by education to discharge properly the responsibilities of such association. Another argument, brought forward in favour of maintaining the present bureaucratic monopoly of power, is that though the educated classes make a grievance of it, the mass of the people are quite indifferent in the matter. Now, in the first place, this is not true. However it may suit the interests of the officials to deny the fact, the educated classes are, in the present circumstances of India, the natural leaders of the people. Theirs is the Vernacular Press, the contents of which do not fail to reach the mass of our population in a hundred ways they have access to the mind of the latter; and what the educated Indians think to-day, the rest of India thinks to-morrow. Moreover, do the officials realise how their contentment condemns their rule out of their own mouth? For it means that only so long as the people of India are kept in ignorance and their faculties are forced to lie dormant, that they do not raise any objection to the present system of administration. The moment education quickens those faculties and clears their vision, they

range themselves against a continuance of the system!

OUR IMMEDIATE DEMANDS.

Gentlemen, a number of important questions will come up before you for discussion during the next two days, and following the practice of previous Congresses, you will, no doubt, record after due deliberation, your views on them in the form of resolutions. This is, of course, necessary; but may I suggest that for purposes of effective agitation in the immediate future, we should now concentrate our main energies on certain selected portions of our programme? Speaking broadly, most of the reforms that we have been advocating may be grouped under four heads:—(1) those which aim at securing for our people a larger and larger share in the administration and control of our affairs; these include a reform of our Legislative Councils, the appointment of Indians to the Secretary of State's Council and the Executive Councils in India, and a steady substitution of the Indian for the European agency in the public service of the country; (2) those which seek to improve the methods of administration, such as the separation of Judicial from Executive functions, Police Reform, and similar proposals; (3) those which propose

a readjustment of financial arrangements with the object of securing a reduction of the burdens of the taxpayers and a more efficient application of our resources; under this head come a reduction of military charges, the moderating of land assessments and so forth; and (4) those which urge the adoption of measures, calculated to improve the condition of the mass of the people; these include a vigorous extension of primary education, facilities for industrial and technical instruction, grants for improved sanitation, and a real attempt to deal with the alarming indebtedness of the peasantry. Now what I would most earnestly and respectfully suggest is that we should select from each group such reforms as may be immediately urged with the greatest effect and press them forward in this country and in England with all the energy we can command. In my humble opinion, our immediate demands should be:—(1) A reform of our Legislative Councils, raising the proportion of elected members to one-half, requiring the budgets to be formally passed by the Councils, and empowering the members to bring forward amendments, with safeguards for bringing debates to a close in a reasonable time. The Presidents of the

Councils should have the power of veto. The Viceroy's Legislative Council consists at present of 25 members, of whom only five are elected, one by the Chamber of Commerce of Calcutta—a body of Europeans—and the other four by four provinces. We must ask for the proportion of elected members to be now raised to 12. Of this number, two seats might be given, one to commerce and one to certain industries, and the remaining ten should be assigned to different provinces, two to each of the three older provinces, and one each to the remaining. And, to begin with, the right of members to move amendments may be confined to one amendment each. The two members for commerce and industries will generally be Europeans, and they will, ordinarily, vote with Government. Thus even if all the ten provincial members voted together, they would be only 10 out of 25. Ordinarily they will not be able to carry a motion against the Government, but on exceptional occasions they may obtain the support of two or three men from the other side, and then the moral effect of the situation will be considerable. In the provincial Legislative Councils, we must have an increase in the number of members, each district

of a province being empowered to send a member. The objection that these bodies will, in that case, be somewhat unwieldy is not entitled to much weight.

(2) The appointment of at least three Indians to the Secretary of State's Council, to be returned, one each, by the three older provinces.

(3) The creation of Advisory Boards in all Districts throughout India, whom the heads of districts should be bound to consult in important matters of administration concerning the public before taking action. For the present, their functions should be only advisory, the Collectors or District Magistrates being at liberty to set aside their advice in their discretion. Half the members of a Board should be elected representatives of the different Talukas or subdivisions of the district and the other half should consist of the principal District Officers and such non-official persons as the head of the district may appoint. These Boards must not be confused with the bodies known as District Local Boards. The latter are, at present, too much of a makeshift, and their administration, under the present rule, with the exception of the members of central departments, must be largely free from the

and reasonable opportunities afforded to the people concerned to influence its course, before final decisions are arrived at. If such Boards are created, we may, in course of time, expect them to be entrusted with some real measure of control over the district administration. The late Mr. Ranade used to urge the importance of such Boards very strongly. If ever we are to have real local government in matters of general administration, the creation of these Boards will pave the way for it. One great evil of the present system of administration is its secrecy. This will be materially reduced, so far as district administration is concerned, by the step proposed.

(4) The recruitment of the Judicial Branch of the Indian Civil Service from the legal profession in India.

(5) The separation of Judicial and Executive functions.

(6) A reduction of military expenditure.

(7) A large extension of primary education.

(8) Facilities for industrial and technical education.

(9) An experimental measure to deal with the indebtedness of the peasantry over a selected area.

I think, gentlemen, if we now concentrate all our energies on some such programme, we may, within a reasonable time, see results, which will not be altogether disappointing. One thing is clear. The present is a specially favourable juncture for such an effort. In our own country, there is sure to be a great rebound of public opinion after the repression to which it has been subjected during the last three years. And in England, for the first time since the Congress movement began, the Liberal and Radical party will come into real power. My recent visit to England, during which I enjoyed somewhat exceptional opportunities to judge of the situation, has satisfied me that a strong current has already set in there against that narrow and aggressive Imperialism, which only the other day seemed to be carrying everything before it. The new Prime Minister is a tried and trusted friend of freedom. And as regards the new Secretary of State for India, what shall I say? Large numbers of educated men in this country feel towards Mr. Morley as towards a Master, and the heart hovers and trembles, as it had never hoped or trembled before. He, the reverent student of Burke, the disciple of Mill, the friend and biographer of

Gladstone,—will he courageously apply their principles and his own to the government of this country, or will he too succumb to the influences of the India Office around him, and thus cast a cruel blight on hopes, which his own writings have done so much to foster? We shall see; but in any case his appointment, as Secretary of State for India, indicates how strongly favourable to our cause the attitude of the new Ministry is. Mr. Ellis, the new Under-Secretary of State for India, is openly known to be a friend of our aspirations. A more gratifying combination of circumstances could not be conceived and it now rests with us to turn it to the best advantage we can for our Motherland.

CONCLUSION.

Gentlemen, one word more and I have done. I have no wish to underrate the difficulties that lie in our path, but I am convinced more than ever that they are not insuperable. Moreover, the real moral interest of a struggle, such as we are engaged in, lies not so much in the particular readjustments of present institutions, which we may succeed in securing, as in the strength that the conflict brings us to be a permanent part of ourselves. The whole life of a people, which is

broader and deeper than what is touched by purely political institutions, is enriched even by failures, provided the effort has been all that it should be. For such enrichment, the present struggle is invaluable. "The true end of our work," said Mr. Banerjee nine years ago, "is to renovate, to purify, and also to perfect the whole man by liberating his intellect, elevating his standard of duty, and developing to the full all his powers. Till so renovated, purified, and perfected, we can never hope to be what our ancestors once were—a chosen people, to whom great tasks were allotted and by whom great deeds were performed. Where this feeling animates the worker, it is a matter of comparative indifference in what particular direction it asserts itself and in what particular manner it proceeds to work. With a liberated mankind, with buoyant hope, with a faith that never shirks duty, with a sense of justice that deals fairly with all, with unclouded intellect and power fully cultivated, and, lastly, with a love that knows no all bounds, renovated India will take her rank among the nations of the world.

It is the situation and of her own people that is the goal to be reached—this is the vision of the future. Happy are they, who see it in distinct vision;

happier those who are permitted to work and clear the way on to it; happiest they, who live to see it with their eyes and tread upon the holy soil once more. Famine and pestilence, oppression and sorrow, will then be myths of the past, and the gods will once again descend to the earth and associate with men, as they did in times which we now call mythical." Gentlemen, I can add nothing that may be worthy of being placed by the side of these beautiful words. I will only call to your minds the words of another great teacher of humanity who asks us to keep our faith in spite of trying circumstances and warns us against the presumption of despairing, because we do not see the whole future clearly before our eyes:—

"Our times are in His hand

Who saith 'A whole I planned, [afraid."

Youth shows but half; trust God to see all, nor be

Folk-lore of the Telugus.

A COLLECTION OF FORTY-TWO HIGHLY
AMUSING AND INSTRUCTIVE TALES.

By G. R. SUBRAMIAH PANTULU.

PRICE ANNAS EIGHT.

To subscribers of the "Indian Review," Annas Four.

The Son-in-law Abroad and other INDIAN
FOLK TALES OF FUN, FOLLY, CLEVER-
NESS, CUNNING, WIT AND HUMOUR. By
P. Ramachandra Row, B.A., B.L., Retired Statutory
Civilian. Price As. 6. To subscribers of the *Indian
Review*, As. 4.

Tales of Tennalirama.—The famous court
jester of Southern India. By Pandit S. M. Natesa
Sastri, B.A., M.F.L.S. (*Member of the London
Folklore Society*).

CONTENTS:—Becoming a Professional Jester.
Escaping from the punishment of being trampled
by an Elephant. Escaping from the punishment
of being cut off by the sword. Appearing with
his head concealed. Getting the sentries whipped.
Obtaining absolute license to make jokes. Cau-
terization of Brahmins. Rearing a colt. Rearing
a kitten. Profiting by the labour of thieves.
A great doctor overthrown. An unsuccessful
conversion. A great poet disgraced. Deceiving
the wrestler. Converting a black dog into a white
dog. Executing the paintings. Requesting to
protect his family. Price As. 8.

G. A. NATARAN & Co., REPLANADE, MADRAS.

RISE OF THE MARATHA POWER. By the late
Mr. Justice Ranade.

The object of the book in Mr. Ranade's own words is "to present to the English and Indian reader a bird's eye view of the history of the rise and progress of the power of the Maratha confederacy, which, for one hundred years at least, occupied the foremost place among the native rulers of the country,..... My aim is rather to present a clear view of the salient features of the history from the Indian standpoint to remove many misapprehensions which detract much from the moral interest and the political lessons of the story, and, above all, to enlist the sympathy of the representatives of the conquering British power in the fortunes of its worsted rival." Price Rs. 2 only.

Tales of Mariada Raman.—By P. Ramachandra Rau Avergaj, *Retired Statutory Civilian.*
Price As. 8.

Contents:—Introductory—The thieves outwitted. The child murderess detected. The cotton merchants and their pet cat. The pearls recovered. Iron-eating rats and man-eating kites. Thrifty and Thriftless. A modern Shylock and how he was outwitted. The thief betrayed by his own words. The false-witness exposed by their own conduct. The broken crockery set off against the processional elephant. The lying debtor convicted out of his own mouth. The dishonest brother exposed by his sympathy with the thief. A would-be-wife-stealer foiled. The right Dromio discovered by artifice. The extortionate Innkeeper. The ring restored. The fowl thief betrays herself. The dishonest Komati entrapped. The grain vendor brought to his senses. The ear-ring thief unmasked. The cattle-thief detected. Price As. 8.

G. A. NATHAN & Co., ESPLANADE, MADRAS.

The Failure of Lord Curzon. SMOpen Letter to the Earl of Rosebery! By J. O'Donnell. A Cheap Edition. One Rupee.

CONTENTS:—1. The New Efficiency—"Dismally Belied." 2. Famine and Taxation. 3. The Piling up of Tax on Tax—A Tragedy. 4. The Uprooting of Self-Government—A Fiasco. 5. The Uprooting of Popular Education—A Failure. 6. The "Imperialist" and the Ancient Princes of India—A sad Comedy. 7. The Flouting of Experienced Advice—A Betise. 8. The Punishment of Honest Advice—A Wrong to India. 9. The Uprooting of Honest Dealing—A Wrong to England. 10. The Uprooting of a Peasant Proprietary—Reactionary Recklessness.

Our Relation to India. By John M. Robertson. As. 2.

DELHI: THE IMPERIAL CITY. By Frederic Barr, M.A. Reduced from RS. 3 to RS. 2.

Says the Morning Post:—It is the story of Delhi and her Royal Rulers, and is the veritable romance of history. The handling is fresh and masterly with touches of keen criticism which only a mind fresh from Europe could give. The old kings are revivified, and we meet them in flesh and blood, their characters summed up in a sentence.

G. A. NAYAN & Co., ESPLANADE, MADRAS.

Hand-book of Criminal Law. By N. K. Ramaswami Iyer, B. A., B. L. Price Rs. 2.

The Book contains :—Introduction.—(i) Science of Law.(ii) Principles of Law. (iii) Tabular scheme of the Divisions of Law. Part I.—Substantive Law.—Tabular scheme of the Indian Penal Code. The Indian Penal Code giving clearly the definitions and elements of the several offences and closely and analytically following the language of the Code.

Part II.—Adjective Law—Object and scope of Evidence and Procedure. Tabular scheme of the Indian Evidence Act. Clear analysis of the Evidence Act with tables of the more difficult portions following closely the Act. Tabular scheme of the Criminal Procedure Code. Clear analysis of the provisions of the Code.

Appendix A.—Tabular statements of the offences and the Indian Penal Code with punishment and other particulars. B & C.—Ordinary and additional powers of Magistrates under the Criminal Procedure Code. D.—General Legal Maxims. E.—Foreign Legal Maxims specially relating to Evidence with English equivalents.

New India or India in Transition. By Sir Henry Cotton, K.C.S.I. Price Rs. 2-12.

CONTENTS:—India's political problem. Indian opinion and aspirations. The increased bitterness of race feeling. Indian land problems. India's economic problem. Administrative Reform. England and India. Political reconstruction. The social and moral crisis. The religious tendencies of India. Appendix:—Hindu joint family system.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Malabar and its Folk.—A systematic description of the social customs and institutions of Malabar. By T. K. Gopal Panikkar, B. A. Second Edition. Revised and enlarged. Chapters 17, 18, 19 and 20 are additions to this edition. Cloth bound. Rs. 1-8.

CONTENTS.—1. Thoughts on Malabar. 2. A Malabar Nair Tarawad. 3. Marumakkathayam. 4. Local Traditions and Superstitions. 5. The Malabar Drama. 6. The Onam Festival. 7. The Vishu Festival. 8. The Thiruvathir Festival. 9. Feudalism in Malabar. 10. Cock Festival at Cranganore. 11. The Kettu Kallianam. 12. Serpent Worship. 13. Some Depressed Classes. 14. Village Life. 15. Some Phases of Religious Life. 16. The Syrian Christians of Malabar. 17. The Numbutiris of Malabar. 18. The Village Astrologers of Malabar. 19. Western Influences in Malabar.

LOVE IS LOVE. By James Cassidy. His Majesty the King has accepted a copy of this new book. Rs. 2-10.

His Majesty's attention has been called to one of the stories in the book in which the late Prince Consort is mentioned in connection with the hero. The volume contains sixteen short stories each of them founded on a true incident.

After the sale of the current edition the price of the book will be doubled.

Contents:—Fame; The ugliest man in the Parish; In the moonlight; The village artist; Married; Sidney; Sympathy; The stranger; Jack; Miss Headlam's love letter; For gain; An old woman; A sacrifice; The scarlet geranium; For love; The Pickpocket.

G. A. NATESAN & CO. ESPLANADE, MADRAS.

All About Japan.—Containing Sketches with Portraits of the Emperor and Empress of Japan, its many distinguished Statesmen, Admirals and Generals. The book also contains a bright and readable history of the marvellous rise and progress of Japan and a description of its religion, its society, its manners and customs, its educational system and a variety of other useful information. Also an Appendix containing all important documents relating to the War. Price Rs. 1.

The Least of All Lands.—*Second edition revised.* Seven Chapters on the Topography of Palestine in relation to its History. By William Miller, C.I.E., D.D., L.D., *Principal of the Madras Christian College, and Vice-Chancellor of the University of Madras.* Price Rs. 2.

Press Opinions.—It is not an ordinary book of travels and its teaching is as fresh as it was when first given to the world. Dr. Miller shows that, although Palestine is the Least of All Lands, there is much that is inspiring even in its outward aspect—that it is well fitted to promote the moral training of its inhabitants—and that in its history it has been the “home of freedom.” But the chief part of the book is devoted to a review of the ways of Israel and the Philistines, in describing which the author shows that he possesses the eye of a general. ** “The work is not in its nature geographical, as might be thought, but is an interesting contribution to the historical exposition of the Old Testament.”—*United Free Church Missionary Record.*

G.A. NATESAN & Co., ESPLANADE, MADRAS.

THE UPANISHADS.

WITH TEXT IN DEVANAGARI, BANSKARI'S
COMMENTARY AND ENGLISH TRANSLATION.

Published by P. O. SESHACHARI, B.A., B.L., M.R.A.S.

Vols. I, II, & V.

Translated by S. SITARAMA SASTRIAS, B.A.

Vols. III & IV.

Translated by Pandit GANGA' NATH JHA', M.A.

Cloth Bound, Paper Bound,

	Rs. A.	Bs. A.
Vol. I.—I'sa Kena and Mundaka	2 0	1 8
" II.—The Katha and Prasna	1 8	1 0
" Chha'ndogya—Part I.	2 0	1 8
<i>The first 4 Adhya'yas.</i>		
" IV.—The Chha'ndogya—Part II.	1 8	1 0
<i>The last 4 Adhya'yas.</i>		
" V.—The Aitareya and Taittiriya	1 4	1 0
TOTAL 1 Set..	6 4	8 0

THE VOLUMES ARE AVAILABLE FOR SALE SEPARATELY.

AGGRESSIVE HINDUISM.

BY

THE SISTER NIVEDITA

OF RAMAKRISHNA-VIVEKANANDA,

Author of "The Web of Indian Life."

PRICE ANNAS FOUR.

To subscribers of the "Indian Review," Annas Two only.

G. A. NATESAN & Co., ESPLANADE, MADRAS.

INDIAN PROBLEMS.

CONNECTED WITH

Education, Agriculture and Land Revenue.

By the Rev. A. Andrew.

CONTENTS.

CHAPTER I.—Primary Education in Madras. I. The Necessity for Revision. II. The Extension of Primary Education. III. The Spread of Education and the Growth of the Population. IV. Suggestions towards Improvement. V. Rural Schools.

CHAPTER II.—Agricultural Problems. I. Agricultural Education and modern Motor Appliances. II. Well Irrigation. III. The Extension of Well Irrigation. IV. Well Improvement. V. The Results of Intensive Cultivation. VI. The Plantain. VII. Plantain Fibre. VIII. Plantain Fibre Extraction.

CHAPTER III.—The Land Revenue Problem; The Government and its Land Revenue; I. Assertions by Critics. II. The Government Policy. III. Rates of Assessment. IV. The Charge for water. V. The Wisdom of the Government Policy. Price As. 12.

SAKUNTALA.—A Metric Version (in English).
By B. Vasudeva Row, B. A. As. 10.

SELECT OPINIONS :—*Alfred Austin* :—“ Your mastery of the English tongue does you much honour. I congratulate you on the generous ambition that stimulated you to the attempt.”

G. A. NÁTESAN & Co., ESPLANADE, MADRAS.

BOOKS ON
HINDU
Religion, Philosophy, Sociology, Etc.

—20—

BHAGAVAD GITA with Sri Sankara's Commentary
By A. Mahadeva Sastri, Cloth, Rs. 4. Board, Rs. 3.

LECTURES ON GNANA-YOGA. By Swami Viveka-
nanda. Rs. 2-8.

CONTENTS :—The Song of the Saayasin ; The Necessity
of a universal Religion ; the Real and Apparent Man
Maya and Illusion ; Maya and the Evolution of the Con-
ception of God ; Maya and Freedom ; The Absolute and
Manifestation ; Cosmos—Macrocosm and Microcosm
Reincarnation, Immortality ; Is the Soul Immortal ; Unity
in Diversity ; God in everything ; Realization ; Freedom
of the Soul ; Practical Vedanta ; Parts. I, II, III and IV,
Vedanta.

LALITA SAHASRANAMA with Bhaskararaya's
Commentary. By R. Anantakrishna Sastri. Rs. 3.

VISHNU SAHASRANAMA with Sri Sankara's
Commentary. By R. Anantakrishna Sastri. Rs. 1-8.

SIVA SAHASRANAMA STOTRA with Sri Nilaka-
nta's Commentary. By R. Anantakrishna Sastri. Rs. 1.

**THE HOLY LIVES OF THE AZHWARS OR THE
DRAVIDA SAINTS.** By A. Govindacharya. Rs. 1-8.

THE RATIONALE OF HOLY IMAGE WORSHIP.
By A. Govindacharya. As. 8.

HINDU RELIGION AND PHILOSOPHY.

SRI BHAGAVAD GITA with Ramanuja's Commentary in English. By A. Govindacharya. Rs. 6.

THE BRAHMA SUTRAS of Sri Mañdvacharya, in Sanskrit Devanagiri. By P. Ramachandra Row, *Retired Statutory Civilian*. Rs. 1.

FROM COLOMBO TO ALMORA. By Swami Vivekananda. Paper, Rs. 2-8. Cloth, Rs. 3.

THE CHRONOLOGY OF ANCIENT INDIA. By Velandai Gopala Aiyar, B.A., B.L., *Pleader, Chittoor*,
FIRST SERIES :—The Beginning of the Kali Yuga; The Date of the Mahabharata War; The Four Yugas. Rs. 1-4.

THE INDIAN WISDOM or Readings from Yoga Vaishta: being a collection of 732 wise sayings by N. K. Ramaswami Iyer, B.A., B.L., High Court Vakil, Madras. As. 8.

HINDU THEISM by Sitanath Tattvabhushan. Paper cover, Rs. 1.

CONTENTS :—Hindu Theism; Authority and Free-Thought in Religion; the Theosophy of the Upanishads; the Self and its "Sheaths"; Is Nature apparent or real; Incarnation; Re-incarnation; the Ethics of the Upanishads; Bondage and Deliverance; Hindu and Christian Theism compared.

HINDU FEASTS, FASTS AND CEREMONIES—
By Pandit S. M. Natesa Sastri, B.A., M. F. L. E. With an introduction by Henry K. Beauchamp, C. I. W., M. B. A. S., F. R. H. S., Editor, *The Madras Mail*. Rs. 1-8.

THE ASHTAVAKRA GITA : a treatise on Advaita Philosophy. Translated into English with brief notes and introduction by Rai Bahadur Lala Baijnath, B. A. As. 8.

HINDU RELIGION AND PHILOSOPHY.

KARMA.— By G. Kasturi Ranga Iyengar, M.A. As. 4.

MINOR UPANISHADS VOL. I comprising Amrita-
bindu and Kaivalya Upanishads with commentaries
and Sanskrit Text. As. 10.

KARMA YOGA : a course of eight lectures delivered
at New York by Swami Vivekananda. Paper bound. Rs. 1.

VEDANTA—THE PHILOSOPHY OF SCIENCE.
By an Advaitananda. Rs. 1.

CONTENTS.—Aum : Advaitism—the Philosophy of Science
Vedanta in Brief ; The Philosophy of the Vedanta Sūtras ;
The Philosophy of the Upanishads ; The Philosophy of
the Bhagavad Gita ; Monism, the Philosophy of Science ;
The Unknowable ; The Religion of Science ; The Advaitic
Table of Being.

THE SRI-BHASHYA OF RAMANUJACHARYA.—
Translated into English by Professor M. Ranga Chariar,
M.A., and Mr. M. B. Varadaraja Aiyangar, B.A., B.L. Vol.
I. with an Analytical outline of contents. Rs. 5.

VEDIC INDIA. (As embodied principally in the Rig-
Veda). By Zenside A. Bagotain, *Member of the Royal
Asiatic Society.* With Map and Illustrations. Third
Edition, Large Crown 8vo., Cloth Rs. 3-2.

**A SHORT ACCOUNT OF THE VEDANTA
PHILOSOPHY** according to Sankara translated from Dr.
Deussen's *System of Vedanta* by A. W. Smart, As. 2.

THE TAITTIRIYA UPANISHAD with the com-
mentaries of Sankaracharya, Sureśvaracharya and Sayana.
Translated by A. Mahadeva Sastriar in 4 parts. In one
Vol. Boards, Rs. 4. Cloth, Rs. 5. Available separately.

HINDU RELIGION AND PHILOSOPHY.

THE VEDANTA - Its Theory and Practice. By Swami Saradananda. Anna-1.

THE ARYAN PRAYER BOOK in Sanskrit with an English translation compiled by M. B. Srinivasa Iyengar. Paper bound, As. 4; Linen bound, As. 7, and Silk bound, As. 9.

THE ISA, KENA AND MUNDAKOPANISHADS. Translated by S. Sitarama Sastriar, B.A. with text in Devanagiri and Sankara's commentary. Cloth, Rs. 2, Paper, Rs. 1-8.

THE KATHA AND PRASNOPANISHADS, with the text in Devanagiri and Sankara's commentary, translated by S. Sitarama Sastriar, B. A. Cloth, Rs. 1-8. Paper, Rs. 1.

THE AITAREYA AND TAITTIRIYOPANISHAD with the Text in Devanagiri and Sankara's commentary, translated by S. Sitarama Sastriar, B.A., Cloth, Rs. 1-4. Paper, Rs. 1.

THE VICISSITUDES OF ARYAN CIVILIZATION IN INDIA. Being an essay which treats of the history of the Vedic and Buddhistic Polities, explaining their origin, prosperity and decline, by M. M. Kunte, B.A. In this book, the strange revolutions through which India has passed during the thousands of years over which her history extends have been reviewed: the principles and conditions of their origin and development have been analysed and the consequences which followed them have been traced with an anxious care which scientific history demands. Reduced Rs. 1-8.

-HINDU RELIGION AND PHILOSOPHY.-

THE CHHANDOGYOPANISHAD with the text in Devanagiri and Sankara's commentary translated into two parts by Ganga' Nath Jha, M.A. Part I containing the first four Adhya'yas. Cloth, Rs. 2, Paper, Rs. 1-8.

Part II containing the last four Adhya'yas. Cloth, Rs. 1-8. Paper, Rs. 1.

SRI SANKARACHARYA. I. His Life and Times: By G. N. Krishnaswami Aiyar, M. A., L.T. II. His Philosophy. By Pandit Sitansath Tattvabhushan. It is hoped that the readers of this volume will find therein such materials of thought and history as will enable them to know accurately the position of Sankara in the evolution of the national, religious life of the Hindu people and enable them also at the same time to estimate correctly the great value of this work in life as viewed from the standpoint of history. Both in one volume, Cloth bound, Rs. 1.

ASPECTS OF THE VEDANTA. Essays by various writers. **CONTENTS:**—The Vedanta—Some Reasons for its Study: The late Mr. N. Vythianatha Aiyar, M. A. The Vedanta Religion: Prof. M. Ranga Chariyar, M. A. The Ethics of the Vedanta: The late Mr. N. Vythianatha Aiyar, M. A. The Vedanta Doctrine of future Life. Pandit Sitansath Tattvabhushan. The Vedanta: its Theory and Practice: Swami Saradesanda. The Vedanta for the World: the late Swami Vivekananda: Veda and Vedanta: The late Prof. Max Muller. The book also contains the opinions of Max Muller, Dr. Goldstuecker, Schopenhauer, Victor Cousin and Dr. P. Deussen on the Vedanta. The book is dedicated to Max Muller and contains an excellent likeness of his. As. 12. To subscribers, As. 8.

HINDU RELIGION AND PHILOSOPHY.

THE MYSTICS, ASCETICS AND SAINTS OF INDIA. By John Campbell Oman, *Author of "Indian Life, Religious and Social," etc. Fully illustrated. Medico Soc., cloth, Rs. 10-8.*

This work is in the main a study of Sadhuism, the name Sadhu being applied in general to Hindu ascetics, monks, or religious mendicants, without reference to their particular sects. It contains also incidentally some account of the fakirs, or ascetics who profess Islam. A great mass of information, which has hitherto been scattered in a number of books and in learned journals difficult of access is here brought within the reach of every one, and many new and interesting facts which have come within the author's personal experience are added, with the result that a tolerably full account has been presented in this volume of the peculiarities of the leading ascetic sects, such as the *Yogis*, *Sannyasis*, *Bairagis*, etc. The question of Indian miracle workers—a subject of perennial interest—is also discussed. In a concluding chapter, the author enters into a comparison of Occidental and Oriental ideals, the latter has especially exemplified by the prevalence of Sadhuism since remote antiquity, and attempts to estimate the probable influence of Hindu asceticism on the future of India. Dr. Oman's name is, of course, sufficient guarantee of the accuracy and scholarship of the work and he has succeeded in presenting matter sometimes of considerable difficulty, in so lucid and attractive a form, that the general reader can hardly fail to be interested.

POPULAR HINDUISM. Rs. 1-8.

HINDU RELIGION AND PHILOSOPHY.

THE VEDANTA AND ITS RELATION TO MODERN THOUGHT: Being six of a series of Twelve Lectures delivered in Calcutta. By Sitansath Taitva-bushan. Paper, Rs. 1-4. Cloth, Rs. 1-8 exclusive of postage.

THE PROBLEM OF EXISTENCE: ITS MYSTERY, STRUGGLE, AND COMFORT IN THE LIGHT OF ARYAN WISDOM. By Manmath C. Malik. *Demy 8vo., cloth.* Rs. 7-10.

Life makes itself manifest in two main features—action and abstraction. Life in continuous action is only observable in the material forces of nature which are incessantly at work without stoppage or rest. Life in abstraction is perceivable in thought alone when the mind withdraws itself wholly from its material associate. There are subordinate divisions as innumerable as the material figures in which life enters for a time, in which the two characteristics are combined in different degrees. To study and to know what life is to solve its mystery, to receive imperishable light, and to secure everlasting and unalloyed happiness.

This book seeks to indicate the method by which the mystery of life may be solved, its delusion dispelled, and individual, national, racial, human advancement towards perfection, if ever attainable on this planet, achieved.

MINOR UPANISHADS, VOL. II. The Vedanta Doctrine of Sankaracharya, comprising (1) Sankara's *Dakshinamurti Stotra* with Sureswara's *Manasollasa*; (2) Sureswara's *Pranava Vartika*; (3) *Dakshinamurti Upanishad*. Cloth, Rs. 1-8. Paper, Rs. 1-4.

HINDU RELIGION AND PHILOSOPHY.

CIVILISATION IN ANCIENT INDIA.—In five Books, viz., (1) The Vedic Age (B. C. 2000 to 1200); (2) The Epic Age (B. C. 1400 to 800); (3) The Age of Laws and Philosophy (B. C. 800 to 300); (4) The Buddhist Age (B. C. 300 to A. D. 500) and (5) The Puranic Age (A. D. 500 to the Mahomedan-conquest.) Complete in one volume. Rs. 5.

BHAKTI YOGA. By Swami Vivekananda. Rs. 1.

KALIDASA : Sakuntala ; or The Lost Ring : an Indian Drama. Translated into English Prose and Verse by Sir Monier Monier-William, K. C. I. E. *Sixth Edition.* 282 pp., cr. 8 vo. Rs. 2-10.

EPICS AND LAYS OF ANCIENT INDIA.—Condensed into English verse, containing the Epics of the Mahabharata and Ramayana, the Hymns of the Rig Veda, Passages from the Upanishads and the Buddhist Literature, the Bridal of Uma and the Penance of Arjuna. Rs. 5.

THE WEB OF INDIAN LIFE.—By Sister Nivedita (Margaret E. Noble). Rs. 1-12.

CONTENTS:—1. The Setting of the Warp; 2. The Eastern Mother; 3. Of the Hindu Woman as Wife; 4. Love Strong as Death; 5. The Place of Woman in the National Life; 6. The Immediate Problems of the Oriental Women; 7. The Indian Sages; 8. Noblesse Oblige. A Study of Indian Castes; 9. The Synthesis of Indian Thought; 10. The Oriental Experience; 11. The Wheel of Birth and Death; 12. The Story of the Great God; Siva or Mahadev; 13. The Gospel of the Blessed One; 14. Islam in India; 15. An Indian Pilgrimage; 16. On the Loom of Time.

Books at Concession Rates

To Subscribers of the Indian Review.

—:0:—

Aspects of the Vedanta.—Essays by various writers. CONTENTS:—The Vedanta in Outline: Pandit Sitanath Tattvabhushan. The Vedanta—Some Reasons for its Study: The late Mr. N. Vythianatha Aiyar, M.A. The Vedanta Religion: Prof. M. Ranga Chariar, M.A. The Ethics of the Vedanta: The late Mr. N. Vythianatha Aiyar, M.A. The Vedanta Doctrine of future Life: Pandit Sitanath Tattvabhushan. The Vedanta: Its Theory and Practice. Swami Saradananda. The Vedanta for the World: Swami Vivekananda: Veda and Vedanta: The late Prof. Max. Müller. The book also contains the opinions of Max. Müller, Dr. Goldstucker, Schopenhauer, Victor Cousin and Dr. P. Deussen on the Vedanta. The book is dictated to Max Müller and contains an excellent likeness of his. As. 12. To subscribers of the *Indian Review*, As. 8.

Herbert Spencer's Economics.—An exposition by Dr. Guglielmo Salvadori (with a portrait of Herbert Spencer.) Price As. 4. To subscribers of the *Indian Review*, As. 2.

Rudyard Kipling.—A study by John M. Robertson. Author of "Patriotism and Empire" with portraits of Kipling and Robertson. Price As. 2. To subscribers of the *Indian Review*, One Anna.

Industrial India.—By Glyn Barlow, M. A.

CONTENTS.—1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion. Price Rs. 1-8. To subscribers of the *Review*, Rs. 1 only.

Shakespeare's Chart of Life.—Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C.L.E., *Principal of the Madras Christian College.*

CONTENTS:—1. King Lear and Indian Politics. 2. Macbeth and the Ruin of Souls. 3. Hamlet and the Waste of Life. 4. Othello and the Crash of Character. In his four monographs, Dr. Miller lays constant stress on the fact that the central idea in all Shakespeare's greater dramas is moral. Bound in one vol. Price Rs. 4. To subscribers of the *Indian Review*, Rs. 3. Available for sale separately. Cloth, One Rupee. Wrapper, As. 8.

Report of the Indian Universities' Commission.—Extracts from the Report. Price As. 8. To subscribers of the *Indian Review*, As. 4.

Teaching Universities; The Senate; The Syndicate; Graduates of the Universities; Governing the College; Teaching Staff of a College; Buildings, Furniture, etc.; Discipline and Residents of students; Courses of Study; Classical Languages of the East; Vernacular Language of India; Matriculation and Government Services; Universities' Funds; Legislation; Conclusion. Also Justice Bannerjee's Minute of Dissent in full.

"The Son-in-law abroad" and other Indian Folk-tales of fun-folly, cleverness, cunning, wit and humour. By P. Ramachandra Row, B.L., *Retired Statutory Civilian*. Price As. 6. To subscribers of the *Indian Review*, As. 4.

Agricultural and Industrial Problems in India.—By Alfred Chatterton, B. Sc., *Professor of Engineering, on Special Duty, Madras*.

CONTENTS:—Agricultural:—Water-Lifts, Under ground Water-Supply, Well-Irrigation, The Cost of Power, The Value of Wind-Mills in India, Agricultural Education. Industrial:—Tanning in the Madras Presidency, Hand Weaving, Manual Training, Industrial Education, District Board Industrial Schools. Cloth Bound. Price Rs. 2. To subscribers of the *Indian Review*, Rs. 1-8.

Ranade and Telang.—Appreciations by the Hon. Mr. G. K. Gokhale, C.I.E., and by Mr. Dinshaw Edulji Wacha, with Portraits of Ranade, Telang, Gokhale and Wacha. Price As. 8. To subscribers of the *Indian Review*, As. 4.

Encyclopædia of Useful Information and Atlas of the World.—By G. W. Ogilvie.

Complete Universal Assistant containing over One Million useful facts, Calculations, Receipts, Processes, Trade Secrets, Rules, Business forms, Legal items, etc. A perfect treasure-house of knowledge on every conceivable subject from the Household to the Manufactory, giving reliable information about everything; price reduced from Rs. 18-12 to Rs. 8. To subscribers of the *Indian Review*, Rs. 7 only.

— CONCESSION RATES TO REVIEW SUBSCRIBERS. —

The Durbar Album.—Published by Wiele and Klien, *Photographers*.

A Permanent Photographic Record of the chief events which took place during the Coronation Durbar containing Portraits of the chief personages who took a leading part in the same. The book contains over 120 different views executed in the best style of photographic engraving, Portraits of Their Majesties, the King Emperor and the Queen, His Excellency the Viceroy, the Governors of Madras, Bombay, and other Provinces, and Lord Kitchener, the Ruling Princes and Nobles in full Durbar Custom, &c., &c. Price Rs. Ten. To subscribers of the *Indian Review*, Rs. 8-8.

Maitreyi.—A Vedic Story in six chapters, by Pandit Sitanath Tattvabhushan. Price As. 8. To subscribers of the *Indian Review*, As. 4.

1500 **Tit-Bits of Indian Law** being a collection of the general principles of Law, Criminal and Civil, in force throughout India, for the use of students and non-legal public with full Index by a Lawyer. Price Rs. 5. To subscribers of "the *Indian Review*", Rs. 4-8.

King Lear and Indian Politics.—By the Hon. Rev. William Miller, C.I.E., LL.D., Principal of the Madras Christian College.

After preliminary remarks on the date and sources of the play, Dr. Miller sets himself to determine the point of view from which it ought to be regarded as a whole. He finds two great thoughts running through the tragedy, and traces, at considerable length, how these find expression in the history of each of the principal personages. He goes on to show how the thoughts thus translated into action on the stage cast light on the chief problems of human life, and especially on the right constitution and healthy growth of human society. The book closes with a discussion of the way in which the principles exemplified in King Lear bear on the present state and future progress of social and political life in India. Cloth bound One Rupee. In wrapper As. 8.

Uniform with this volume and sold at the same price:—(1) Othello and the Crash of Character. (2) Hamlet and the Waste of Life. (3) Macbeth and the Ruin of Souls. These four monographs are bound together in one volume under the title "Shakespeare's Chart of Life." Rs. 4. To subscribers of the *Indian Review*, Rs. 3.

Macbeth and the Ruin of Souls—By the Hon. Rev. William Miller, C.I.E., LL.D., Principal of the Madras Christian College.

The book starts with a discussion of the materials on which the tragedy is based. It regards the history of Macbeth as being in the main a study of how evil when once yielded to gradually induces total moral ruin. It shows how the central "business of the play is to mark the steps by which, and the influences under which, a man who at first appears worthy of admiration becomes all that a man ought not to be." After tracing the moral ruin of Macbeth, it shows how by a different process Lady Macbeth arrives at an equally lamentable end. It then discusses each of the other characters in sufficient detail to show how the assaults of evil upon each of them are baffled on the one hand or are successful on the other. The book arrives at the conclusion that it is "as a supreme example of the strife which rages endlessly and everywhere on earth between the kingdom of heaven and the kingdom of hell that *Macbeth* holds the place of the most solemnly instructive of the gifts of literature to the generations of weak humanity." Cloth Bound, Re. One. In wrappers, As. 8.

Uniform with this volume and sold at the same price:—(1) *Othello and the Crash of Character*. (2) *Hamlet and the Waste of Life*. (3) *King Lear and Indian Politics*. These four monographs are bound together in one volume under the title "*Shakespeare's Chart of Life*. Rs. 4. To subscribers of the *Indian Review*, Rs. 3.

Hamlet and the Waste of Life.—By the Hon. Rev. William Miller, D.D., LL.D., Principal of the Madras Christian College.

In this new criticism of a much criticized play, Dr. Miller after some introductory observation, re-states his views as to the central idea in all Shakespeare's greater dramas being moral, and as to the moral benefit which ought to accrue to one who studies them with care. In this light he examined the character of Hamlet and discusses some of the warmly debated questions which cannot be avoided by one who tries to understand it.

After treating of the characters of the subordinate personages in the play, especially of those who serve as foils to Hamlet, Dr. Miller draws a comparison between the Prince of Denmark and Indian students, of whom he says that "if they have something of Hamlet's strength, they have lamentably much of Hamlet's weakness." He closes with a brief statement of the main lesson which Young India may learn from the drama most widely known of all the works of Shakespeare. Cloth Bound, Rs. One. In wrappers, As. 8.

Uniform with this volume and sold at the same price.—(1) Othello and the Crash of Character. (2) Macbeth and the Ruin of Souls. (3) King Lear and Indian Politics. These four monographs are bound together in one volume under the title "Shakespeare's Chart of Life." Rs. 4. To subscribers of the *Indian Review*, Rs. 3.

CONGESTION RATES TO REVIEW SUBSCRIBERS.

Othello and the Crash of Character.—By the Hon. Rev. William Miller, C.I.E., LL.D., Principal of the Madras Christian College.

In this monograph, as in his earlier *Studies of King Lear, Macbeth and Hamlet*, Dr. Miller directs attention mainly to the moral truths illustrated in the drama, maintaining these to be its proper centre from the artistic as well as the practical point of view. In delineating Othello and Desdemona, he points out that, along with much that was good and noble, there were defects and faults in both which opened the way for all the calamities that came on them * * * Iago he regards as the willing instrument of those evil powers which are always ready to take advantage of the openings which the want of watchful care on the part even of the best too often yield. Dr. Miller looks upon "Othello" as a revelation of forces which "more or less strongly affect the inner life of every man" and maintains that the way in which those forces are disentangled in it "from all that is accidental or superficial will be held by those who read wisely to be full compensation for the pain which the study of so unrelieved a tragedy must cause." Cloth Bound, Rs. One. In wrappers, As. 8.

Uniform with this volume and sold at the same price:—(1) *Hamlet and the Waste of Life*. (2) *Macbeth and the Ruin of Souls*. (3) *King Lear and Indian Politics*. These four monographs are bound together in one volume under the title "*Shakespeare's Chart of Life*." Rs. 4. To subscribers of the *Indian Review*, Rs. 3.

G.A. NATESAN & Co., ESPLANADE, MADRAS

F. 1.



MAHARISHI DEBENDRANATH TAGORE.
(THE POET'S FATHER.)