

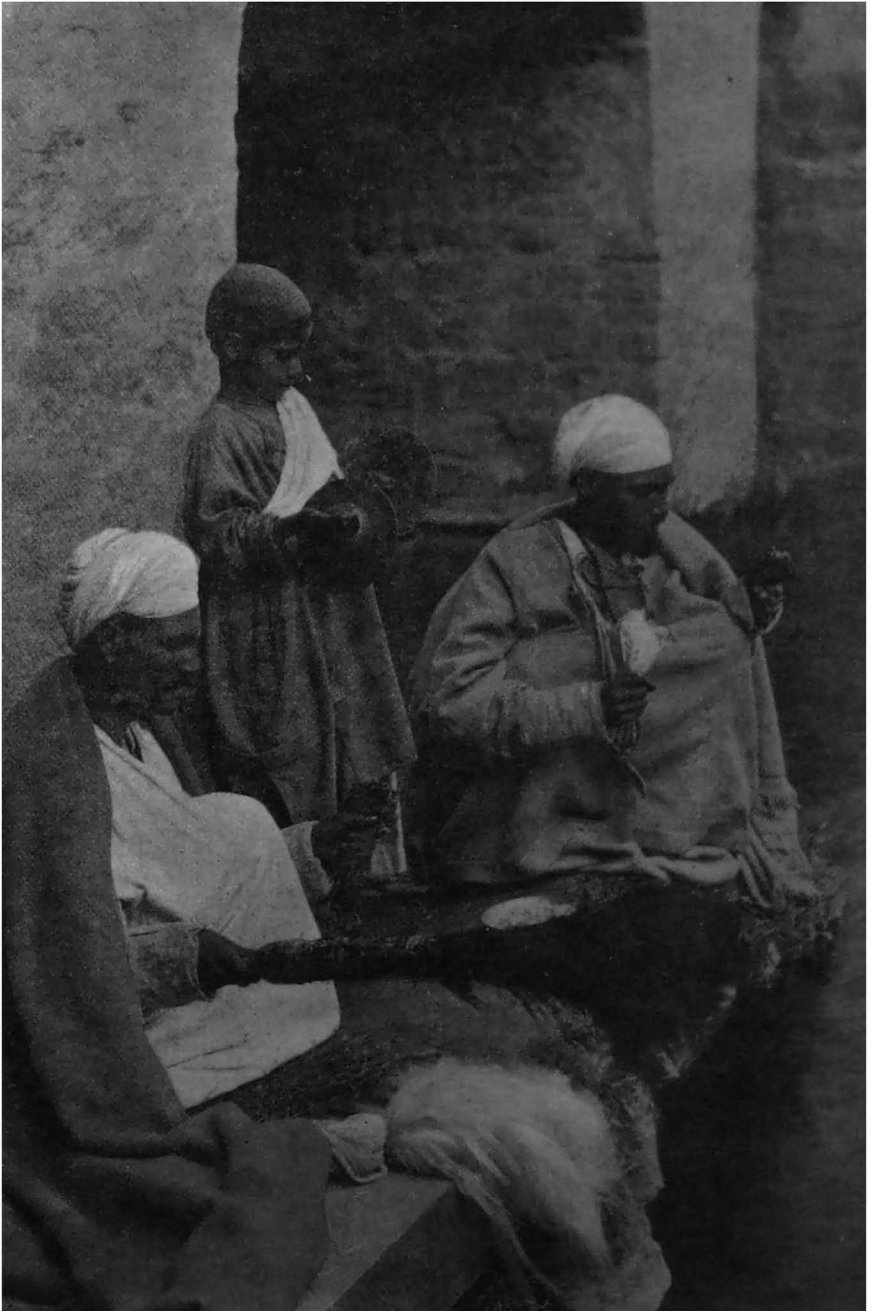
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**THE BOOK AND THE SWORD**



*Photo by*

**KASHMIRIS AT PRAYER.**

*F. Bremner, Simla.*

# THE BOOK AND THE SWORD

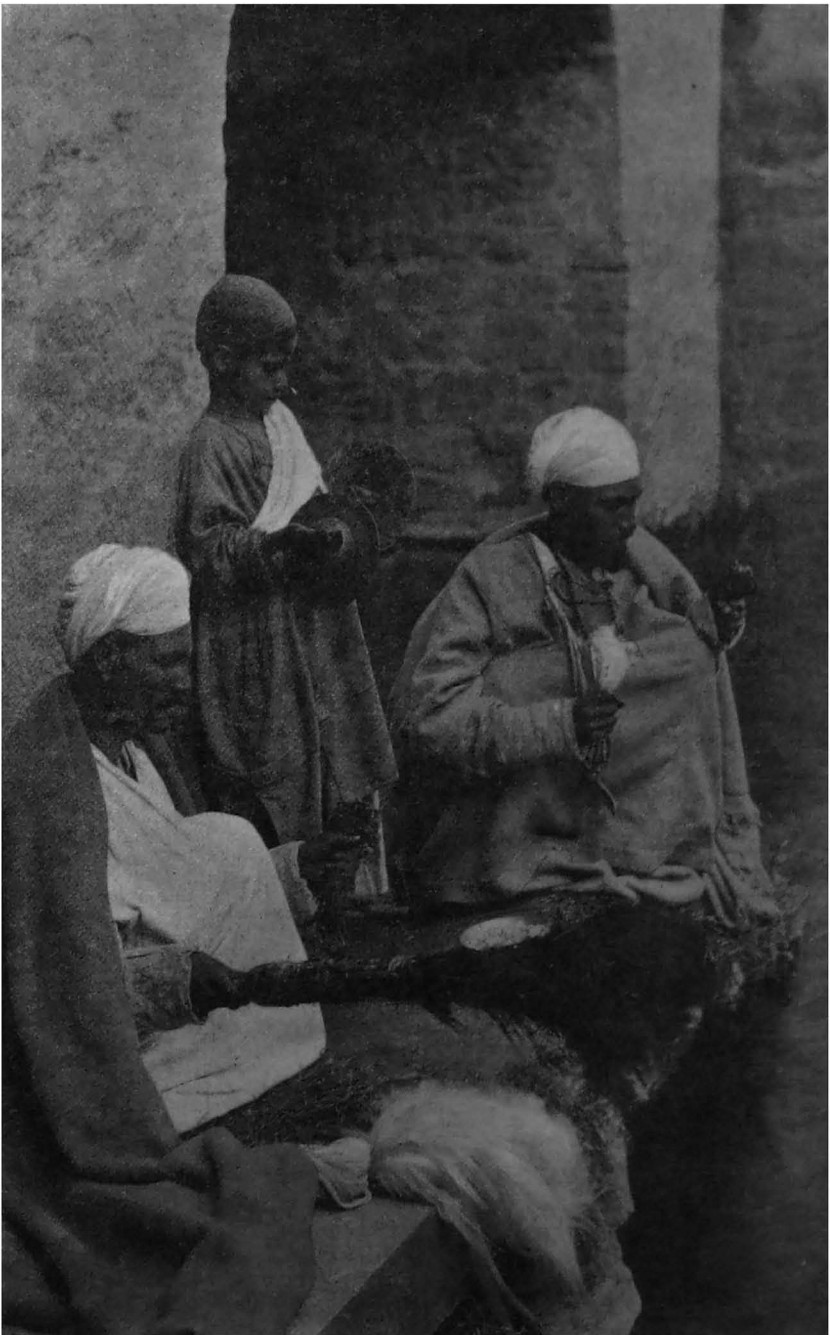


"THEN SAID GREAT-HEART TO MR. VALIANT-FOR-TRUTH,  
*THOU HAST WORTHILY BEHAVED THYSELF. LET ME SEE  
THY SWORD.* SO HE SHEWED IT HIM. WHEN HE HAD  
TAKEN IT IN HIS HAND, AND LOOKED THEREON A  
WHILE, HE SAID, *HA! IT IS A RIGHT JERUSALEM BLADE*".

THE PILGRIM'S PROGRESS

A POPULAR ILLUSTRATED REPORT OF THE BRITISH  
AND FOREIGN BIBLE SOCIETY FOR THE YEAR  
MCMXIV-XV

THE BIBLE HOUSE, QUEEN VICTORIA STREET, LONDON



*Photo by*

**KASHMIRIS AT PRAYER.**

*F. Bremner, Simla.*

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## INTRODUCTORY NOTE

*Except where otherwise stated, the incidents and statistics in this Popular Report of the British and Foreign Bible Society belong to last year's record. Here, it is only possible to offer a periscopic view of the main aspects of the Society's operations. For a more detailed account the reader is referred to the Hundred and Eleventh Annual Report, price One Shilling.*

T. H. DARLOW,  
*Literary Superintendent.*

THE BIBLE HOUSE,  
August, 1915.

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# THE BOOK AND THE SWORD

## PRELUDE

AMONG the weapons which have carved out history and shaped the world one stands pre-eminent, as the oldest and most universal of all. Long before men had learned to write, they were busy smelting copper and tin and iron, and forging rude blades out of metal. Fashioned in many shapes and sizes, the sword has two essential parts—a blade and a handle or hilt. Primitive bronze swords, dug up from some ruined temple or tumulus, are sometimes straight-edged and sometimes leaf-shaped. The Lacedæmonian sword was short, for thrusting. The Roman sword is found of differing lengths, almost as various as the countries it conquered. Down through centuries of struggle, this “white weapon” developed into forms as diverse as the Scottish claymore and the Albanian cutlass, the rapier of Toledo and the sabre of Japan. But in every corner of the earth fighting men have wielded some kind of sword. Made originally for hand-to-hand combat, to cleave and to smite, this weapon for attack grew

## THE BOOK AND THE SWORD

to be also an arm of defence: it was used not merely to cut and thrust, but also to guard and parry; it was strong to protect as well as to assail. So the sword outlasted dynasties and nations, and became an emblem of the warfare and honour and martyrdom of man. In the words of an old chronicler, "it was everywhere regarded, as the support of courage, as the foe of perfidy, as the token of commandment, as the companion of authority—as the visible sign of sovereignty, of conquest, and of punishment."

No other weapon enters so intimately into the symbolism of human life. It gleams through legend and literature, through poetry and art and ritual observance. The sword is still held in the hand of Justice, and carried in state before the king. To surrender the sword was submission. To break the sword was degradation. To kiss the sword—on its crossleted hilt—was the highest form of homage and oath. "Lay on our royal sword your banished hands," said Richard II to the men from whom he exacted a pledge before they went into exile. The touch of the sword on the shoulder conferred the prize of knighthood. A true knight was "as brave as his own sword-blade," which would leap from its scabbard in the cause of innocence and weakness and at the call of honour. The sword cut the Gordian knot of difficulty, and defended the sanctity of covenants. The pommel of a sword has served for a seal: Charles, the Great Emperor, said, when he used it to put his stamp upon treaties, "I sign them with this end, and with the other I will take care that they are kept." So the "good sword" stood for a

## PRELUDE

token of what men prized and hallowed most—the symbol of their loyalty and fortitude, rather than the instrument of their cruelty and pride. To-day, indeed, the glory and glamour of this ancient symbol are waxing dim. The sword has fallen from its high estate. In modern warfare it is discarded and obsolete, superseded by the machine-gun. In modern society it has dwindled into disuse, and survives as a mere decoration worn in court ceremonial. Yet when a naval or military officer is buried, his sword still goes with him to the grave. "Lay a sword on my coffin," said Heine: "I have fought a good fight in the liberation-war of humanity." Some inkling of the same truth inspired the mystical Moslem proverb, which tells us that *Paradise lies under the shadow of swords*.

Between the book and the sword there is kinship as well as contrast. For the Bible is as catholic as humanity, and its message is not all pitched in one key. The symbols and metaphors of Scripture correspond with the great paradox of Christian experience. On the one hand a Christ-bearing character is illustrated by the mustard-seed and the leaven. The spiritual life grows in secret, by night, while men sleep. The grace of God works slowly, silently, in hidden fashion, until it permeates and subdues and transforms man's whole nature. Yet on the other hand the Bible gives us counter-pictures drawn from another world of imagery—taken from salt and light and thunder and conflict, "from things that flash and glitter and smite and sting." Christian experience carries in itself not less surely what can only be compared to the flame of fire and the peal of trumpets and the clash of swords.

## THE BOOK AND THE SWORD

The Bible has been called the book of the wars of the Lord. It is at home on the battlefield; for, like human history, it is full of fighting. How seldom do we remember that the psalms of David were written by a soldier; or that the Lord of hosts means literally the God of armies. Even the first Christmas carol of peace on earth among men of goodwill was sung by "a multitude of the heavenly host"—or as Tindale renders it, "a multitude of heavenly soldiers." When Christ spoke about legions of angels, His very words implied regiments and battalions. And among the awful visions of the Apocalypse we meet the armies that are in heaven, riding after their Captain: He is clothed with a vesture dipped in blood, and in righteousness He doth judge and make war.

Outside Westminster Hall, and looking towards the grey Abbey, stands the statue of Oliver Cromwell: one hand holds a sword and the other hand clasps a Bible. Time has taught us to recognize Cromwell's rank among the very foremost rulers of England. And he has been rightly called "one of the world's great Bible-men. The Scriptures are woven with the tissues of his thoughts and emotions, and as he thought and felt, so he spoke," and so he lived and died. Like Cromwell, many of our bravest soldiers have fortified their souls by means of the sacrament of Holy Scripture. The captains who faced and quelled the fury of the Indian mutiny—men like Lawrence, and "the preaching, praying, psalm-singing Baptist" Havelock—were ardent lovers of the Bible. And Earl Roberts, the veteran Field Marshal who only last year found a sepulchre among his peers in St. Paul's, bore un-



Photo by

**VIEW FROM THE GREAT PYRAMID OF CHEOPS, SHEWING  
THE PYRAMID OF CHEPHREN AND THE LYBIAN DESERT.**

*Donald McLeish.*

## PRELUDE

flinching public testimony to the Book of God, from which he himself drank wisdom and courage day by day.

### Gordon and the Bible.

We may point to another shining example. Within living memory one great soldier has been acclaimed and accepted as their hero by the British race. When the news came, thirty years ago, that General Gordon had fallen at Khartoum, the whole nation thrilled with a passion of personal grief and wrath. Englishmen of all sorts and conditions paid homage to Gordon's character—his courage that never quailed, his utter self-forgetfulness, his quiet contempt for wealth and dignities, his profound mystical Christian faith. After he died at his lonely post in the desert, he became canonized in popular imagination and passed into our history as the type of a soldier-saint. Gordon was emphatically a man of God, as well as a man of war; and he nourished his fiery soul by constant loving study of the Scriptures. His brother wrote:

"From having lived so much in solitude, General Gordon had come to care less for our ordinary Church services and sermons, drawing his hopes of salvation from the Bible alone. . . . He took his stand upon the Bible, and in distress of mind or in time of hesitation he turned to it for advice. His Bible was to him his friend and companion in time of trouble."

### To quote Gordon's own words:

"I have been much blessed in my career, for I feel I possess none of the talents which make great men; but in comparison with the pleasures of this life, nothing can compare with the wonderful things God shows us in the Scriptures."

It was the secret of Gordon's greatness that he blended together the book and the sword.

## THE BOOK AND THE SWORD

Self-devotion for the sake of one's country is not indeed in itself a virtue which is distinctively Christian. That fierce devotion lives in modern Japan, just as it lived in ancient Greece and Rome. It does not take a good Christian to make a good soldier; but, as the Bishop of Oxford points out, it does take a good soldier to make a good Christian. For the soldierly spirit is just "that elemental quality in man which our Lord demands in every one who would be His disciple. He stands over every human soul, expecting, welcoming, and blessing just the quality which we see in the recruit—the ready sacrifice, the detachment, the enlistment in a cause which demands his all, the self-training, the courage, the unsparing discipline, the determination to do and die." Yes, it takes a good soldier to make a good Christian.

Now this gallant, loyal, dauntless character is exemplified and enforced all through the Bible. The high virtues of honour and fortitude and self-forgetful passion, which Scripture can breed in the men who pore over its pages, are the very virtues which actual warfare claims and requires. To fight for human rights and liberties when they are ruthlessly trampled under foot is to breathe an atmosphere in which the New Testament and the Psalter reveal their inner meaning. The Russians have a proverb which affirms that the man who has never been a soldier has not learned how to say his prayers. War is a supreme test of reality, it brings us back among things elemental and eternal, it forces us to face the naked facts of life and death; and we turn then, as perhaps we never turned before, to God and to God's Book.

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The outbreak of war only makes more urgent and more obvious the duty of those who are charged with the stewardship of distributing the Scriptures. Amid the conflict and distress of nations the Bible Society is going on with its proper business and steadily carrying out the object for which it exists. The war, instead of crippling its energies, has only multiplied its opportunities and obligations. During last year it sent out above TEN MILLION volumes. Moreover, for putting the Word of God into the hands of the combatants—without distinction between friend and foe—the Bible Society possesses unique machinery and polyglot resources, which give it facilities for reaching where no other institution can reach, and for doing what no other institution can do.

As we record this wonderful output last year of over ten million books, we must needs pause reverently to bless God for the fathers and founders of the Bible Society. We call to mind how those men had faith to gird themselves for their task amid the gloom of a national crisis, while England was grappling with Napoleon in a life-and-death struggle for her independence, her very existence. In 1804 the country lived in daily dread of invasion: our trade was half-ruined, our poor were half-starving. Yet under such stormy and menacing war-clouds, Christian men had courage to join hands in order that they might send the Gospel to every human creature in his own tongue. And though Europe to-day is enduring another ordeal, not less stern and terrible than theirs, we stand pledged to persevere in the same sacred mission—by the grace of our fathers' God.



## THE BOOK AND THE SWORD

### FORGED ON THE ANVIL

*"It was wrought not with hands to smite,  
Nor hewn after swordsmiths' fashion,  
Nor tempered on anvil of steel;  
But with visions and dreams of the night,  
But with hope, and the patience of passion,  
And the signet of love for a seal."*

SWINBURNE: Songs before Sunrise.

ENDLESS is the conflict which the Church of God must wage, without truce or treaty, against the evil that is in the world. Each generation of the faithful girds itself afresh to do battle with human iniquity and cruelty and falsehood, to wrestle against the principalities and powers of darkness, against spiritual wickedness in high places. And in this warfare, Christian teachers and preachers and missionaries need one weapon, above and beyond every other. The Christian life waxes mighty to overcome, when it is rooted and grounded in the Christian Scriptures. No Church can be finally victorious which forgets or abandons the Bible. No mission makes permanent spiritual conquests which is cut off from the New Testament in the vulgar tongue. At Zanzibar, the cathedral of the Universities' Mission to Central Africa stands on the site of what was the public slave-market only a few years ago; and Bishop Steere's grave behind the altar marks the spot occupied by the old whipping-post where slaves

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were scourged. Now it was Bishop Steere, the great missionary translator, who laid down in his letter to the Bible Society an axiom, which can never be quoted too often: "Our work must be all unsound without a vernacular Bible—and this the Society has made possible to us."

### The Tempering of Steel.

To translate the Bible into the languages of the world, so that each man may read God's message to him in his own mother-tongue, belongs to the mission of the universal Church, a mission which is still only in part fulfilled. The task of fashioning a fresh version of Scripture may be likened to the task of forging a sword. To begin with, it can never be done properly by any mechanical contrivance. Machinery does wonders: but no machinery can compare with hand-work in producing good sword-blades. Indeed, the craft of the swordsmith demands personal skill of a high order. He works throughout with hammer and anvil, and determines the true shape and weight and poise of a weapon, not by measurement but by the instinct of an expert. Moreover, the secret of a sword lies almost entirely in the tempering. To make steel sharp, it must be hardened; to make it elastic, it must be toughened. There is a subtle treatment which unites these two contrary qualities in the same blade. The curious product called damask-steel—because its early home was Damascus—possessed them both, and to this all the famous Eastern blades owed their celebrity. True damask-steel exhibited a surface figured with wavy lines. It was so ductile and so malleable that it could be hammered cold: yet

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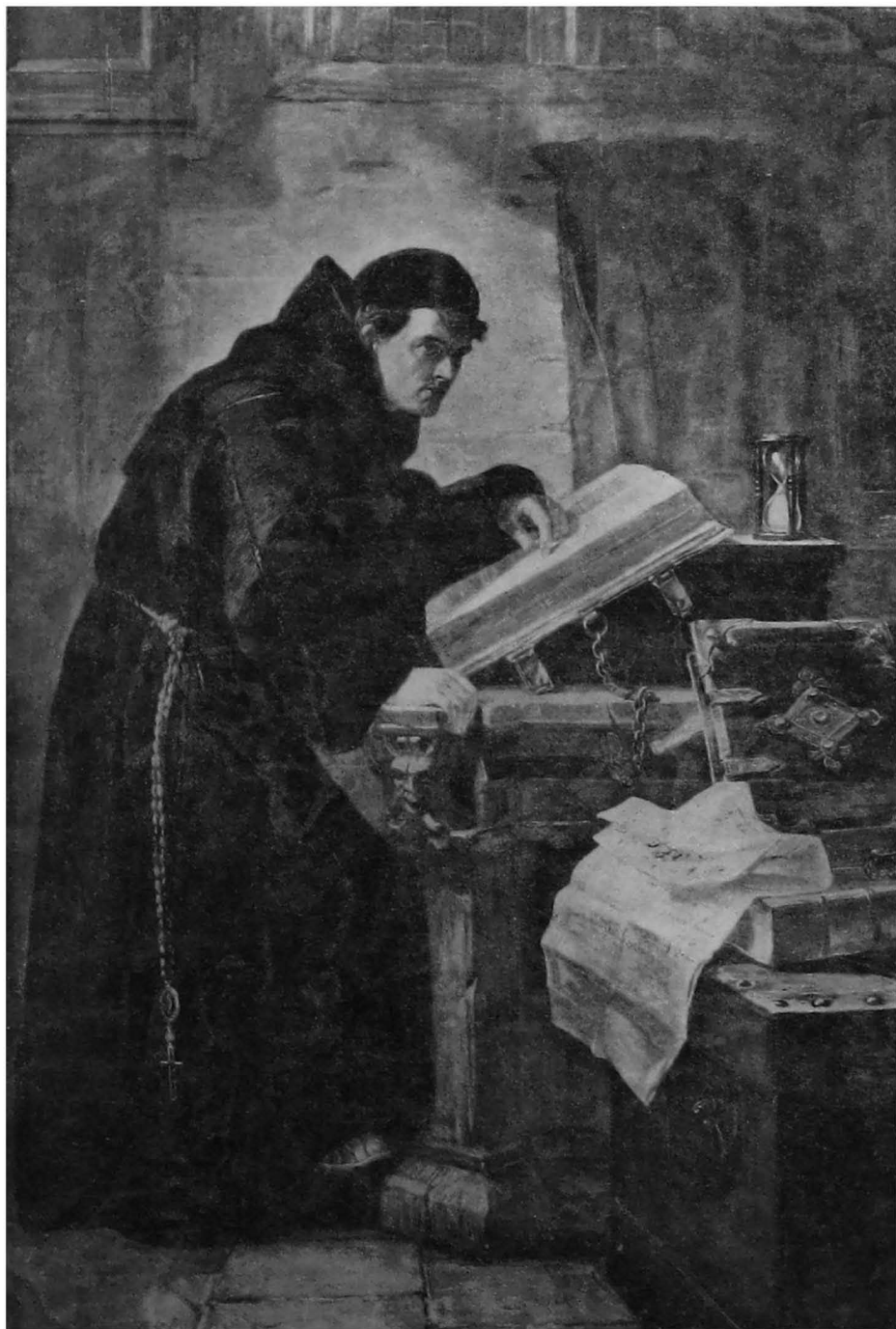
it became "as sharp as tyranny" when tempered, and took an edge as keen as the north wind; and with all this it was as supple as whalebone. At one time people supposed that the secret of such steel had been forgotten and lost; but a modern Russian swordsmith has fashioned blades which would bend till the point touched the hilt, and which would also cut through an iron bar.

Now these things are pictures and parables of the task of the translator. An ideal version must be as exact as the keen edge of a razor, and yet at the same time as idiomatic as a proverb and as flexible as a folk-song. The problem of translating the Scriptures can only be solved by what we may describe as the "tempering" of language. And the dialect of a savage tribe demands incredible toil and immeasurable patience before its crude substance can be subdued into the service of the Gospel.

### Intractible Tongues.

Some of the strange obstacles met with in translating the Bible have been illustrated by Professor A. F. Chamberlain in *Harper's Magazine* for October, 1910. He quotes the Italian maxim, "traduttore, traditore"—to translate means to betray; though he admits that some gifted scholars, among the faithless faithful found, have attained success in this most exacting of human arts.

Unexpected difficulties arise even in connexion with the proper names which occur in Scripture. For example, when rendering the New Testament into Nama, the language of the region through which General Botha has just marched in South-



**" LUTHER'S FIRST STUDY OF THE BIBLE."**

*From the painting by E. M. Ward, R.A., in the Bible House, London.*

## FORGED ON THE ANVIL

West Africa, the names of our Lord create a curious problem. It is usual merely to transliterate the Latin terms *Jesus* and *Christus*; but in this Hottentot tongue -s is a suffix which indicates a female, and thus *Jesus*, or *Christus*, would be understood as the name of a woman. The Hottentot suffix which indicates the male sex is -b, and therefore *Jesub* and *Christub* are the forms which these names must take, in order to be thoroughly exact and grammatical. Following on these lines, other Biblical names must appear as Moseb, Amob, Thomab, Zaccheub; but Ahab, Job, Jacob, and Beelzebub would pass muster in the form known to us. Rahab would find her name changed into Rahas, while Sennacherib might retain his with impunity.

In the speech of certain primitive peoples there exist words that are peculiar to women and are used by them alone. For instance, the version of the Lord's Prayer in the language of the Kootenay Indians in British Columbia and Idaho, made by the Jesuit missionary Father P. J. de Smet in the first half of the nineteenth century, begins thus, *Katitonatla*. But only a man or a boy among these Indians can grammatically pray with the word *Katitonatla*, which means "our Father" when a male person is speaking. No woman or girl could properly use that term: for them, the correct phrase would be *Kasonatla*, which means literally "Father of us" when a female is speaking. The Kootenay language does not possess any term of such general significance as "Father of us all," men and women included.

In not a few languages, especially in certain tongues of the African negroes, a good many words

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are forbidden to women; because these words resemble, or even suggest, the name of some man related to them by marriage—father-in-law or brother-in-law. And there are corresponding words tabooed for a man, because they suggest his wife's relations, especially his mother-in-law. Among the Zulus, for instance, who compel a married woman to cut herself off from her father-in-law and all her husband's male relations, the prohibition goes so far that "she is not allowed to pronounce their names even mentally." This gave rise to an almost distinct dialect current among Zulu women. In Kele, a Congo language, the parable of the Lost Sheep could not at one time be rendered in a version to be used by men and women alike, because of a taboo which interfered with the Kele equivalent for "ninety-nine." A list of quite thirty of the words for which alternatives must be found in the Kele tongue, includes such common terms as *oil, meat, leaf, man, water, fire, ear, eyes, fish, path, market, tongue, breast*, etc. Though the extent of this word-taboo has probably been exaggerated, it exists in certain places to a sufficient extent to become quite a disturbing factor in the initial stages of race contact and thought-transference, especially where religion is concerned. In some languages the differences between the speech of men and the speech of women are so marked that a "women's edition" of the Bible might almost be justified. In the old Carib language of the Antilles nearly twenty per cent. of the vocabulary is said to have been different with the sexes, while there existed also a corresponding double series of pronominal suffixes, a twofold conjunctive verb, and other duplicate peculiarities.

## FORGED ON THE ANVIL

The opening words of the fourth commandment: "Honour thy father and thy mother" look as if they could be easily translated into any language. But American teachers found that the Iroquois Indian children persisted in saying "Honour thy mother and thy father." The normal wording of the commandment sounded to them as impolite as an orator would sound to us who began to address a mixed audience as "gentlemen and ladies."

Some dogmatic disputes, which have at times rent the Christian Church in twain, must be decided before we can make an accurate translation of certain passages in the Bible. Professor Max Müller, who befriended at Oxford the young Mohawk, Oronhiatekha, was surprised to learn from him that in the Indian language which was his mother-tongue one had to say, not "I believe in God the Father, I believe in God the Son, and I believe in God the Holy Ghost," but, "I believe in God, *our* Father; I believe in God, *His* Son; and I believe in God, *His* (or *Their*) Holy Ghost." As the great philologist remarks upon this discovery: "Language would force a Mohawk to declare himself for the single or the double procession, a question which most of us leave to be settled by professional theologians." Before a Christian Mohawk could make his confession of faith grammatically, he must decide between "His Holy Ghost" and "Their Holy Ghost": a Gordian knot of theology must be cut by the sword. It is plain that some of the problems concerning the Trinity could hardly have arisen on the basis of a Mohawk translation of the New Testament: they must have been provisionally settled before that translation could be made at all.

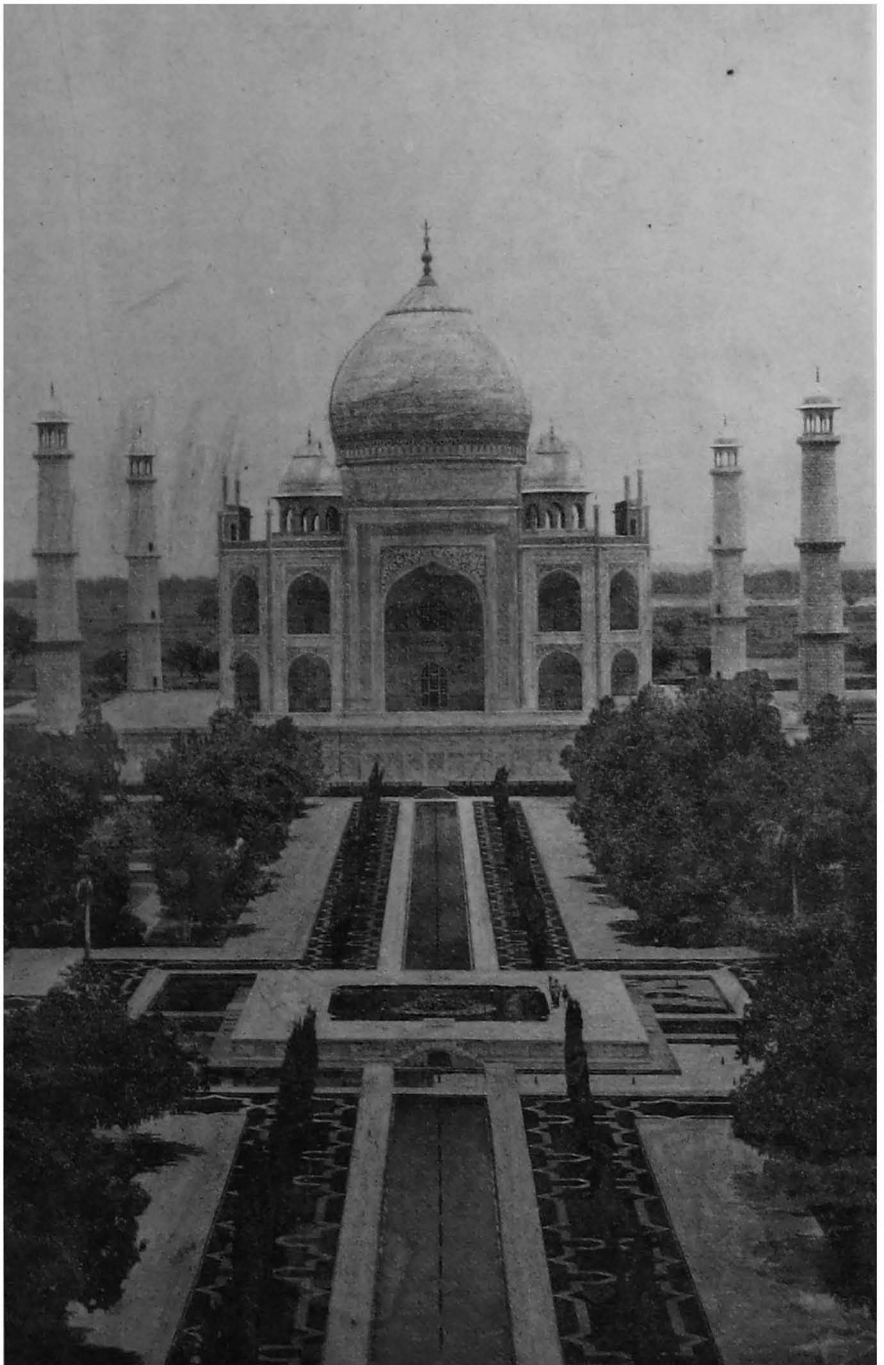
## THE BOOK AND THE SWORD

### Smelting the Ore.

We may borrow one or two illustrations from recent missionary experience. Away in the south of the Central Provinces of India, on the headwaters of the Upper Godavari River, lies the home of the Mardias, an aboriginal hill-tribe who have lived in seclusion, untouched by civilization and Christianity. Their speech is one among the five-and-twenty dialects of the great Gondi language. Seven years ago the Rev. A. A. Lind visited these folk, and made the first attempt to reduce the Mardia tongue to written form. He found it necessary to resort to all kinds of devices in order to obtain from the Mardias the names which they give to different objects. He says: "I grunted like a pig, quacked like a duck, neighed like a horse, howled like a jackal, and so forth; I also had to exercise all my artistic abilities in drawing various kinds of animals, birds, and insects." Mr. Lind has steadily gone on increasing his knowledge, and has now nearly completed a working version of St. Mark's Gospel in Mardia.

In Northern Nigeria one important language is Nupe; for the Nupe tribe numbers about a million, and provides most of the boatmen who ply up and down that part of the river Niger. The Rev. A. W. Banfield—who has just been appointed our Society's agent for West Africa—went out there in 1901, and set himself to master the Nupe tongue. He describes it as extremely copious; for instance, he found more than a hundred different words meaning "large," and fifty or sixty different words meaning "short." Nevertheless there was no word for "soul," which had to be rendered by "life"; and for "conscience" the nearest equivalent is "stomach," which a Nupe





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*G. I. P. Railway, Bombay.*

**THE GREAT MUSEUM AT AGRA.**

## FORGED ON THE ANVIL

speaks of as being the seat of his affections—just as we speak of the heart, and St. John wrote about “bowels of compassion.” While Mr. Banfield was learning Nupe, he added to his vocabulary, on an average, fifteen new words a day; he went nowhere without pocket-book and pencil to jot down fresh phrases. “On one expedition I gave a boy ten cowries for each new word he could tell me while I was out with him; this was not expensive, as 1,000 cowries are only equivalent to 3d.” Mr. Banfield’s success may be inferred from the name given him by the natives whom he has evangelized: they call him *Za bokun Nupe*, that is to say, “The white Nupe.” Few missionaries earn a more enviable testimonial. The Nupe New Testament, of which he has been the chief translator, is now being printed by the Bible Society.

We have no space to describe the immense difficulty of discovering the correct equivalents for many Biblical terms. When the American missionaries translated the Old Testament into Zulu, they found it no light task to render the list of a Hebrew lady’s toilet given by the prophet Isaiah; for the costume of Zulu women is characterized by somewhat primitive simplicity. Moral and spiritual terms, however, are always the hardest to render, even in languages which represent an ancient and elaborate civilization. In India, for example, the commonest Hindi word used for “salvation” in a religious or theological sense is *mukti*; and this term has been widely adopted by Indian Christians, notably by the Salvation Army, which styles itself *Mukti-Fauji*. Yet to any Hindu this word is inextricably entangled with the idea that salvation means

## THE BOOK AND THE SWORD

release from personality and consciousness; and so the latest revisers of the Hindi Old Testament have entirely discarded *mukti*, and adopted in its place a neutral word used for deliverance of any kind.

In translating the Gospels into Bemba, for a tribe in Northern Rhodesia, no satisfactory terms have been found for "love," or "grace," or "holy": this last is rendered by a word which means "something set apart." "Redemption," however, is a familiar idea to the Bemba people, because slavery is rooted in their social system, and no slave is set free unless he has first been redeemed by some payment. On one occasion a young Bemba woman came to the missionary and said, "I want to be redeemed." "Why, what is the matter?" he asked; but she only answered, "I must be redeemed." "But," said he, "you are married." "Yes," replied the girl, "but I am none the less a slave, and I want to earn money to purchase my redemption."

Among Papuans—to quote the translator of the Toaripi New Testament—one striking feature is the lack of any system of authority. There is practically no compulsion in native life; and hence it was impossible to make a literal rendering of that sentence in Christ's parable which says, "Compel them to come in," and the following paraphrase had to be adopted: "Urge them (or literally, 'make their livers rise by quarrelling words') to enter in." This absence of visible authority means a life so passive that the people have not yet developed a vocabulary to express vigorous action. "There is no chief with power to compel, no court of chief law, with judges and penalties, no officers of law and order, no active sense of obligation, or duty, or right. We have

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translated obedience by a word which expresses a passive virtue, and means rather 'to agree with thee.' However, moral ideas are now being introduced. Compulsion has come into the lives of the Papuans by the introduction of English law and justice. It is becoming easier to explain the New Testament by means of reference to the British Government. To-day a centralized authority exists, which can impose laws, and punish the breach of laws; there are magistrates and judges, policemen, and prisons. But all these things are foreign; the ideas they convey are foreign, and they have still to be translated into terms of native life and thought. A fresh world is being opened up to the Papuans, and a new life with a new sense of responsibility. They are being constrained into practical recognition of that Categorical Imperative which the New Testament translates in terms of love."

The vital importance of an accurate version of the Bible may be illustrated by what happened in Uganda only a few months ago. The C.M.S. missionaries build their teaching upon the Scriptures, and in Uganda they refuse, as a rule, to baptize a convert until he has learnt to read and possesses a New Testament of his own. Recently, however, a certain number of Baganda Christians have taken up the false notion that they ought to refuse any kind of medicine, on the ground that God can heal them if He pleases, and that if He does not please they must remain ill. Now the Ganda Bible uses the word *basawo* to translate necromancer or wizard, and this word is also the name current in Uganda for a medical man. In Deut. xviii. 11 and other passages *basawo* stands for a wizard, who is an abomination

## THE BOOK AND THE SWORD

unto the Lord; and it appears that this rendering has helped to produce confusion among Baganda readers.

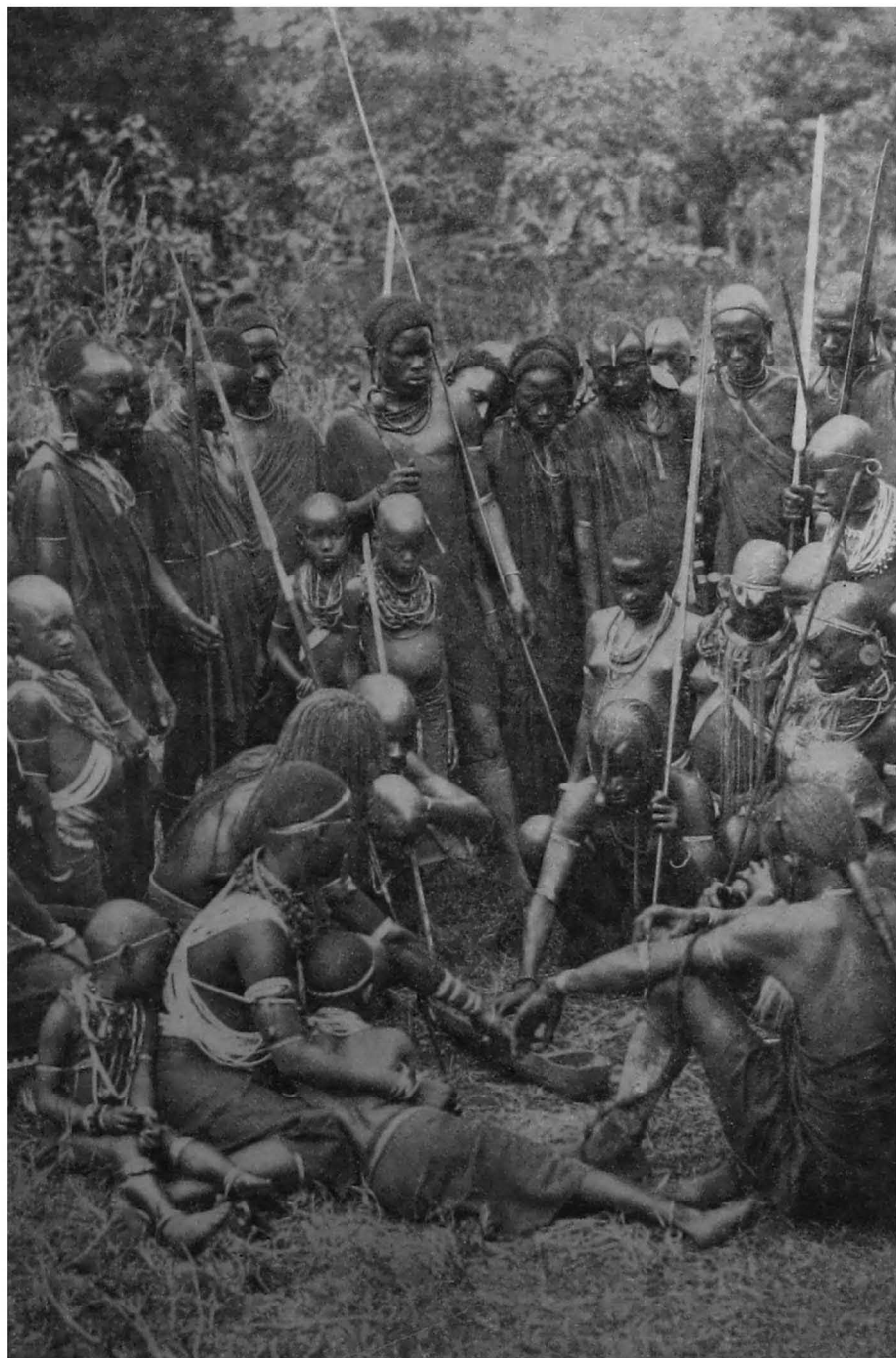
We cannot take too much pains in translating the Word of God in order that it may speak its precise message and meaning in the simplest and clearest and sweetest language. This all-important task is being constantly carried on in scores of different dialects all over the world by missionary scholars and linguists and native pundits; they are for the most part organized in committees under the Bible Society's auspices, and often they are working at its expense.

Notwithstanding the great war, translators and revisers of the Scriptures have made no pause in their sacred labour. New versions and new editions of the Word of God are flowing steadily from the press. The Bible Society publishes the Gospel in some fresh language on an average about once every six weeks. It has issued versions in more than a hundred and twenty new tongues since the present century began.

### Nine more new Languages.

During this last year, portions of the Word of God have been printed, for the first time by the Society, in NINE more languages: five of these are spoken in Africa, three in India, and one in Oceania.

1. St. Mark's Gospel, translated by a missionary of the Swedish Evangelical National Society, has been issued in the Ogaden-Harti dialect of Somali, which is widely current in Italian Somaliland as well as in British East Africa.



*Photo by*

*Underwood & Underwood*

**A GROUP OF MASAI GAMBLERS IN BRITISH EAST AFRICA.**

## FORGED ON THE ANVIL

2. For tribesmen on the upper waters of the White Nile, the Rev. A. Shaw, of the C.M.S., has translated St. Luke's Gospel into the Bor dialect of Jieng (or Dinka). Mr. Shaw writes: "May I voice the thanks of the Gordon Memorial Sudan Mission to your Society for so generously printing this Gospel, and supplying us with copies for sale. We cannot measure the help that you are thus giving to the work on the Upper Nile."

3. A version of St. Mark's Gospel in Konjo has been made by the Rev. W. E. Owen, of the C.M.S., for the Bakonjo, a tribe on the lower slopes of the snow-capped Ruwenzori range—sometimes called the Mountains of the Moon; the main stock of these people, however, live across the border of the Uganda Protectorate in Belgian Congo.

4. In the Nyanza Province of British East Africa, the Bantu Kavirondo number about 400,000; St. Matthew's Gospel, translated by the Rev. W. Chadwick, of the C.M.S., has been printed in Hanga, their chief dialect.

5. For the Lunda people in Katanga, Belgian Congo, St. Mark's Gospel has appeared, translated by the Rev. J. M. and Mrs. Springer, of the American Methodist Episcopal Mission.

6. St. Mark's Gospel, translated by the Rev. Dr. A. H. Francke, of the Moravian Mission, is published in Tinan, a dialect of Lahuli, the language of certain Himalayan tribes on the south-west border of Tibet.

7. In the south-west of Bengal 400,000 of our Indian fellow-subjects in Chota Nagpur speak the Ho dialect of the Kol language. A version of St. Luke's Gospel in Ho, made by the Rev. A. Logsdail and

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the Rev. A. Bodra, of the S.P.G. Mission, has been printed and published.

8. In the Ao dialect of Naga, current among the Naga hillmen of Assam, the Epistles of SS. James, Peter, John, and Jude, have been printed for the use of the American Baptist Foreign Missionary Society.

9. The wildest and most populous of the Solomon Group is the island of Malaita—otherwise named Mala or Mwala—whose clans speak various dialects. In three of these—Fiu, Lau, and Saa—our Society had already issued the New Testament, or parts of it, for the use of the Melanesian Mission. St. Mark's Gospel has now been printed in a fourth dialect, known as Malu, for the South Sea Islands Evangelical Mission.

### Four more Complete Bibles.

During the past year the complete Bible has been published for the first time in four additional languages: in the Mombasa form of Swahili, for British East Africa; in Santali, the speech of a vigorous tribe in Bengal; in Taichow, a colloquial dialect of Chinese; and in Nepali, the language of the Gurkhas. We record this last-named Bible with peculiar interest, inasmuch as the Nepali version of the Old Testament is mainly due to the Society's Editorial Superintendent, the Rev. Dr. Kilgour, who laboured for twenty years in the Church of Scotland's Mission at Darjeeling.

Another complete Bible—now issued for the first time by our Society—is the revised Slovenian translation, which will be read by a Slav people in the south of Austria. The *editio princeps* of this ver-



## FORGED ON THE ANVIL

sion, however, was published as early as 1584, less than half a century after Coverdale's first edition of the Bible in English.

The New Testament has been completed and printed for the first time last year in Ila, one of the languages of Northern Rhodesia; and also in Kashgar Turkish, a Tatar dialect spoken in Chinese Turkestan, in the very heart of Central Asia.

The work of improving and correcting imperfect or archaic versions goes forward steadily. For example, the revision of Diodati's Italian New Testament has been successfully concluded, and will shortly appear in print. The preparation of the Portuguese Old Testament for use in Brazil is also complete. A revised edition of the Hindi Old Testament has just been published. Although the war and its consequences have hindered progress in more than one direction, revision work is advancing in numerous other languages—notably in Bulgarian, Mundari, Marathi, and Kanarese, as well as in the Wenti, Mandarin, and Hakka forms of Chinese.

### Four Hundred and Eighty-Seven.

The carefully revised "Table of Languages" given in last year's Annual Report explained that the total number of versions in which the Bible Society had at any time in its history promoted the translation or distribution of the Scriptures had risen to 474. In that Table separate numbers were assigned to five languages previously not reckoned apart, while thirteen more languages were added in which versions published by others have been circulated by the B.F.B.S. We now find that to these thirteen we must add three more; and that Ijo and Nimbi

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(or Brass), spoken in the Niger Delta, must be numbered as distinct tongues. Thus, with the nine fresh versions already recorded, we have thirteen names to add to 474—making altogether 487 languages, in which our Society has helped to produce or circulate the Scriptures.

It should be noted that in nearly sixty of these languages there has been in recent years no demand for books; and some thirty others represent versions purchased from other publishing agencies. So far as can be estimated, therefore, the number of languages in which the British and Foreign Bible Society has itself, within recent years, printed as well as circulated the Scriptures, is about 400.

### The Goodly Fellowship of Translators.

In this arduous field of Christian labour, co-operation is a source of spiritual strength, as well as an immense practical utility. The Bishop of Nyasaland writes: "All our work is done, we hope, for our Lord Himself and is offered to His service; but we need not be ashamed to value the help that comes from human association. The Christians pictured in the arena, by the Epistle to the Hebrews, were 'looking unto Jesus'; but they were bidden also to be encouraged by their consciousness of the presence near them of others who have borne their witness. So to-day many a lonely translator is helped and encouraged to persevere in his work by his knowledge of the sympathy with it which he can so certainly count upon from the Bible Society at home. We believe in the Communion of Saints within the Church Militant, as well as in the wider sense; and across the boundaries of latitude and longitude, as across the limits of space and time, we claim such union in a common work and we go forward in the strength it supplies."

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### ARMS FROM THE ARSENAL

*"The principle which underlies the work of the Bible Society is that to preach the whole Gospel to the whole world is the whole business of the whole Church. . . . Let us read our Bibles more, let us read them more carefully, and study them more prayerfully, and then, remembering that to carry the whole Gospel to the whole world is the business of the whole Church, let us back up the Bible Society, which backs up the missionaries in their great work for God."*—THE BISHOP OF LICHFIELD.

To distribute far and wide the versions which it brings out in so many varieties of human speech, the Bible Society has its own agents in fifty different states and kingdoms, and maintains depôts in nearly a hundred of the chief cities of the earth. By these means the Bible is made not only the cheapest but also the most easily accessible of books. It would be difficult to exaggerate the value of the spiritual service thus rendered to the whole congregation of Christ's flock dispersed throughout the world. For Christian missions in particular, the Society acts as the great storehouse and arsenal from which they draw their supplies of the Scriptures in the vernacular.

In fulfilling this vital function in the economy of modern Christendom, the Bible Society rises above ecclesiastical distinctions. It assists the missions of the Russian Church to Moslems and pagans in Central Asia in the same spirit in which it assists

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Wesleyan missionaries in Ceylon and Moravian missionaries in Labrador. And it deals with no niggardly hand. It has never refused to publish a duly authenticated version of the Scriptures in any new tongue. After the text has been translated, it prints such editions as the missionaries ask for, in the style and character which they prefer; it sends these books out as they are wanted, carriage paid, to the most remote mission stations; and it provides them on such terms that, as a net result, practically no part of the expense becomes a charge on any other exchequer than its own. To prepare and provide the Scriptures for the mission field is one chief prerogative of the institution which rejoices to act as the servant of the servants of God.

How much is involved in carrying out this missionary stewardship may be realized by means of a few practical examples. Here is a list of missions which have been supplied with the Scriptures during the past year, for their operations in the Bible Society's Egyptian Agency:—

The American Presbyterian Mission, the Reformed Presbyterian Mission, the Swedish Evangelical Mission, the United Free Church of Scotland Mission, the London Jews' Society, the Society for Promoting Christian Knowledge, the North Africa Mission, the Church of Scotland Jewish Mission and Schools, the Egypt General Mission, the Peniel Mission, the Church Missionary Society, the Irish and Scotch Reformed Presbyterian Mission, the Waldensian Mission, the Friends' Foreign Mission Association, the Africa Industrial Mission, the United Methodist Church Mission, the Africa Inland Mission, and the Universities' Mission to Central Africa.

In China.

One of the Bible Society's privileges in China is its partnership with missions in their evangelistic

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enterprise. During 1914, for instance, 380 missionaries, representing forty-two different societies, have either superintended our colporteurs or taken active part in colportage. Besides these, probably twice as many other missionaries obtain from our depôts their supplies of Bibles and Testaments for schools and colleges, for churches and inquirers' classes, and for general station use. With the success and expansion of missionary effort this co-operation becomes more and more effective; for in every general forward step that is made to bring the Chinese a knowledge of the Gospel, our Society is called upon to take part. Thus during the recent evangelistic campaign in China, conducted by Mr. G. S. Eddy, thousands of Bibles and Testaments were specially provided for use at the various centres, and a very large number of these volumes have passed into the hands of men who are now seeking to know for themselves the "wondrous things" which they have been told the Book contains. Out of ten million volumes which the Society sent out last year, more than one-quarter of the whole was distributed in China.

### Readers in Africa.

Writing in *The East and the West* for April, 1915, the Rev. Donald Fraser describes the policy of the United Free Church of Scotland Mission at Livingstonia, which has 50,000 pupils in its schools.

"The first means of instruction that we have emphasized in the native Church is the Bible. We have sought to put the Bible into their hands, and to bring them all education sufficient to make the printed word articulate. No young persons are

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received into the Church until they are able to read. Opportunity is given to all to learn to read, and their earnest effort to attain this stage of education at least is one test of their real desire to live a new life. The Bible becomes their silent teacher, always with them, the final judge of whether the doctrines that are taught are true to God's mind or not. The teacher or preacher bases all his instruction on the written Word. It forms his text and the substance of his preaching." The New Testament and Psalter in Union Nyanja, the version chiefly used by the Livingstonia Mission, are supplied by the B.F.B.S. and the N.B.S.S. jointly.

### For German Colonies in Africa.

At a time when the map of Africa is being recast, it is worth recording that the Bible Society has supplied the Scriptures in eighteen different versions to missions in German Colonies in that continent. Eleven of these versions are for German East Africa, four for German South-West Africa, two for Kamerun, and one for Togoland.

The secretary of the Evangelical Missionary Society for German East Africa, the Rev. Dr. W. von Bodelschwingh, wrote from Bethel bei Bielefeld in the summer of 1914, expressing warm gratitude to our Society for the important service which it has rendered the German missionaries in East Africa—first, by printing the complete New Testament in Shambala, and then, in 1913, by publishing the four Gospels in the Ruanda language. This latter service, says Dr Bodelschwingh, "appears to us still more important than the former; for while the Shambala people number from 70,000 to 80,000, the Ruanda language is spoken by something like 5,000,000. . . . We must express to you to-day our heartfelt thanks that you have stretched out to us a helping hand to bring the Gospel to Ruanda in this fashion. May the Lord grant His blessing on the new book, awaken a hunger for His word, and thereby bring many souls to eternal life."

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At the Bible House, London, in November, 1914, the Committee welcomed the Rev. A. Casalis, of the Paris Evangelical Mission at Morija, Basutoland, who spoke of the grave financial crisis brought about by the war, especially in regard to his mission's work in Basutoland and Barotseland. The Suto Bible, translated by members of the mission, has a larger circulation than any other vernacular version in South Africa. Of this version our Society has published 75,000 Bibles and 165,000 New Testaments.

### In Madagascar.

Christianity in Madagascar presents a cheering example of the comity of missions; practically all the societies (other than Roman) in the island—including the L.M.S., the S.P.G., the Norwegian Lutheran, the Friends', and the Paris Evangelical Mission—co-operate and cordially forward each other's work. All the copies of the Malagasy Scriptures which they use are provided by the Bible Society. It is true that after Madagascar was annexed by France these missions had severe restrictions placed upon their activity by the French administration—so much so that their splendid educational, industrial, and medical enterprises had largely to be abandoned. We rejoice to learn, however, that since the great European war broke out, very much happier relations have come into being between the French authorities and the Protestant missionaries. Suspicion and antagonism have given place to friendly sympathy and respect. The Malagasy people have contributed £40,000 for sick and wounded soldiers in France, and large

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numbers of them have volunteered for the French army. Moreover, the Malagasy Church to-day has reached a most promising stage: its native congregations are beginning not only to support their own clergy and pastors, but also to send their own missionaries into those regions of the island which are still in heathen darkness.

Last year the Rev. A. S. Hockett, of the L.M.S. Mission, Fianarantsoa, wrote:—

“Every missionary in Madagascar feels that he owes a deep debt of gratitude to the Bible Society for its splendid and ready help in translating, printing, and circulating the Word of God in that great African island.

“For many years the Malagasy New Testament was the only reading-book in hundreds of our schools. Its truths are permeating the hearts and minds of thousands of children, and their parents and relatives come under its spell. A native pastor, who was formerly a sorcerer, told me that the principal instrument in his conversion was his daughter's New Testament. She had been sent to school, and she asked him for fourpence to buy a Testament, which was the reading-book in the mission school. He felt a desire to know its contents, and set to work to learn to read himself. Soon he was able to make out the chapters of St. Luke's Gospel. This led him to the mission chapel, and finally he abandoned entirely his former manner of life, and became a Christian preacher, promulgating the faith which once he destroyed. That is only one out of many incidents which might be quoted to illustrate the influence of the Word of God in changing the hearts and lives of those who read it. As a veteran Malagasy pastor confessed some time ago: ‘All that is good in our personal and social life we owe to the Bible. It has purified our lives, changed our heathenish customs, made us servants of the true God, and brought peace and joy into our homes.’”

### The Islands of the Pacific.

For Christian missions in Oceania the Bible Society has provided the Scriptures in no fewer than seventy different languages and dialects. During the twelve months which ended at Christmas, 1914, the Society sent out from London altogether 23,556



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copies of the vernacular Scriptures to islands in the Pacific—such as New Guinea, the New Hebrides, the Friendly Islands, Samoa, Niué, and Fiji. These books included 4,600 complete Bibles; they were packed in 100 different cases; they weighed nearly nine tons; and they cost the Society, apart from carriage, £1,633. We may give one or two concrete examples to illustrate what such service entails and implies.

### A Babel of Tongues.

One chief complexity of mission work in many regions arises from the extraordinary variations of dialect. In New Guinea, for example, writes the Rev. C. W. Abel, of the L.M.S., who has translated the Gospels and Acts into Dauí, "language changes with every few miles' journey along the coast. From East Cape—the eastern limit of our L.M.S. sphere—to Cape Possession, half-way along the south coast, is a distance of about 350 miles; within this range we have, besides the whole of the New Testament in the Motu language, one or more Gospels and the Acts of the Apostles in Tavara, in Dauí, in Mailu, and in Keapara." We may add that all the 'above versions have been published for the L.M.S. by the Bible Society.

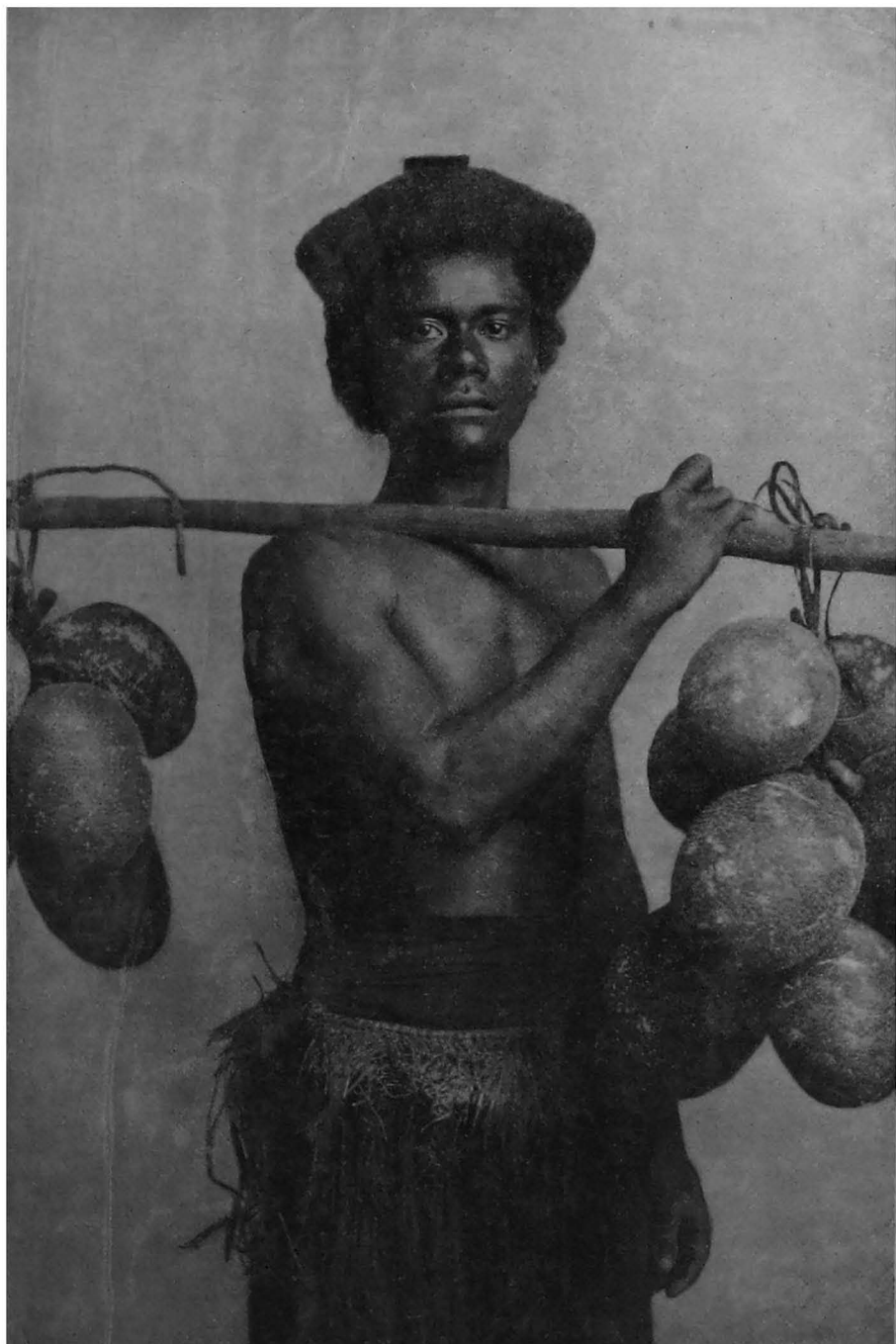
In the autumn of 1914 fresh grants of 1,000 Fiji Bibles and 1,000 Fiji New Testaments were sent out from London to Fiji, on the application of the Australasian Methodist Missionary Society. Early this year a London daily paper complained that money should go out of England in war-time "for the attempted and very problematical conversion of some far-off heathen." We note, however, that His

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Majesty's Secretary of State for the Colonies has accepted the offer of Fijian troops to serve in the war. Now the forefathers of these soldiers were cannibal savages till about eighty years ago, when Wesleyan missionaries first gained a foothold in Fiji. To-day there are no heathen to be found there; and the Fijians have risen in civilization until they are considered fit to fight side by side with British regiments.

Among many remarkable testimonies of loyalty which have come from outposts of the British Empire, not least striking was the message sent by the little island of Niué, which calls itself "a small child that stands up to help the kingdom of George V." When Captain Cook first discovered Niué, he named it Savage Island on account of the ferocity of its people, whom he described as "more like wild boars than human beings." Under the influence of Christian missions, however, they have become altogether transformed. Ten years ago the Bible Society published the first complete Bible for these islanders, who have honourably defrayed the cost of their books by producing and selling arrowroot and copra. Their message of loyalty breathes a spirit of independence quite in keeping with such industry and self-respect. A fresh supply of 1,000 Niué Bibles was sent out last autumn to the L.M.S. mission in Niué.

In *The Southern Cross Log*, the organ of the Melanesian Mission, an article appeared in January, 1914, on "Bugotu Literature"; it described Dr. Welchman's labours in translating the Bugotu Testament and Psalter, printed by our Society for Ysabel Island, and concluded: "This memorandum would



*From "Fiji of to-day."*

*Published by Chas. H. Kelly.*

**A FIJIAN CARRYING BREADFRUIT.**

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be incomplete without an expression of gratitude and appreciation of the work done by the British and Foreign Bible Society, which spares no trouble nor expense to obtain the very best results possible; all who wish to aid the extension of the Kingdom will do well to give it the support of their prayers and offerings."

### Immigrants and the Scriptures.

Another side of the Bible Society's mission is concerned with the immense modern problem of migration. Scores of millions of peasants from Europe have gravitated into the open spaces of America. A medley of nations and kindreds and tongues can be found in South Africa. Asiatics of many races are knocking at all the doors of the Western world. To such immigrants and wanderers God's message is commonly brought, if brought at all, by the printed Gospel in their mother speech. We can do no more than indicate how the Society ministers to these scattered multitudes. In the West Indies it supplies the Scriptures in their own languages to Chinese and Syrians in Jamaica, and sends Gospels in Hindi, Bengali, Urdu, Tamil, Telugu, and Javanese to the tens of thousands of Asiatics in Guiana. On the Pacific coast of Siberia it has engaged a Korean colporteur to sell Korean Gospels among his fellow-countrymen round Vladivostock. A Hindu colporteur is busy among 150,000 East Indians in Natal. Hindu, Tamil, and Telugu colporteurs are at work in the picturesque and polyglot island of Mauritius. Gujarati Gospels were sent last year to Madagascar to be given away among immigrant coolies from Bombay. Japanese Bibles

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and Testaments are sold to Japanese immigrants at Vancouver. From Winnipeg this testimony comes from the Rev. Dr. C. W. Gordon—known by multitudes who delight to read his books as “Ralph Connor” :—

“There is not a Church in Western Canada that can do business without the help of the Bible Society. When we began as a Church to ask the question, ‘How can we make Canadians out of Galicians?’—we found this to be our initial difficulty. The difference in speech barred our entrance to their minds and hearts, with our ideals of things moral and spiritual. The truths of our religion, involving all that made for worthy citizenship, we could not convey to them. What did we do? We went to the Bible Society, and they gave us thousands of copies of the Bible, making them a free gift. These we gave to missionaries and colporteurs, and later to their own priests, to distribute freely among the people this wonderful Book, which contains at once the foundations of all true citizenship and the hope of eternal life.”

These are examples, a few among many, of how the Bible Society moves among the wandering children of men, and gathers continually fresh evidence of the truth that “mankind may have a thousand tongues, but it has only one heart; and that heart understands one language the whole world over—the language of Divine Love.”

### The Roman Church and the open Bible.

Some misunderstanding exists as to the modern policy of the Church of Rome in regard to the circulation of the Scriptures in the vulgar tongue. For its policy is by no means consistent or uniform. In countries like Austria, where that Church remains powerful, ecclesiastical influence is generally intolerant and hostile to our Society. From lands as far apart as Poland and Peru, and even from Roman mission stations in Ceylon, we still hear of priests who

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denounce and even destroy vernacular copies of the Bible. In England and the United States a different attitude prevails. And among leading ecclesiastics in Italy there have been not a few in recent years who sincerely desire to introduce the laity to the study of God's Word. Their influence led to the foundation, on April 27th, 1902, of a Society called the *Pia Società di S. Girolamo per la Diffusione dei Santi Vangeli*. The object of this St. Jerome Society was to prepare a fresh Italian translation of the New Testament, or at least parts thereof, and to circulate the books at a cheap price for personal reading. The presidency of the society was accepted by the present Pope, who was then Monsignor Giacomo Della Chiesa, Under Secretary of State at the Vatican. For the society's patron, he obtained first Cardinal Mocenni, and afterwards Cardinal Cassetta, who still holds that office. Monthly meetings of the translators were regularly held in Monsignor Della Chiesa's rooms at the Vatican, until the time when he was consecrated to the archiepiscopal see of Bologna.

From the Vatican Press there issued in 1902 the St. Jerome Society's new version of the four Gospels and Acts in Italian. The translation was accompanied by a preface and notes which, in the main, were not of a controversial character. Indeed the preface referred in no unfriendly spirit to "our separated Protestant brethren." Not only was the low price of 20 *centesimi* (=2d.) per copy an inducement to purchasers, but Pope Leo XIII granted "an Indulgence of three hundred days" to the faithful who read the Gospels for at least a quarter of an hour daily; while more than two hundred

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bishops signed their approval of the version. Within three years, the society circulated 300,000 copies, and by 1908 the number had risen to not far short of a million books. The Gospels and Acts in various editions have been regularly on sale in the Vatican, and have also been distributed by bishops and priests in different parts of Italy.

Nevertheless, the St. Jerome Society has become somewhat inactive, not to say dormant, during the last few years. Although one of its leaders, Padre Genocchi, stated that the society intended to publish the Epistles in Italian not later than 1906, these have never appeared. In 1907 Pope Pius X, in a letter to Cardinal Cassetta, praised the work of the society but added this ominous sentence: "It will be well for the Association of St. Jerome to regard as a sufficient field for its labours the publication of the Gospels and of the Acts of the Apostles." Indeed, the society which had commenced its work under such favourable auspices apparently incurred some suspicion of fostering Modernist or Protestant tendencies. Whereas its early editions were comparatively free from distinctively Roman Catholic matter, the edition issued in 1911 exhibited very significant alterations in the original preface, and also in the footnotes. Still more remarkable was the addition of an appendix of 108 pages, described as a *Piccolo Manuale di Preghiere* containing a Missal, a Saints' Litany, etc.

To-day, however, there are various signs of revived activity in the St. Jerome Society, backed by the new Pope Benedict XV, who is now able, from his powerful position, to foster the undertaking which he helped to found. In May 1914, when he

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revisited Rome to assume the Cardinal's hat, he gathered the society's members together, and encouraged them to persevere in their work, "which seemed to languish." A further noteworthy development—perhaps of vital import for the Roman Church—is the following letter, which we print in a careful translation from the original Latin document as it appeared in *L'Osservatore Romano* :—

"To Our Venerable Brother, Francis of Paola Cassetta, Cardinal of the Holy Roman Church, Bishop of Frascati, President of the Pious Society of Saint Jerome for the diffusion of the sacred books of the Gospels.

"Our Venerable Brother, Accept Our greeting and apostolic benediction. The united letter and reverent message, which under your leadership were presented to Us by distinguished members of the Society of Saint Jerome (which you govern with zealous care) on the recurrence of the yearly festival of their heavenly patron, We received right gladly on the very day that is sacred to Saint Jerome; and We are exceedingly delighted with the same. For, while the works of religion and Christian charity that blossom and flourish throughout the world, and especially at Rome, are all acceptable to Us, those are the most acceptable comers, of which We ourselves have had a share either in the inception or in the accomplishment. Be assured, however, that not on this account alone is the Society of Saint Jerome approved by Us, but chiefly from the aim it proposes to itself, an aim certainly salutary at all times, but specially fitted, as you well know, to the period we are passing through. For it is a truth too well established to need recalling, that all errors flow into human society from one source, namely, the burial by men in oblivion of the life, the precepts, the lessons, of Jesus Christ, and their neglecting to apply the same to the actions of every day. There can be no doubt then, that those who labour, as your Society does, for the diffusion of God's holy Gospels, are rendering a service most useful for training men's minds toward Christian perfection; and there is certainly reason to congratulate you all, and principally yourself, Our Venerable Brother, not only on your excellent work, most fully approved by Us, but also on the zealous care with which, during recent years, as We see, you have issued copies of the holy books both in increased abundance and in more refined form. We strongly desire, aye and exhort also, that



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your Society may not reap this fruit only—the widest possible diffusion of the Gospels—but may achieve another end also, which is among the chiefest aspirations of Our soul;—We mean the entrance of these most holy books into Christian households, to be there, like that *piece of silver* in the Gospel, a thing that all shall diligently search for and all jealously guard; so much so indeed that all the faithful shall become habituated to the daily reading and study of the same, and thence learn well to *walk worthily, in all things pleasing God.*

“Accept-Our Apostolic Benediction as an augury of gifts divine, and a pledge of Our good will. We bestow it on you, Our Venerable Brother, and on your colleagues mentioned above, most lovingly in the Lord.

“Given at Rome in St. Peter’s, on the 8th day of October, 1914, in the first year of our Pontificate.

“BENEDICT XV.”

We rejoice unreservedly over every method which the Roman Church adopts to popularize the Scriptures. The late Matthew Arnold was certainly no Protestant bigot; and we may quote the verdict of his detached and dispassionate mind: “Even the fanaticism of Exeter Hall can hardly assert too roundly that the Catholic nations will never really improve until they know the Bible better.”

\* \* \* \* \*

Addressing a Bible meeting this year at Colombo, the Chief Justice of Ceylon described an Easter Eve service which he once attended in a Greek church, when the majestic symbolism made a deep impression on his memory. “The church was dark, save for the *Ikon* with its surrounding candles. As each worshipper entered, he was furnished with a small taper. For some time the service proceeded in darkness; but as the evening wore on there were gradual streams of light from the centre of the church, and we soon realized what was happening. The worshippers in the centre had lit their tapers

## ARMS FROM THE ARSENAL

and were handing on the lights to their fellows, and thus the Easter festival was ushered in. So in the work of such a Society as this, where men meet and toil together in darkness, in misapprehension and misunderstanding, there is always the gleaming of final unity, and in due time the whole world shall be lit up with the light of Easter Dawn."

## THE BOOK AND THE SWORD

### ARMY SERVICE

*"Let a man have one of these Blades, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh, and Bones, and Soul, and Spirit, and all."*

THE PILGRIM'S PROGRESS.

BEYOND any other missionary institution the Bible Society is involved and entangled in the great war. For generations past it has been supporting agents and distributing the Word of God in every one of the countries to-day engaged in conflict; indeed, when war broke out it was maintaining about sixty depôts and sub-depôts for the sale of the Scriptures in the continental lands which are now at strife. Before hostilities began, the Society was employing in those countries about two hundred colporteurs. But an institution so international, which includes on its staff Christians of many different races as well as different communions, is naturally exposed at such a crisis to sorrowful cleavage. Many of these Bible-sellers have been called up to serve with the colours of their own nation, and in some cases they are fighting in opposing armies.

For example, Baron Stackelberg, the Society's assistant-agent at Petrograd, is serving in the



**THE MOSQUE OF AHMED AT CONSTANTINOPLE.**

## ARMY SERVICE

Russian ranks. M. Bonnet, the Society's sub-agent in Annam, who was spending a furlough in France, has been called up to join the French army. Mr. Hans Döring, one of the Society's sub-agents in China, who is a German subject, felt it his duty to volunteer for service in the German ambulance corps at the fortress of Tsingtau, where our depôt was scarred with shrapnel splinters and bullets; he remained during the siege, and wrote in August: "I sold \$10 worth of German Bibles to soldiers here last week." From Port Said two German colporteurs were summoned home to join the German army; while a third colporteur, a Swede, has gone to take his place in the Swedish army. In cities as remote as Aleppo, Damascus, Bagdad, Busra, and Mosul, our depôts have been closed and our Turkish and Armenian and Syrian colporteurs compelled to join the ranks of the Sultan's soldiers.

At Constantinople our agent, the Rev. T. R. Hodgson, is still courageously circulating the Scriptures. In Antwerp a veteran Flemish colporteur, C. J. Van Belleghem, with his wife and four children, remained during the bombardment. He was able to distribute 2,000 Testaments and Gospels among Belgian soldiers in and around that famous fortress, and writes that he "continued our Society's glorious work up to the last minute."

In Siberia we have lost seven out of twelve colporteurs, as a result of the war. One of these men, who had served through the Russo-Japanese campaign, was summoned in September to rejoin his regiment, and had to travel 7,000 miles, from the Pacific coast of Siberia, before he reached the Russian fighting line in Poland.

## THE BOOK AND THE SWORD

### War as an Opportunity.

Happily, we can point to another side of the picture. The Bible Society was born under the shadow of the sword. The red planet Mars ruled in the horoscope of its nativity. And it has always found in times of war a special opportunity for service. When it was founded in 1804—the year before Trafalgar—England was in the agony of her long struggle with Napoleon. The earliest editions which the Society ever issued of the New Testament in French, in Danish, and in Dutch, were provided, in the first instance, for foreign prisoners of war then interned in England. It has never failed to respond to the call of the battlefield with prompt and practical sympathy, making no distinction between friend and foe. It distributed millions of copies of the Scriptures among combatants on both sides during the Crimean war, the Franco-German war, the Boer war, the Russo-Japanese war, and the recent conflicts in the Balkans.

### “The Soldiers Pocket Bible.”

When a Christian soldier sets out to meet the perils of a campaign, he will naturally want to place in his kit that Book which is above every book. Under the King's regulations each man in the British army has the right to be supplied with a Bible at the public expense. Nevertheless for carrying on route marches, when each extra ounce counts, the Bible is a somewhat bulky and heavy volume. Three centuries ago we hear of Gustavus Adolphus, the great Protestant Captain, ordering special editions of the Swedish New Testament to

## ARMY SERVICE

be printed for his troops in the Thirty Years War. And at the outbreak of our English civil war, a slender volume appeared with this quaint title:—

### THE SOULDIERS POCKET BIBLE:

CONTAINING THE MOST (IF NOT ALL) THOSE PLACES CONTAINED IN HOLY SCRIPTURE, WHO DOE SHEW THE QUALIFICATIONS OF HIS INNER MAN, THAT IS A FIT SOULDIER TO FIGHT THE LORDS BATTELS, BOTH BEFORE HE FIGHT, IN THE FIGHT, AND AFTER THE FIGHT;

WHICH SCRIPTURES ARE REDUCED TO SEVERALL READS, AND FITLY APPLIED TO THE SOULDIERS SEVERALL OCCASIONS, AND SO MAY SUPPLY THE WANT OF THE WHOLE BIBLE; WHICH A SOULDIER CANNOT CONVENIENTLY CARRY ABOUT HIM:

AND MAY BEE ALSO USEFULL FOR ANY CHRISTIAN TO MEDITATE UPON, NOW IN THIS MISERABLE TIME OF WARRE.

This was a booklet of only sixteen pages, and consisted of selected verses from Scripture grouped under suitable headings; all except six of the passages were taken from the Old Testament, the text used being the Genevan version, which for nearly a century after its first publication in 1560 remained the popular Bible of the English people.

The headings are striking and appropriate:—

A Souldier must not doe wickedly . . . must be valiant for Gods Cause . . . must denie his owne wisdom, his own strength, and all provision of war . . . must put his confidence in Gods Wisdom and strength . . . must pray before he goe to fight . . . must consider and beleve Gods gracious promises . . . must not faare his enemies . . . must love his enemies as they are his enemies, and hate them as they are Gods enemies . . . must crie unto God in his heart in the very instant of the battell . . . must consider that sometimes Gods people have the worst in battell as well as Gods enemies . . . it cometh of the Lord . . . for the iniquities of Gods people . . . Therefore both Souldiers and all Gods people upon such occasions must search out their sinnes . . . whether we have not put too little confidence in the Arme of the Lord, and too much in the arme of flesh . . . the Lord hath ever bene accustomed to give the victory to a few . . . the very nicke of time that God hath promised us helpe is when we see no helpe in man . . . if we obtaine any victory over our enemies, it is our dutie to give all the glory to the Lord.

## THE BOOK AND THE SWORD

### *The Most Necessary Weapon.*

During the stormy years of the Commonwealth a Puritan divine composed a treatise, which had no small vogue, entitled *The Christian in Complete Armour*. Cromwell's troopers wore steel caps and breastplates over their leather coats, and rode to battle armed with match-lock musketoons. To-day we are sending our sailors and soldiers to fight equipped in far different fashion. But, now, as then, they need one weapon to complete their panoply.

As soon as the present war broke out, the Bible Society took immediate steps to meet the needs and to utilize the opportunities of the situation. Immense editions of pocket Testaments, Gospels, and Psalters were at once prepared, specially bound in khaki, with a red cross on the cover.

For sick and wounded soldiers and sailors the Society has undertaken to present as many Testaments and Gospels as are needed—in the different languages required—to all Red Cross organizations, field hospitals, etc., in this country and abroad. These books are in English, Welsh, French, Flemish, Dutch, German, Italian, Bohemian, Hungarian, Russian, Slavonic, Ruthenian, Esthonian, Lettish, Lithuanian, Polish, Serbian, Turkish, Arabic (for French Algerian soldiers), Urdu, Panjabi (for the Sikhs), Nepali (for the Gurkhas), Pashto (for the Pathans), Japanese, and other languages.

Similar books, small and light and easy to read, bound in khaki, are also supplied in any numbers, free of charge, for prisoners of war in different countries, for aliens interned in camps, and for civilian refugees.

To those friends at home who desire to give away



## ARMY SERVICE

books among our own soldiers, pocket khaki editions of the penny English Testament and the halfpenny Gospels, are granted for the purpose at a war discount—which means that the books are supplied for less than half of what they cost to print.

Arrangements were made through our Auxiliaries in Canada, Australia, New Zealand, and South Africa, to present a New Testament to each member of the contingents from the Overseas Dominions and Colonies. In Canada alone 60,000 Testaments have been thus distributed. At Johannesburg, over 5,000 Testaments and Gospels were given away to the forces within five weeks of the declaration of war. A special fund was promptly raised to enable the Society to present a New Testament in Welsh to each Welsh recruit enlisted in the Principality.

A popular maxim for war-time exhorts us to carry on "business as usual." But this world-wide conflict is thrusting upon us new claims for unusual service and sacrifice. The urgent appeals which the war has brought to the Bible House are steadily multiplying. In response to these appeals the Society has sent out, during the first nine months of the fighting, TWO MILLION Testaments, Psalters, and Gospels. These books have been circulated in more than a dozen different countries, and the total rises every day.

### A Ubiquitous Agency.

In carrying out this war distribution, the Bible Society possesses unrivalled advantages. Nearly thirty different languages are current among the soldiers of many races now fighting; but in every one of these tongues the Society has been printing and circulating the Scriptures for many years

## THE BOOK AND THE SWORD

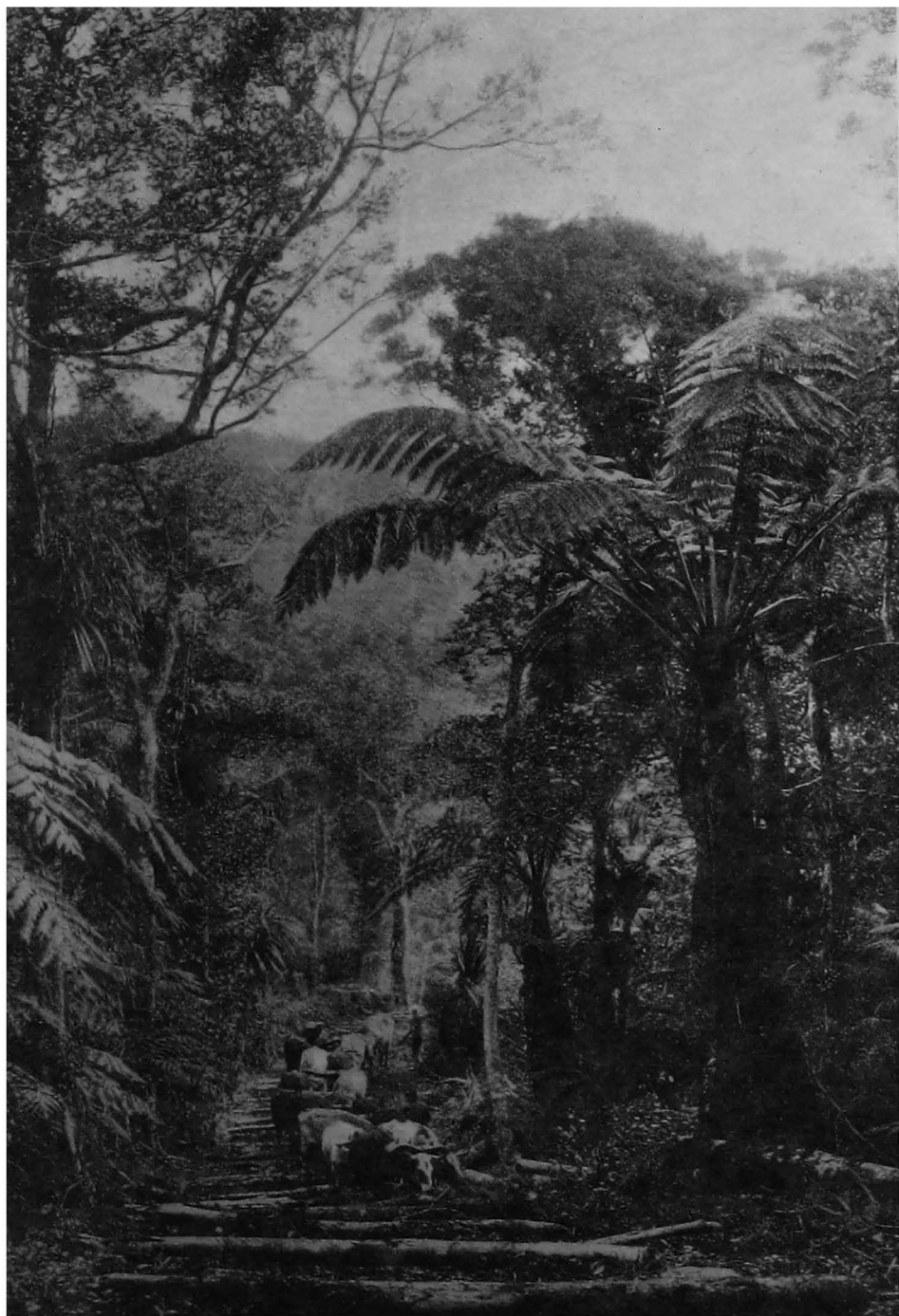
past. No other institution is so ubiquitous. Through its agents and experienced colporteurs, and from its depôts—not merely in great cities like Petrograd and Berlin and Paris and Constantinople, but at centres of conflict such as Antwerp and Warsaw and Belgrade and Tsingtau—God's Book has been put into the hands of multitudes who feel their need of it now as they never did before. The utmost care has been taken to avoid overlapping and waste. Wherever possible, the Scriptures have been distributed through official channels, naval and army chaplains, Red Cross organizations, military hospitals, etc., in this country and abroad.

A recent letter in *The Times*, from the secretary of the War Library, Surrey House, Marble Arch, London, gave particulars of the effective distribution of over a quarter of a million books, besides innumerable magazines, among ships of the fleet and regiments in camp; the writer adds: "We must especially thank the British and Foreign Bible Society for the little khaki-bound Gospels and Testaments for which there has been constant demand."

### Eager for Gospels.

The Society's output of copies of the Scriptures in connexion with the war continues to flow with increasing volume. It is impossible by mere figures to convey any adequate idea of the variety and extent of Christian service which is thus being rendered to the soldiers and sailors, not only of Great Britain, but of all nations now involved in war—as well as to the multitudes of sick and wounded, to the prisoners of war in many different countries, to alien civilians in detention camps, and to refugees. We can only give a few glimpses of activity from points here and there in a world-wide field.

From the Soldiers' Home at Aldershot Miss



*Photo by*

*A. Northwood.*

**A TIMBER TRACK IN AUCKLAND, NEW ZEALAND.**

## ARMY SERVICE

Hamilton writes: "If the Bible Society's Committee could only see the men taking the Gospels, they would feel they were well worth giving. The openings among these crowds of new recruits are unprecedented, and their eagerness to receive the Gospels wonderful."

The Bishop of Oxford during his holiday this year served as a hospital chaplain in France, and he has related some of his experiences: "Next to tobacco, the thing the British soldier is most keen to have is Gospels; and when I asked, 'Which one?' in a large majority of cases the request was for St. Luke. Perhaps they half-unconsciously recognize it as the poor man's Gospel."

In a hospital at Leeds a young Canadian lay suffering from the effects of the terrible asphyxiating gases; he took from his pocket a Testament which had been with him at Ypres, La Bassée and Armentières, in which was inscribed, "Presented by the British and Foreign and Canadian Bible Societies, in the war of 1914." When another soldier in the same hospital, who is very badly hurt, received a New Testament, he raised it to his bandaged and disfigured face and reverently kissed it.

### German Prisoners in England.

The vicar of an English town writes: "Thank you very much for the Gospels you have so kindly granted me for the German prisoners here. They have all vanished! If you had only seen the eagerness with which they were taken, and the 381 men who strove for them, you would indeed rejoice. I was almost like one in the centre of a football 'scrum'; so eager

## THE BOOK AND THE SWORD

were they to get the German Gospels. They asked me for a service on the following Sunday, and I hold it regularly now. P.S.—Thank you so much for the 500 more Gospels just received.”

A German pastor confined in a detention camp in the south of England received German books to distribute among his fellow-prisoners. He wrote: “The Testaments and Gospels went like hot cross buns and I have none left. The men are continually asking for more, but of course I am unable to satisfy them. They appreciate them especially on account of being able to have their names inserted. Many have asked me for English Testaments, and if you could possibly send a few hundred they would be appreciated and snapped up at once. Please do your best to help these men, many of whom are too poor to help themselves.” A further supply was sent at once.

### *Soldiers in France.*

From the British Embassy Church House, Paris, the Rev. A. G. V. Blunt wrote in October, 1914: “The grant of New Testaments and Gospels just arrived will prove invaluable. I had run right out, and now your splendid supply will provide us with what we need for some time to come. I will give some to other chaplains here, who are visiting the wounded. Please convey our warm thanks to the Society. You must have a tremendous task in hand, and you are laying hold of a great opportunity.”

“Fear not, only believe.”

A colporteur at Tours was recognized by a wounded French soldier. “I have got one of your

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little books," said the soldier. "You gave it to me in Paris, at the *Place de la Gare*, when I was setting out with my regiment for the front. To tell you the truth, I was in a great funk (*frousse*), which I could not get rid of. But one day, when time was hanging on my hands, I began to read your little book, the Gospel according to St. Mark. At first it did not interest me much; but there was one line which arrested me, the sentence, '*Fear not, only believe.*' Those words obsessed me to such an extent that I took them as a Divine warning that I was not to be afraid. When we came face to face with the enemy I trembled no longer, because I felt that my God was near me, and that was the sole ground of my courage. I used to believe in God when I was a child. Before the war, I had lost my faith; but now I have recovered it once more. I gave that Gospel to a chum, to show him how grateful I was—because when I was wounded, he carried me away just as the Germans were coming upon us—but I miss that little book." So he procured from the colporteur a New Testament.

At Bordeaux, where a thousand wounded German soldiers have been nursed in French hospitals, German Testaments and Gospels were distributed among them by the Bible Society's representative—a French Protestant pastor, whose two sons are themselves prisoners in Germany. A Testament was accepted from him by a wounded officer named von Blücher—a great-great-nephew of the famous Prussian field-marshal who fought at Waterloo.

From a Church Army war hospital, established at Caen, under the auspices of the St. John Ambulance Association, an interesting communication

## THE BOOK AND THE SWORD

describes how free grants supplied by our Society have been utilized. The books sent included French Testaments and Gospels, Flemish Gospels, and various portions of the Scriptures in several dialects of Arabic. This hospital contains ninety beds for wounded French soldiers, Turcos, and Belgians.

"We are most grateful for your help which, for the spiritual purposes of the hospital, has been invaluable. We tried to use the books as wisely as possible: 282 men have received New Testaments or Gospels at their own request. For some of the Belgians unable to speak French, the Flemish copies have been most useful. They were especially valued, as there was no other Flemish literature available. One man read the New Testament straight through in five days after it was given to him. We have been compelled to ask for a varied supply of Arabic editions, because the different Turcos vary so much in the type of Arabic which they understand.

"The men appreciate the work and tone of the hospital, and know that its staff appreciate the Bible. Our French servants have asked for copies. Other copies have been used in daily Bible-readings with French boy scouts—thirteen to eighteen years old—while some have been specially asked for and read by their parents and friends."

The letter concludes by asking for further supplies of books (which have been sent); and adds that, although the single Gospels are very attractive, the chief demand has been for the New Testament—preferably the French Testament—bound in khaki with a red cross on the cover.

### *Blinded in Battle.*

Among the most pathetic cases of wounded soldiers are the men who come home from the war blinded. In response to a request from an institution in Paris which is already sheltering scores of such sightless French soldiers—nearly all of whom would like to be taught to read—fifty copies of St. Luke's Gospel in French, printed in Braille embossed type, have been given by our Society for that purpose.

Several consignments of English Testaments and



*Photo by*

**RHEIMS CATHEDRAL BEFORE THE WAR.**

*Früh.*



## ARMY SERVICE

Gospels have been received, with warm gratitude, by British soldiers and marines interned in Holland.

### In Central Europe.

With the outbreak of war, it became at once unlawful to remit money to Austria and Germany. We could no longer maintain about seventy col-porteurs, many of whom had given their life to Bible work and had served the Society with great faithfulness. It has proved possible, however, to keep open our depôts in Berlin, Vienna, and Budapest. Various friends in Germany have also stood nobly by the Society, and help it to continue its publication and distribution while no financial support can come from England.

During the first eight months of war, and mainly through the kindness of friendly Germans, 360,000 Testaments and Gospels went out from our Berlin depôt—either free, or supplied at special rates—for distribution among soldiers, including the sick and wounded, and French, Belgian, Russian, and British prisoners of war.

Letters received in Berlin from German soldiers on the battlefield contain moving stories of how a single copy of the New Testament has often been cut up into pieces, in order to enable several men to read at the same time.

### For Prisoners in Germany.

Through the good offices of British or German chaplains, thousands of English Testaments and Gospels have been supplied to British prisoners of war at Burg, at Ruhleben, at Döberitz, and at other centres. Bibles were sent to British officers

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interned at Torgau. The Rev. B. G. O'Rorke, himself a prisoner, who acted as their chaplain, wrote that these officers at once collected £3 6s. for the Bible Society. Their gift has been received all the more gratefully as we remember that out of his limited allowance an imprisoned officer has to pay for his own board.

The Church Army has been distributing parcels of "comforts" to British prisoners of war in Germany. Each parcel contains a khaki-bound New Testament, presented by our Society. A sergeant of the 4th Dragoon Guards, writing to Prebendary Carlile on behalf of himself and his comrades, declared: "The Testaments are keenly sought after, and all who have them look after them carefully."

Writing to *The Christian*, the Rev. Julius Rohrbach describes how he was repeatedly allowed to preach to the British prisoners of war in the concentration camp at Döberitz, near Berlin, where about 4,500 men are quartered in barracks. During his frequent visits, Mr. Rohrbach was able to get into personal touch with the soldiers. "We gave the men Bibles, Testaments, and Gospels, supplied to us by the British and Foreign Bible Society. The men have permission to hold meetings for prayer and Bible-readings among themselves."

Nearly 100,000 Russian Gospels and Testaments, besides large new editions of the Esthonian and Lettish Testaments, have been specially printed for Russian prisoners of war in Germany.

### In Serbia.

By the middle of October our veteran colporteur at Belgrade, Mr. Lichtenberger, had been able to give

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away 4,300 copies of the Scriptures among wounded Serbian soldiers. This letter, written in the British Red Cross hospital at Uskub, has reached the Bible House from Mr. James W. Wiles, who is English Lecturer at Belgrade University:—

"At Belgrade in February I had the great pleasure of meeting my dear old friend, Mr. Lichtenberger. The city had again been under fire for three days, and one shell had on the previous day burst very near to your depôt in Pop Lukina Ulica. Mr. Lichtenberger, however, has quietly continued at his post all through the war, and has steadily gone on distributing the Scriptures to the best of his ability—and that in a way which would put to shame many a younger man. The day I reached Belgrade he had carried 56 lbs. of books on his back, for over seven miles, across rough country, at the age of 71!"

The British Red Cross detachments of doctors and nurses which have gone out to Serbia also took charge of Serbian Testaments and Gospels for the thousands of sick and wounded there.

### In Russia.

Word comes from Petrograd that the presses of the Holy Synod have been working ceaselessly to produce popular Russian editions of the Scriptures. The Orthodox Church is distributing these books in very large numbers among the armies of the Tsar, as well as to sick and wounded soldiers. Various Imperial organizations in Russia are also including Testaments and Gospels among the "comforts" which they are providing for the troops at the front. In similar service all the available Russian books at the Society's depôt in Petrograd were at one time exhausted, until the Holy Synod printed fresh editions to replenish our stock.

For the use of sick and wounded Russian soldiers we are supplying as many copies as are needed,

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free of charge." In cities like Petrograd, Moscow, Kieff, and Samara, these are carried to the hospitals and placed in the hands of the patients by members of our own staff; at other centres, like Vilna and Warsaw, they have been distributed through the officials of the Russian Red Cross Society. A Red Cross detachment from the United States, passing through Petrograd on its way to Kieff, took charge of a supply of Gospels for distribution.

At Petrograd, a letter of thanks has been received by our agent from Her Imperial Highness the Grand Duchess Marie Pavolna: "Your gracious contribution in support of my depôt and medical organizations for the rendering of aid to the wounded and the sick, and for the alleviation of their lot in the present war, was of substantial assistance to me in the sacred task. I consider it my pleasant duty to express to you my sincere gratitude for your willing response to my appeal at this critical moment."

Another letter of thanks from the Russian Red Cross Society ran: "The Directors of the Russian Society of the Red Cross, being informed of your contribution of 8,000 copies of Gospels in the Russian language for the needs of sick and wounded soldiers, offer you their sincere thanks for this gift."

A senior chaplain of the Russian army wrote: "The Holy Scriptures which you forwarded I have distributed among different companies of troops on the south-eastern front, and I am convinced that the reading of them will bring strength and comfort to many a soul among our warriors. I beg you to transmit our warm thanks to your Society."

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Great numbers of German Testaments and Gospels have also been given away among German prisoners of war in Russia.

### In Siberia.

Many hundreds of wounded Russian soldiers are being nursed at Ekaterinberg in the Urals. Last Christmas two English ladies gave away Russian Gospels in the military hospitals. One soldier said that they received various presents of newspapers and fruit, but that "the little book was worth the whole lot." The Bishop of Ekaterinberg, visits one or other of these hospitals every day, speaks to each soldier, and gives him his blessing. Our Society presented the Bishop with a supply of Russian Gospels, which were distributed to the wounded by his own hands.

In the military hospital at Perm, in Siberia, a free distribution was recently carried out for our Society by one of its former colporteurs. He writes: "I distributed the books among the sick and wounded Russians, and read aloud from the Gospels. The soldiers wish to thank the Bible Society for its gifts, and the sympathy it has shown."

One result of the war has been an increased demand in Russia for the Georgian version of the Scriptures. In peace these books circulate slowly, on account of the religious indifference of the people; but since the war began large numbers of Georgian Gospels have been distributed, not only in Transcaucasia, but on the western frontier of Russia, and in the *lazarets* for sick and wounded soldiers at Petrograd. The Bible Society has obtained permission from the Exarch of the Georgian Church to print at Tiflis,

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in the Caucasus, a fresh edition of the four Gospels in Georgian.

At Irkutsk, near Lake Baikal, a Lutheran pastor is giving away German Testaments among wounded German soldiers in hospitals and German prisoners in camps.

### For Scattered Prisoners of War.

German Testaments and Gospels have been given away among German prisoners of war in Malta, among whom are included the crew of the *Emden*.

In Ceylon, a trustworthy colporteur has been allowed by the military authorities to visit the German prisoners of war, numbering between 400 and 500, who are confined in the Diyatalawa camp, high up among the hills. Large numbers of these prisoners thankfully accepted copies of the Scriptures in German, and expressed their gratitude that our Society had remembered them.

Testaments and Gospels in German have been presented to Austrian prisoners, interned just outside Darjeeling. Gospels and Testaments in Turkish, Arabic, and Hebrew are being given away by our agent at Rangoon among prisoners from the Sultan's army now confined in Burma.

At Johannesburg and at Pietermaritzburg the distribution of the Scriptures to prisoners of war has been kindly undertaken by the ministers of the Dutch Reformed Church; while to interned Germans it was carried out by Christian workers who were themselves among the interned.

From Cape Town we hear that Dutch Testaments were sent to the pastor of the Dutch Reformed Church at Beaconsfield, for distribution among

## ARMY SERVICE

the 4,000 rebel prisoners in camp at that place. Dutch Testaments have also been given away among rebel prisoners at Tokai; these men desired to "convey to the Bible Society their most heartfelt thanks for its kind thought, and for the help and consolation the books will be to them when they get back to their farms."

In Canada, 1,000 copies of the Scriptures, in fourteen different languages, have been given away among the foreign prisoners who are interned at Kingston and Toronto.

### Wounded Indian Soldiers in Uganda.

From Uganda, Dr. Albert Cook, of the C.M.S. hospital at Mengo, sends "very hearty thanks for the generous grant of Gospels [in various Indian languages] you are making to the Indians in this hospital. We have been receiving a large number of sick and wounded soldiers, and they deeply appreciate the books."

### Japanese troops at Tsingtau.

The Rev. J. A. Kunze, a German missionary, writes from Tsingtau: "A short time after the white flag of surrender was hoisted, the victorious Japanese soldiers stormed into Tsingtau, and entered our mission house. I fetched Chinese New Testaments and offered them as presents. In a short time I had disposed of about a hundred Testaments, and their recipients left, without taking even a thread of my belongings. Most of these soldiers of the Japanese advance guard spoke Chinese quite well, and began reading their books at once. I praised God that I was thus enabled to do a little

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mission work, without knowing a word of Japanese."

### In Japan.

From its depôt at Kobé the Bible Society has granted 6,500 Japanese Testaments and Gospels to be given away among sailors in the Japanese navy. The Minister for the Navy wrote expressing his thanks, and promising that the books shall be distributed. To the Japanese troops at Tsingtau 8,000 Gospels have also been sent. Members of our staff in Japan have visited the naval hospital at Kuré and the military hospital at Hiroshima, where the sick and wounded sailors and soldiers gratefully accepted Japanese Testaments and Gospels. German copies of the Scriptures have also been presented to the German wounded and prisoners in Japan.

\* \* \* \* \*

War brings men closer to the things which are unseen and eternal. The apparition of angels at Mons cannot be verified: but the story points to a profound spiritual reality. In this connexion there is a noble passage of Ruskin which we may quote:—

"If at any time the Greek was touched with a true feeling of the unseen powers around him, it was in the field of poised battle, for there is something in the near-coming of the shadow of death, something in the devoted fulfilment of mortal duty, that reveals the real God, though darkly; that pause on the field of Plataea was not one of vain superstition; the two white figures that blazed along the Delphic plain, when the earthquake and the fire led the charge from Olympus, were more than sunbeams on the battle dust; the sacred cloud, with its lance light and triumph singing, that went down to brood over the mists at Salamis, was more than morning mist among the olives."



## ARMY SERVICE

For millions of men this present war, with its apocalypse of devilry, has revealed also the powers of the world to come, in their awful, overwhelming nearness. And for millions of men the war has put deeper meaning into the Bible. God's Book is never more at home than amid great tribulation. We are all discovering afresh its heart-piercing reality. We can feel with the trooper in a Scottish cavalry regiment who said: "Every time I use this sword of steel it gets the blunter; but every time I use this Sword of the Spirit it gets the sharper." \*

A Russian princess wondered that the Psalms should bring such comfort to wounded men in hospital at Petrograd. "Why are you so fond of them?" she asked. "I had a Psalter with me at the front," replied a soldier. "It was in my pocket during many battles. We read the Psalms in our company before we went out to fight. They helped us. They prepared us to die. Many of us are dead."

An ancient sword which is preserved in the *Cabinet de Médailles* at Paris bears on its blade this inscription: "There is no conqueror but God."

## THE BOOK AND THE SWORD

### OUR FOREIGN LEGION

*"The Book's a common largess to mankind;  
Not more for them than every man designed;  
The welcome news is in the letter found;  
The carrying's not commission'd to expound.  
It speaks itself, and what it does contain,  
In all things needful to be known, is plain."*

DRYDEN: *Religio Laici*, 864-870.

THE Bible Society is curiously international, and links the ends of the earth together. This appears not only from the versions which it publishes in the languages of every country, but also from the cosmopolitan staff which it employs. Its agents represent a dozen different communions of the Universal Church. Its colporteurs are Christian men drawn from all the typical races of mankind. For the purpose of carrying the Scriptures to common people all over the world, the Society maintains its own Bible-sellers in each nation. Such a man is generally a native of the country where he labours; as a son of the soil, he is at home in its dialects and familiar with its customs; and his business is to travel from town to town and from village to village, calling at the wayside homes which lie between, and offering his cheap little books from door to door.

The Society has in its service about 1,200 of these wandering colporteurs, who are at work continuously



**A QUTCHUA INDIAN WATER-CARRIBR IN PERU.**

## OUR FOREIGN LEGION

from January to December. Last year they sold more than FIVE MILLION copies of the Scriptures. Their ranks include men strangely unlike in blood and speech. Syrian colporteurs visit the bazaars of Antioch and Damascus. Peruvian colporteurs climb the slopes of the Andes. Christian negroes sell the Yoruba Bible on the West Coast of Africa. Spaniards set up their Bible-stalls at the fairs in Spain. Half the Society's staff consists of brown men in India and yellow men in China. Hardly any other institution embraces among its servants so many kindreds and nations and tongues.

The business of the Bible-seller is solely to place God's Book in the hands of common people. It is no part of his duty to proselytize, or to detach adherents from any Church. But he has learned to know and love the Gospel he carries, and he can commend it by the simple testimony of his own experience. He wanders far and wide, not merely along city streets and highroads, but by cross-country footpaths. He visits isolated farmsteads scattered over the prairie, or picks his way along elusive forest-trails, or toils up some bleak pass to reach a village among the hills. You may find him also on the water—steering his boat down dangerous rapids, or boarding an emigrant ship in harbour. Across the great river-plains of China, thick studded with thousands of towns and hamlets, the colporteur plods patiently along barrow-tracks between the rice-fields, offering each man he meets the Chinese New Testament for a penny.

The colporteur's chequered experience is not free from hardship and danger. In the Amazon Valley the bare necessities of life are hard to obtain, and

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several colporteurs, voyaging last year by canoe along the tangled waterways, sickened with fever, due to lack of proper food. Two colporteurs in North Italy, and another in Tunisia, were arrested and imprisoned as spies. In Java our Bible-sellers have been heavily handicapped by "heat, floods, famines, fevers, plague, and cholera." Among the Ural Mountains two Russian colporteurs, wrapped in furs, travelled 800 miles over the snow with a horse and sleigh, visiting scattered villages; once they were lost and half-frozen in a blizzard, but they found refuge in a camp of Kirghiz Tatars, who revived them with brick tea brewed in Kirghiz fashion.

In Bolivia, a Spanish Bible was sold to a toreador, who had just taken part in a bull-fight. In Persia, not a few books were bought by British, Armenian, and Persian employees of the Anglo-Persian Oil Company. Chinese Gospels were sold in the opium dens at Lima. Japanese Gospels found many purchasers in Vancouver. Burmese Gospels were distributed in Buddhist nunneries near Mandalay. A colporteur visited remote hamlets and huts in Venezuela, where nobody had set eyes on a Bible before.

On the far Pacific coast of Siberia many Korean immigrants have now entered the fold of the Orthodox Church. One of these Korean converts, recommended to our Society by the Russian missionary bishop in Vladivostock, was engaged last year to sell the Scriptures among his fellow-countrymen there, and proved a zealous worker.

Last November our sub-agent in Mongolia, Mr. Almblad, made a journey from the Great Wall of

## OUR FOREIGN LEGION

China across the desert of Gobi to Urga. The expedition was not free from peril. His party had five times to face Mongolian robbers, who were all well armed with foreign rifles. However, they refused to rob any foreigners or Mongolians, though for a time no Chinese travellers could escape being plundered. Mr. Almblad met with snow on his journey, and found it lying deep at Urga: "fat camels can stand the snow all right, but horses cannot stand it for long." At Urga, our Society's caravan of ponies and camels has been quartered under the care of Mongols. On his journey back Mr. Almblad followed a different track, in order that he might come across Mongol tents which had never before been visited by any seller of books. He was able to distribute several hundred Gospels, and returned safely just before Christmas to Kalgan, which lies within the Chinese border.

### The Grace of Common Sense.

The rank and file of our colporteurs are pious, humble, faithful Christian workers, who plod on patiently and perseveringly in the daily round of their duty. As a rule, they do not possess outstanding abilities, nor have they generally received any elaborate education. And yet it is refreshing to discover how often these plain countrymen are endowed with genuine native sense and shrewdness, often rising into keen spiritual perception. Not a few of our Bible-sellers show rare tact and readiness in dealing with inquirers and in answering objectors. Their racy phrases are seasoned with the saving grace of humour. If their answers sound somewhat quaint, they prove none the less effective,

## THE BOOK AND THE SWORD

In Brazil a colporteur found a band of milkmen busy washing their cans. They asked him: "Does your book condemn putting water into milk?" He opened the Bible at 1 Peter ii. 2, and read aloud: "As newborn babes, desire the sincere milk of the word"—where, in the Portuguese version, "sincere" is rendered by "unadulterated." "If your book talks like that," said a milkman, "let me have one."

In Paris, a patriotic Roman Catholic tried to corner Colporteur Gaboriaud by asking: "Can you tell me to which sect of Protestants the Emperor William belongs?" "Can you tell me," retorted the colporteur, "to which sect of Catholics Pope Innocent the Third, the founder of the Inquisition, belonged?"

A Belgian colporteur was stationed near Liège before the war. He was once scolded for his pertinacity by a woman, who said, "Each time you visit this place, you come and knock at my door." He replied by quoting St. Matthew x. 11, *Into whatsoever city ye shall enter, inquire who in it is worthy.* The woman could only say, "Well, you understand how to answer back"; but she bought a New Testament.

On board an Austrian battleship at Port Said a Croatian sailor looked through the colporteur's stock and said, "You have nothing interesting here, not even a Dream Book." "Is it a Dream Book that you want?" "Yes, I want to read dreams, dreams that other people have dreamt, so that I can find out what my dreams are worth." "But I have the very thing for you," said the colporteur, opening a Croatian Bible at the second chapter of Daniel, and adding, "May you find the wisdom

## OUR FOREIGN LEGION

of God in it." The sailor began to read, and grew so interested that he bought the Bible.

In Annam, a mandarin invited our Bible-sellers into his house. "Why," asked he, "do you sell Christian books to men who are not Christians?" "Well," was the answer, "medicines are useful for those who need them." Thereupon the mandarin bought a copy—being perhaps honest enough to own that he himself must be reckoned among the sick.

Near Nantes a French peasant told Colporteur Le Dréau that his wife was ill. "She has fever, and cannot quench her thirst. I suppose you are an apothecary. Will you come and see her? I am sure you must know something to cure fever, or to quench thirst." "You may be right," rejoined the colporteur; "I can tell you of a remedy for thirst, especially thirst of the soul. It is this book;" and he read aloud the fourth chapter of St. John's Gospel. "Come," said the peasant, "you must read this to my wife." So Le Dréau went and did so. The woman listened as if she was indeed drinking in the words. When he ended, she asked, "Sir, will you read it again? It does me good. How beautiful it is!" And she added in a low voice, "O Jesus, give to me also of that living water." Very soon she was able to sleep—but not before she had recommended her husband to buy the book.

On a passenger steamer two wealthy Russians were astonished to be offered the Gospels. They said to the colporteur, "You know we first-class passengers don't want books which will make us better, because money has made the best of us already." "Nay," he replied, "you are far from the



## THE BOOK AND THE SWORD

truth—money never yet purchased eternity." They both laughed at this; but one said, "You are right. I would give all I possess to be sure that there is a life where no shadows of this earth can reach." Each of them bought the four Gospels, and began to read them on deck.

In the street of a little Italian town a fashionable young lady asked for love stories—*romanzi d'amore*. Colporteur Trabbia replied that he had only one love story, the story of God's love towards us as manifested in Jesus Christ. Whereupon she bought a New Testament.

In the city of Belem, on the Amazon estuary, Colporteur Cavalcante met a half-caste who was haggling with a hawker of cheap jewellery; when he saw the Bible he turned away, saying: "I don't want your jewellery now, but the book of our Lord Jesus Christ instead."

Near Canton we had a colporteur who died last year. He asked for no payment beyond his travelling expenses, and was always busy telling the Gospel message. To look at, he was a little shrivelled-up hunchback: but with his cheery voice and ready sympathy he found his way to the hearts of the people. After the republic had been acclaimed in Canton, queues were got rid of everywhere, and very striking results in hair-cutting were to be met with. One day this little Chinaman appeared in a foreign cap: when he removed it in salutation, his head showed closely cropped, except for a cross on the top where the hair had been left longer. When questioned, he said the sight of this cross provoked questions, and gave him opportunities to tell the story of the Crucified.

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A Russian colporteur in Courland has no faculty for describing his experiences: but one of his most eloquent messages was a postal-packet sent to Petrograd, containing fragments of a German shell which had burst in the streets of Libau.

**"Comfort ye, comfort ye My people."**

In France the war has unbarred the door for our colporteurs in a wonderful fashion. These humble Bible-sellers go about from house to house, and meet all sorts and conditions of folk, whose hearts are opened at the present season of conflict and sorrow.

We in England cannot possibly imagine how much the war is costing our brave Allies. During one single month last autumn a French colporteur in the course of his daily duty found himself present on forty-eight different occasions when the news came to a home that a father, brother, or a son had fallen in battle. In these days of universal anguish men's hearts are prepared for the Gospel. They are far more ready than they were once to welcome the good news of the Restorer and Consoler of the world.

One old peasant, standing in the doorway of his cottage, invited the colporteur to come in. "You sell the Scriptures? May God bless you and your work! I have two sons and two sons-in-law at the front. If this is going to last, we shall die of hunger." The Bible-seller did his utmost to cheer this poor soul. "Every day," he writes, "I might say every hour, I have to wipe away tears, and to solace those who are mourning for the calamities which have befallen our country."

Near Bordeaux a colporteur sold the Gospels to an aged woman who had no fewer than eighteen

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members of her family—sons, grandsons, and nephews—at the front. “I am praying day and night,” she said; “your book may help me.” Here and there children asked for Gospels to help them “to pray for papa, who is in the war.” “We find that we are very welcome,” writes another colporteur, “especially in the very places where we had been repulsed a few months ago. Many who declined to listen to me before the war are now ready to buy God’s Book, in order that they may seek there for the comfort of which I have told them.”

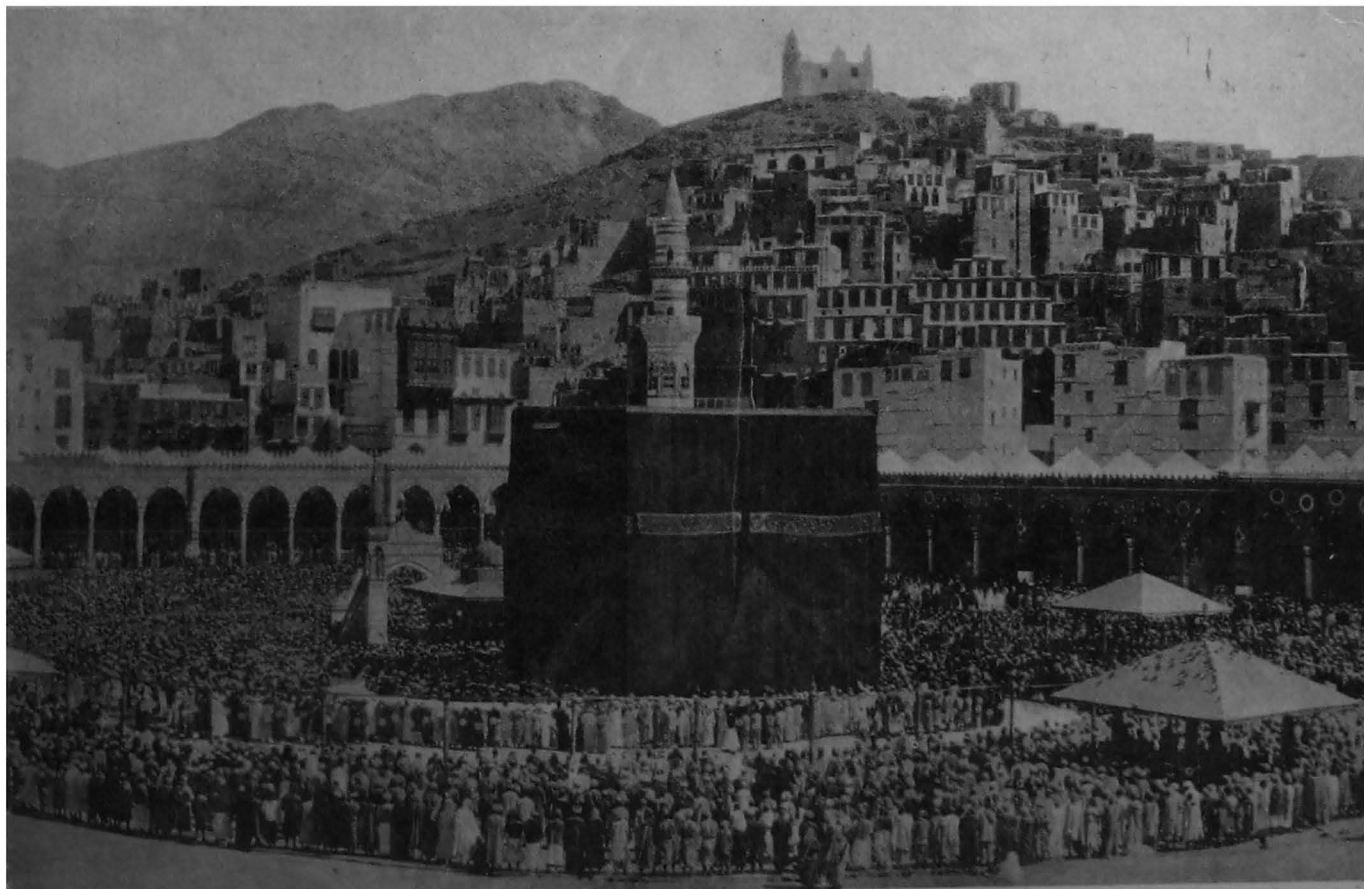
### A Doctor of Souls.

In Brazil we have no more experienced colporteur than Snr. Camillo, nor any man who has run such serious risks from fanatical opponents and tropical malaria, who has put up with such bad food, such undrinkable water, such impossible beds and such clouds of mosquitoes. Here is one of his encounters:

“Yesterday the first house I called at was the home of the priest. He came to the door not dressed in ecclesiastical garb, so I had no idea who he was. He asked me to walk in, and we began to talk about the Bible. I told him that our aim was to circulate the Scripture without note or private interpretation, as we believed that the Holy Spirit Himself would interpret it to people who read carefully and with meditation. The priest was very sympathetic, especially in regard to the circulation of the Gospels. At the close of our conversation he bought a Bible. Then I asked him if he were a doctor. ‘Yes,’ he said, ‘I am a doctor of souls. I hope you will be able to sell a good number of books in my parish.’ This priest is anxious to know and teach the Scriptures, and I pray that God will bless him abundantly. We parted in the most friendly manner.”

### The Story of the Crucifixion.

From Mesopotamia a colporteur writes: “The headmaster of a Moslem school took a Bible from my hand,



**PILGRIMS PRAYING ROUND THE KAABA AT MECCA.**

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and after reading for a few minutes asked its price. I told him. Then he said, 'O pig! Will you steal from the Society? For I have heard that the Society's order is to give the books without price.' I replied, 'We have no such order.' He then said, 'Do you love Christ? If so, for His sake give me the book without money.' I refused. Then he smote me on my face, saying, 'You do not love Christ.' Thereupon he began to read the story of the Crucifixion. His conscience pricked him, and he said, 'O man, do not be angry. Forgive me for the sake of *Isa el Masih* (Jesus Christ).'"

### The Blade—not the Scabbard.

An officer in the Turkish army asked to see our colporteur's books. He chose a New Testament, and said, "I had one before, and was always reading it; but I lost it." The colporteur offered to change the book he had chosen, as it was damaged; but the officer refused, saying, "I want the words of the book, not its binding."

### On the Nile.

At Khartoum the Bible Society has its own dépôt, with a good supply of the Scriptures. From this centre three colporteurs have been constantly employed, canvassing the town with its Government offices and military camps, and paying frequent visits to Omdurman on the bank of the White Nile. Long journeys have been taken north, as far as Suakin, Port Sudan, and Wady Halfa; and south, as far as El Obeid, Senga, and Gedaref. During the past year 2,325 volumes were sold, in fourteen different languages.

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### On the Orinoco.

Venezuela has been graphically described by Eastwick as "a forest larger than France, steppes like those of Gobi, and mountain tracts which it would take many Switzerlands to match." Last year our sub-agent, Mr. Stephen Adams, rode from Carácas into the valley of the Orinoco—a three months' journey of 1,500 miles, most of it on horseback, during which he and his companion distributed 2,425 copies of the Scriptures.

### A Market-place in Morocco.

Here is a vignette sent from Morocco :

"At El-Kasar many large wooden *cafés* in the centre of the market-place are filled all day with men of many nationalities and ranks of life. Spanish and French officers sat chatting over their coffee, surrounded by a laughing crowd of simple-minded soldiers, careless civilians, indifferent Jews, and languid Moors. Some expressed surprise that I should have travelled so far in order to do nothing but sell Gospels. They could understand a man putting up with all sorts of hardship in search of gold; but to sell Gospels, well—(with a doubtful shake of the head), 'who knows what is behind it all?' And so in the midst of sweltering heat, stench-laden wind, and unspeakable dust, I plodded on from group to group and from shop to shop, selling, talking, inviting, and warning; and when my visit was over, 454 books had been purchased."

### In the Java Sea.

Our veteran sub-agent, Mr. P. Penninga, has visited the little-known Dutch islands of Sumbawa, Sumba (or Sandalwood Island), Flores, and Savoe, where he sold last year over 3,000 books. The following sentences are extracted from his report :

"These are mountainous islands, with no roads to speak of—only bridle-paths which are often steep and slippery and overgrown by trees; so that riding is difficult, and even dangerous. Yet on these islands all travelling is done on horseback, the steeds being frequently half-wild ponies, which must first of all be caught. I have fallen

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from horses or ponies five times already ; so I am not very keen on riding. There are no hotels, but generally one can find a resthouse. A resthouse may be anything from a native palace to an open shed of palm leaves—often infested with insects of many kinds."

### On the Railway in Chile.

From Antofagasta, the chief nitrate port of Chile, a train is starting for the highlands of Bolivia. It is crowded with passengers for the wayside stations which lie between the Pacific coast and La Paz, the Bolivian capital, 600 miles away. This train provides a good chance for the colporteur, and Señor Diaz is the right man to use it. Armed with a pass from the traffic manager, he can either stand on the platform or traverse the corridor of the train. Quickly he attracts an audience. He announces that he has for sale "The Book of books, a Book with a message for the whole world, from which a man may learn virtue and wisdom." A young fellow jestingly observes, "You *are* an enthusiastic tramp!" and another inquires, "What trashy books are these?" "It is God's Book," answers the colporteur, and turning to St. Matthew's Gospel he reads aloud the passage where our Lord compares Solomon in all his glory to the lilies of the field. The words touch a responsive chord in the heart of the jester. He repeats them to himself, adding seriously, "God notices all. Though I said just now that I would not give ten cents for all your books together, I am ready to pay as much as five dollars for that Bible." Then he buys the book, quite unruffled by any taunts from those who stand by.

### At Salonica.

This important city, now belonging to Greece, forms a centre for one of our colporteurs who

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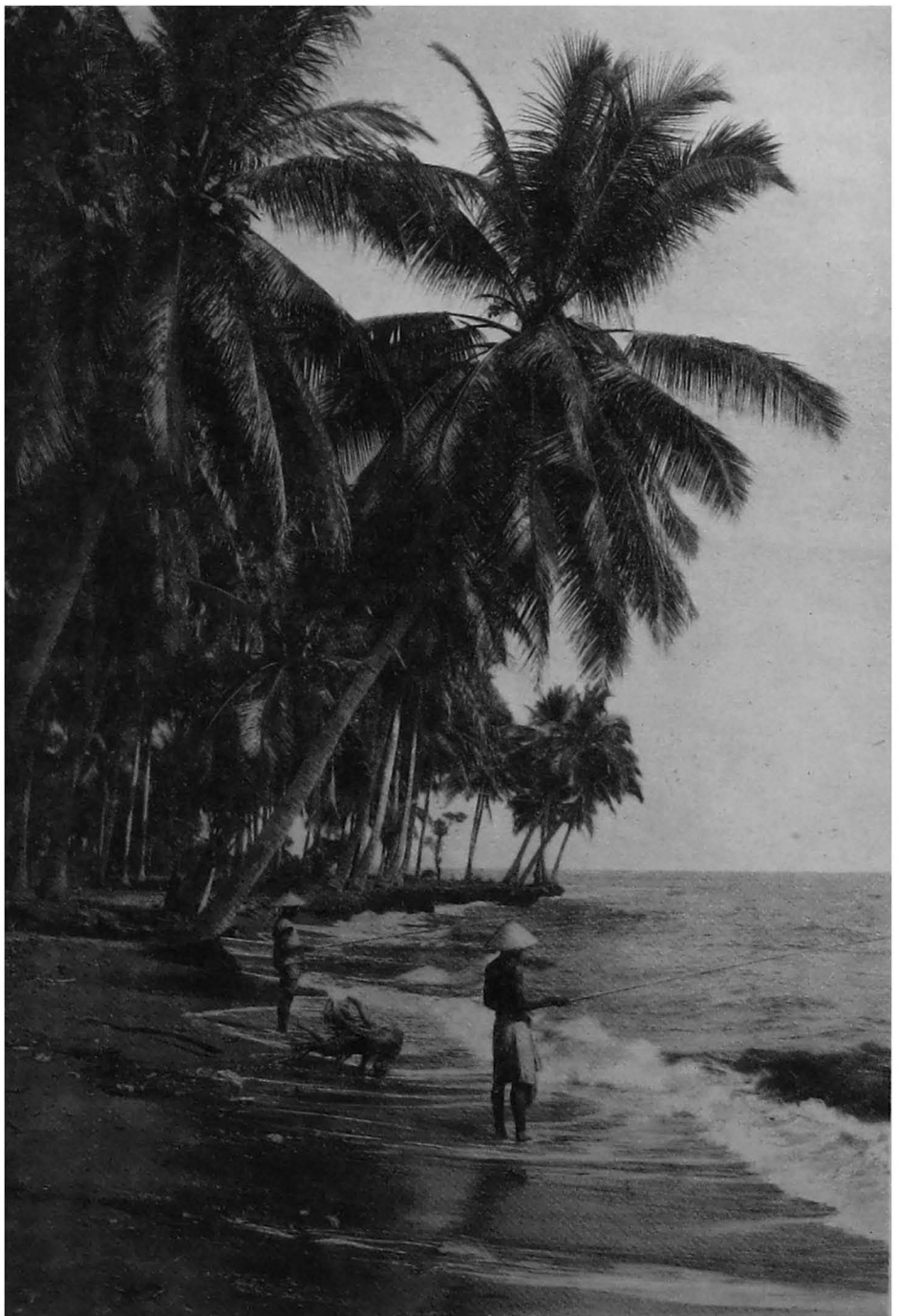
entered it with the Greek troops early in 1913. The difficulties and persecution he at first encountered at the hands of Greek police officials have now ceased, and he can labour in the city and district without interference. Suitable premises in the heart of Salonica were secured for a depôt and opened in August, 1914. Journeys have been made in Macedonia, and more than 1,000 copies of the Scriptures were sold last year. We may rejoice that now again Thessalonica "hath sounded forth the Word of the Lord, not only in Macedonia and Achaia," but also to men of alien race and speech, for whom St. Paul would have felt the same intense regard.

### In Japan.

The power of the printed page depends on the number of persons able to read it. In Japan, however, elementary education is so universal that among fifty millions of people, scattered over hundreds of islands, it is hard to find any young man who is illiterate. Probably no country in the world offers greater facilities for Bible work. Our Japanese colporteurs are men of the people, and they have full freedom to move in and out among their fellows. Regardless of winter cold and snow, or of the fierce heat of summer when the sky is as brass and the sandy earth as a furnace, they trudge from home to home with the Word of God. Of late, much of their work has been carried on in country districts, unvisited by any foreign missionary or native Christian evangelist. Last year they sold 220,000 copies of the Scriptures.

Since May, 1914, there has been carried on in Japan a United Evangelistic Campaign, a movement which aims at reaching the





*Photo by*

*Kurkdjian, Soerabaya.*

**COCO-NUT PALMS ON THE COAST OF BALI, DUTCH EAST INDIES.**

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whole nation. During the first twelve months the cities and towns of the interior were visited; now, in the second year, attention is being concentrated upon the larger cities. It was decided that the Bible Society should take an active part in this campaign; accordingly a number of our colporteurs have been following up the special preaching of the missionaries by selling the Scriptures in the places where their meetings were held. Twenty-five towns were thus visited last year and 27,000 copies of the Scriptures sold. In the first six months of 1915, 20,000 more copies have been sold in the cities of Nara, Osaka, and Kyoto; in Osaka, very good sales were made in barbers' shops. These particular colporteurs have spoken to over a million people, urging them to read the printed Word of God.

### The Measure of Success.

Certain colporteurs achieve remarkable results. Last year one Japanese sold 12,570 books; while a Malay, with his headquarters at Singapore, disposed of 13,600. But the true success of a Bible-seller cannot be measured merely by the number of copies of the Scriptures which he manages to dispose of. The qualities which he needs for his difficult and responsible task are not just those of a clever hawker. Moreover, he may be working under conditions which make large sales impossible. For example, he may be driving a Bible-wagon among scattered settlers in Queensland, or pioneering among uncivilized populations, where hardly any one can read; or again, he may be confronted by Moslem bigotry and bitterness in Persia or in the Sudan.

### A Lonely French Village.

Last winter in Lozère Colporteur Roche climbed up to the isolated village of Ostia, 3,000 feet above sea-level, lying deep in snow. He found the people deprived of all religious provision: for years past no *curé* had been stationed there, and any one who

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wished to attend Mass had to walk five miles to the nearest church. Several of the villagers gladly bought New Testaments or Gospels, remarking, "They will take the place of Mass for us."

### For the First Time.

Away at a village on the island of Karadive, off the coast of Ceylon, dwell nearly 300 men—fishers and tree-climbers by occupation. When our colporteur arrived he was received most kindly by all the people. They told him that no one ever visited them, and "what you have read to us to-day from your book is the first time we have ever heard such truths." He took advantage of the occasion to tell them of the Word of God, and stopped three days among them.

### In the Philippines.

At a village in Cavite there lived an elderly woman who was a devout Roman Catholic. One of our Filipino colporteurs visited this village with a satchel full of the Scriptures. He went from house to house, reading and showing the people that the Scriptures could be had in their own language; and many bought copies from him. But the priest heard of the colporteur's visit and ordered the people to destroy the books which they had bought. Accordingly, the owner of a small store who had bought some Gospels, tore out the pages of the books and used them to wrap up little articles which the villagers purchased. In this way the woman in question got some pages of the Gospel of St. John. "Truly those Protestants are utterly godless," said she, "otherwise they would not use the Gospel for

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wrapping up food." She kept the soiled pages, however, and in her leisure read them repeatedly. The words she found in St. John iii. 16, made her astonished, yet half afraid. As she said afterwards, "It seemed as though a voice was following me." She read the words many times, and when a Protestant preacher and his friends came to the village, she went out and hid herself behind some banana-trees, where she could hear without being seen. But the preacher spoke from the very words she had so often read in St. John iii. 16; so she came out of her hiding-place, and sought help and counsel. Thus she was led to new faith in Jesus Christ, and gave herself zealously to His service.

### **In the Amazon Valley.**

The report of Mr. Sydney Smith, our sub-agent, describes a very arduous and hazardous, but most successful year. In the Amazon Valley colporteurs are scattering the Scriptures far and wide, from the Andes to the Atlantic Ocean, and from the borders of Venezuela to the interior of Matto Grosso and Goyaz. During 1914 the Bible Society's work has been rather intensive than extensive. One section of the State of Pará alone covers about 30,000 square miles—twice the area of Switzerland. But in this section every town and village, and almost every stream and tributary, has been visited by one or other of the Society's workers. Except for one or two small towns, it was all virgin soil as far as Bible-selling was concerned. In the great majority of huts on these rivers and streams the owners now possess a volume of the Scriptures in some shape

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or form; on some streams there is hardly a house where there is not at least a Gospel.

### The Gateway of the East.

At present many eyes are fixed on the Suez Canal, which serves as one great artery for the traffic of the world. At Port Said, the water-gate between the East and West, steamers from all countries are continually passing in a kind of procession, and the Society's colporteurs distribute the Scriptures in fifty different languages among their polyglot crews and passengers. Here are some experiences of these Bible-sellers in the course of their ordinary daily duty, before the war began.

"An English-speaking sailor came to me and said, 'I am very, very glad that I bought that Bible from you on the last voyage. I was brought up as a Christian in Ceylon, but through being thrown together with men of other races who had no religion, I had lost mine. Since reading my Bible I have come to see things differently, and now I read it every evening.'"

### In the Harbour of Port Said.

"A large crew of Chinese were laughing, smoking, and playing games, so they did not care to be interrupted. While I was speaking to them, one Chinaman made me a sign to follow him. He took me aside, and bought a Bible. After I had been all round the ship I found the others sitting in a circle, with this Chinaman reading aloud to them. On seeing me again they rose, and I sold then and there thirty Gospels among them."

"In a dark cabin of one ship I found a German

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sailor, who shouted to me to get out. I asked him if he wanted a Bible. 'No,' he said, 'no healthy man needs a Bible.' I replied, 'But if you are healthy you are still a sinner, and I am still a greater one; therefore we both need the Lord Jesus as our Saviour.' He leaped out of his bunk, and standing in front of me, said, 'You are the first man who ever said to me that he was a greater sinner than I am.' Then he took one of my books, and standing in the light near the porthole began to read it; murmuring again and again, 'Oh! that I could be a child to read with a clean heart.' Another sailor said to him, 'Is it *you*, Jansen? What wonder is this that has happened to you?' 'No wonder at all,' he replied. 'I want to sweep out my inner chamber, and I'm just buying a broom.'

"On board a Dutch tug-boat, which was towing a dry-dock out to India, I showed my books to an officer. He said, 'I forgot to provide myself with a dry-dock, for I left my Bible in Holland. I thank you for bringing me this: I shall read it on the voyage.'"

"On a British India steamer with a crew of Lascars I found a single Chinaman. When he saw my books he took one, pressed it to his heart and said, 'Come to my cabin.' There he searched for money and brought out copper coins of various countries, amounting to 3½d. 'This is all I have,' he said; 'if you want more, take anything from my table.' I accepted the coppers in payment for the book he had chosen. 'Now I am not alone,' he said, 'even if the Indians hate me.'"

### Abyssinians on an Italian Transport.

Before the war broke out, an Italian transport

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was returning to Eritrea from the Mediterranean. This ship was full of Abyssinian soldiers in all sorts of uniforms and native costumes. Our colporteurs at Port Said were not allowed to go on board. They therefore adopted the primitive method of selling the Scriptures by placing them in a small canvas bag, which was hoisted up and down between the Bible Society's launch and the deck of the steamer. The books were chiefly Gospels and Psalters, diglots in Ethiopic and Amharic. The eagerness of the Abyssinians to purchase was wonderful. Fresh supplies were sent for from our warehouse, and when they arrived the ship simply resounded with the cries of *Daood!*—*Daood!* (David!—David!). The Psalter was much in demand by the men, who lead a pastoral life and connect their royal house with the seed of David; for the Emperor Menelik claimed to be descended from King Solomon and the Queen of Sheba. A neat volume containing the four Gospels also took the fancy of many of these soldiers.

It was unfortunate that our colporteurs could only sell in one place at a time, for another party of Abyssinians standing farther along the deck entreated and beckoned for books. One man, with his head stuck out through a porthole, half-way down the length of the ship, watched for an hour and a half with sad eyes the purchases of his more fortunate comrades. He kept on shouting *Vangelo!* (Gospel!), varied now and then by *Daood!*; but the Bible-sellers could not get to him.

Again and again fresh supplies of books were sent for, and when the last consignment arrived the anchor was being weighed. The steamer began

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to move away, and our Society's motor launch was soon left behind. In two hours the colporteurs had sold 214 books, small batches of five to eight copies being hauled up at a time; but there were still many Abyssinians calling for the Word of God.

### The Soothsayer who turned Evangelist.

The following report, written in Chinese by a Chinese colporteur in Shantung, has been put into English by his superintendent.

I, Tachen Kin Kwong, formerly in heathen darkness a soothsayer and fortune-teller, but through the grace of the Lord Jesus Christ a colporteur of the Bible Society and a propagator of God's eternal living Word, humbly make my report.

Last year I visited all the villages, hamlets, and market-places south of the Small Pearl Mountains, amounting to nearly eighty places. I sold altogether 2,140 books. The Pearl Mountains are very cleft and cloven. Here are the monasteries Pan Liung An, which belongs to a Buddhist order, and Tai Ping An, which is inhabited by Taoist monks. In the north are the temples Da An and Siau An. Near the little city Ling Schan Wei, which was once a fortress against Korean and Japanese pirates but is now ruined and crumbled, lies the monastery Tschau An Ssz. During my wanderings I was often cordially invited in by the monks at various monasteries. They gave me a meal, and I presented them, in response, a copy of Genesis or Exodus. At the Tschau An Ssz Monastery they showed me the four Gospels they had formerly bought.

At the chief market-places the farmers of the neighbouring villages meet every fifth day. Entering the crowded market I try to get a good stand, and then I begin to preach. Afterwards I sell the Gospels. I was glad when I sold twenty or thirty copies, but often the number was only ten.

I believe that half of the books that are sold are really studied, especially in the long winter nights or during the heavy rains. Very often I tramped overland the whole day and found it hard to sell one single copy. In Hia Tschang I met two old men belonging to my clan, who were very eager to have the Gospel message explained to them. Afterwards both helped me to sell the books, and in the evening I rejoiced with thanksgivings that at least 100 copies had found their way to my heathen brethren.



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Usually I take a safe stand under a tree or by the wall of an ancestor-hall, and I begin to talk to the old and young men, who are there idling away their time. "Dear brethren, come and listen to my message." Thus I open the campaign. "Who are you?" is the answer; "are you selling medicine?" "Yes, I am a medicine-man." "What disease can you especially heal, honourable brother?" "I sell a medicine which is universal: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and—mark, my dear brethren—the poor have the Gospel preached to them. And blessed shall he be who-soever is not offended in the Saviour Jesus Christ." Now, attention is aroused. Each man in China has some sickness or other, and seldom you hear of a man who never has been troubled by any illness. I begin to speak of the Ten Commandments, and then I tell them of the true God, who has showed Himself as the true God in sending His Son. The only God, praised and blessed from ages to ages, is the Father of our Lord Jesus Christ. "Buy one of these small books; you will find in it the description of your most hidden disease, but you also will find in it the surest remedy, which even will grant you life everlasting."

My former occupation as a soothsayer helps me in my new calling as a Bible-colporteur. You can get your meagre living as a fortune-teller in China, where on the market-places there are at least five or six of these false prophets—each one having, of course, brighter insight into the dark future than the others. I was once famous for my inexhaustible treasure of rhymes and proverbs, songs and couplets, and my soothsayer's table was always crowded by men who, as it seemed to me, trusted more in my capacity as a reciter of old ballads than in my gift to look "behind the dark curtain." It is difficult to approach men's money-bags, but it is more difficult to approach a man's heart. They ask me even now, when I am preaching of God's love towards mankind: "Sir, how is my *Yün*?" The *Yün* (destiny) shows itself in some dark lines in the face and on the palm of the hand. I say: "Brother, the dark lines in your heart are more critical. Not an eternal fate is hanging over you, but an everlasting God is looking down on you, always ready to save you. What you need is a Saviour." Thereupon their attention begins to turn off. Still I have found people who listen to the message and think over it, who read that small yellow or red bound copy of a Gospel, and who invite me to stay with them and partake with them of their meagre meal. When the pipe is lighted the small book is opened, and the question is put: "What is the meaning of this

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striking passage? . . . I pray thee, of whom speaketh the prophet this? of himself or of some other man?"

I found on the Yellow Island a schoolmaster, Li Schu Kiong, who had been deeply stirred by reading the Gospel. He is without any relative since no other member of his family is living. "I am alone in the world," said the old man. That is perhaps the most dreaded state a Chinese can think of. "Alone!" That means: "As soon as I close my eyes I am a prey to all the powers of the world of darkness. Who will bring the spring and autumn sacrifices, and burn the fires on my grave, and sprinkle some drops of wine on it and remember me?" At dawn and at evening, when the darkness came, the old man's heart was especially filled with awe and fear. Perhaps he may have been in such a dark mood when I entered his small room and offered him a Gospel. We talked till midnight about all these questions, and I was able to pour light into his soul and comfort and hope from the Book of books, whence I get my own comfort in the struggle of life. It was at first not the longing for a Saviour which filled his soul, but the unspeakable fear of that wandering and stumbling of the soul through all eternities from one place of horror and anguish to another, such as only the imagination of an Asiatic can picture. To-day the schoolmaster is a different man, and he reads his Bible and finds in it and in prayer consolation and peace and joy.

### Pioneers of Faith.

We have space to quote only one or two testimonies to the value of the colporteur as a pioneer. From Central China, the Rev. P. T. Dempsey, of the Wesleyan Methodist Mission, writes: "At one hillside temple the Buddhist priests and the people who were worshipping images all bought books from the colporteurs. So in the darkest places, as yet untouched by the agency of church or mission station, the colporteur goes as pioneer. Humanly speaking, were it not for the work of men like him, multitudes would never have a chance to hear anything about God or Jesus Christ. Thanks to the British and Foreign Bible Society, and the colporteurs it supports, these regions are not altogether neglected."

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### In Korea.

Nowhere are the spiritual results of colportage more manifest than in Korea, where our Korean Bible-sellers last year doubled their sales and disposed of 700,000 books. Here is one proof of the missionary value of such service.

The Rev. H. E. Blair, of the Presbyterian Mission, was recently instructing a men's class of about fifty Korean Christians. He took occasion to ask how many of them had been led to Christ as the direct result of the personal preaching of others; twelve held up their hands. Then he asked how many had gone into a Christian church as sightseers and had been thereby brought to believe; two raised their hands. Two others said that they had been convinced as a result of reading tracts; but when he asked how many had been led to believe through reading the little farthing Korean Gospels which are being sold by our colporteurs, twenty responded. Mr. Blair adds: "This may be rather more than the average; but it indicates that the farthing Gospels are powerful."

### The Advance-Guard.

Another Presbyterian missionary in Korea from his own experience of colportage sends this stirring appeal: "*The colporteurs are the advance-guard of the Lord's army; and we earnestly hope that while the supporters of the Bible Society are called upon to make sacrifices for their country's soldiers, they will also see to it that the Lord's soldiers at the battle front and in lonely outposts, at grip with the enemy, shall continue to be furnished with necessary supplies.*"



*Photo by*

*Underwood & Underwood.*

**THE HARBOUR AT CHEMULPO, KOREA.**

## THE BOOK AND THE SWORD

### A SWORD BATHED IN HEAVEN

FIGHTING men will always weave fancies round their favourite weapon. We have seen already how naturally the sword became the emblem of honour and the symbol of justice. But poetry and legend went further and invested the sword with mystical personality. The ballads of bygone warfare are full of romance about magic blades, that had power to sing, or wail, or whisper oracles to their wearers. The hero's favourite weapon received a name of its own—like King Arthur's sword Excalibur, flung at last into the mere to summon the barge which bore away the wounded king into elfland. So the Niebelungen Leid tells of Balmung, the irresistible brand wielded by the hero Siegfried. So in Spanish legend Tizona was the flaming sword which the Cid won in battle from the Moorish King. Our English Hereward the Wake smote most fiercely when he grasped the ivory hilt of his magic sword Brainbiter, which he won by slaying the Cornish Ogre. The epic story of Charles and his paladins tells of Durandel, the wondrous weapon that cleft the cliff at Roncesvaux and left its deep dint on the Pyrenæan crest: Durandel still lies below the waters where the dying Roland hurled it, as the last blast

## THE BOOK AND THE SWORD

of his horn expired on his lips. All these legends of enchanted and invincible swords are like fantastic allegories of truth. They shadow forth the living potency which belongs to that Book, which is their spiritual counterpart. No fact of Christian experience is more abundantly attested than the reality of Divine grace flowing into human souls through the pages of Holy Scripture. Year by year such proofs multiply and accumulate, bearing witness how wonderfully God meets men, and touches and thrills and transforms them, as they read the message of His redeeming Love.

### A Russian Murderer.

In Tolstoy's tale *The Forged Coupon* we have the picture of a Russian peasant, imprisoned for murder, who learned to read in his solitary cell. Stepan had begun with the alphabet in his boyhood, but he could not grasp the joining of the syllables, and remained illiterate. He made up his mind to start reading anew, and asked the guard to bring him the Gospels. They were brought him, and he sat down to work. He contrived to recollect the letters, but could not join them into syllables. He tried as hard as he could to understand how the letters ought to be put together to form words, but with no result whatever. He lost his sleep, had no desire to eat, and a deep sadness came over him, which he was unable to shake off.

"Well, have you not yet mastered it?" asked the guard one day.

"No."

"Do you know 'Our Father'?"

"I do."

## A SWORD BATHED IN HEAVEN

"Since you do, read it in the Gospels. Here it is," said the guard, showing him the Lord's Prayer in the Gospels. Stepan began to read it, comparing the letters he knew with the familiar sounds.

And all of a sudden the mystery of the syllables was revealed to him, and he began to read. This was a strange joy. From that moment he could read, and the meaning of the words, spelt out with such great pains, became more significant. The message of the Gospel came home to his heart. Stepan did not mind any more being alone.

As a practical comment on this story, we may mention that our Society makes regular gifts of Testaments and Gospels to replenish the libraries that are attached to every convict prison in Siberia.

### An English Author.

The late Mr. Frank T. Bullen, who started life as a London errand boy and became famous by writing *The Cruise of the Cachalot*, confessed that he owed everything to the Bible. "I began reading it earlier than I can remember; I am forty-three years of age, fifteen years of which I spent at sea, climbing up from cabin-boy to chief mate, and I have read the Bible through from cover to cover over twenty-five times. You cannot quote me the first half of any verse, but what I will be able to give you the second half. Nothing has taken hold of my heart and soul like the Bible."

### London Club-men and the Bible.

One evening after dinner at a London club five men were smoking and talking nonsense. There was a

## THE BOOK AND THE SWORD

business man, a naval captain, a doctor, a soldier, and a journalist. None of them had ever been suspected of going to church within the past dozen years. Then, in the midst of frivolity, somebody asked, "What is your favourite bed book?" With sudden confession they all said, "The Bible." The business man, who is generally regarded as an "iconoclastic Radical atheist," announced boldly that "When you are up against a thing, whether it's physical or mental or financial, there's nothing for it but the Bible." And after a surprised silence the doctor said quietly, "I always prescribe it, and I always take my own prescription."

### The Book that goes to the Heart.

A German settler in the Canadian North-West bought an English-German Testament in order to learn English. Meeting the colporteur a few months later, he said, "That little book has turned our lives to serve the Lord. We want a Bible." And when the Bible was handed to his wife, she exclaimed, "This is the Bread from heaven."

In the far east of Siberia one peasant bought a copy of the Gospels to give to another who was passing by : said he, "You can't do without a plough or a harrow, can you? Well, neither can a Christian do without the Word of God."

In Burma a colporteur sold St. Matthew's Gospel two years ago to a Telugu lad working on the railway. Twelve months later this lad told the colporteur that after carefully reading the book he was now convinced that Christ is the Divine Saviour of the world : "Two things impressed me more than the rest—His authority over nature in stilling the raging





*By kind permission of*

FORDING A RIVER IN THE ROCKIES.

*The Grand Trunk Pacific Railway of Canada.*

## A SWORD BATHED IN HEAVEN

sea ; and His death on the Cross to save all mankind. Are there any other books like St. Matthew, telling me more of His work on earth ?" The lad then bought a Telugu Bible, and is at present a catechumen preparing for baptism.

A trooper in a Chilean cavalry regiment was on duty in the outskirts of Iquique, when he picked up from the ground a printed leaf, which had been torn from a Spanish Testament. He carried it away, and read it carefully. That single leaf removed the prejudice which had hindered him from accepting an invitation to service in the Evangelical church. He went there, and became a changed man.

In Western Canada a Chinese restaurant-keeper, who wanted to learn English, obtained a diglot copy of St. Matthew's Gospel in English and in Chinese. He was fascinated by the opening genealogy, which appeals deeply to the Chinese mind. As he read on, mastering the difficulties of the language, the story laid hold on him, so that he grew concerned and restless. When he came to our Lord's promise of rest in Matt. xi, 28-30, he exclaimed : "This is the Man of rest—the very man for me ; I must find Him." To-day that Chinese restaurant-keeper is living a consistent Christian life.

In Brazil, at Campo Formoso in the State of Bahia, the sacristan of the church borrowed a Portuguese Bible, and after getting his priest's permission read it with keen interest. He told the colporteur that it contained "the very fountain of truth from which every one might drink."

A missionary in Bombay was walking through the jungle when he came upon an Indian funeral—a company of forty persons met to burn the dead.

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They were all, however, sitting in a circle at some distance from the pyre, and one of them was reading a Gujarati Gospel aloud to the rest.

At Rio a colporteur, who had belonged to a military band, went to visit another bandsman who was in hospital, and found a Bible lying on his bed: "This book," said the sick man, "has been a moral doctor to me. The more I read it, the more I like it: but it wakes up a man who is not living right. I have not been living right, and I am now thoroughly determined to change my life."

### Behind Prison Bars.

Messages from prisoners and captives testify to the power of the Scriptures given to them by our Society. Here are the words of the two Buddhist convicts, in jail at Colombo:

"Although I had heard that Christ came to save us from sin, yet it is only through these books that I have learnt that he is able to do so; and by repentance I have received forgiveness."

"I never believed in Christ; but by the reading of the books you gave me I received light, and now I believe in Him and have received forgiveness of sin through His sacrifice."

The following letter comes from the Chinese officer in charge of the prison at Tatszkou, on the borders of Mongolia. It will impress all Englishmen who have lived in China and who know something of the medieval barbarities which are still common in Chinese prisons.

"To the British and Foreign Bible Society: Greeting! You presented us with twenty-four copies of the New Testament, for use among the prisoners.

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Before I distributed these I studied the book for myself, and was greatly helped by it; it was as the Bread of Life to my soul, and I desire to thank you for the work the Bible Society is doing for the reclaiming of men.

“I presented the Testaments to the prisoners under my care, and exhorted them to make a personal study of the book. By so doing they would be enabled to leave their evil ways and revert to the good; they would receive grace and favour, and being delivered from perdition themselves, their descendants from generation to generation will go on to grow in goodness and virtue. Then they will know the great good work done by the Bible Society—a work they will never be able to value sufficiently, or to repay.”

### “The Palavers of God.”

The following story of an African Christian comes from Yalamba, a Baptist mission station on the Congo, not far from Stanley Falls:—

“Hear now the news of our friend Makasani, who has just died. When he drew near to death he said, ‘Bring the book of the Gospel to me that I may read.’ When they had brought the book, he said to those who were near, ‘They are building me a mansion, and now it is finished.’ At the time of the setting sun he said, ‘I shall die; call Adakabato, the teacher, here, and all the people of the school, that I may give them my hand before I die.’ Then they sang a hymn, ‘There’s a land that is fairer than day,’ and when the teacher began to weep, Makasani said, ‘You weep as one who does not know the palavers of God, for even now I am in the city of God.’”

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### To Solve His Doubts.

Cordoba, with its numerous churches and thousands of priests, monks, and nuns, has been called the citadel of the Church of Rome in Argentina. Mr. Gilbert M. J. Lear writes from that city: "There is a steady and increasing demand for the Scriptures here. I have sold quite a number of Bibles and Testaments. One man told me that he had often read tracts, but had long wanted a Bible, without ever having had the opportunity to get one. He said he was in great perplexity, because of the conflict between what the priests said and what these tracts taught; and he felt sure that there was no way of getting at the truth except through the Scriptures. When I saw him some time afterwards, he greeted me with a smile, and assured me that he knew now that Christ was his Saviour."

### "It led me to become a Christian."

In Ceylon, we have a colporteur named Jusey, who was led to become a Christian through reading the New Testament. For a time his whole village turned against him, but despite the opposition of his neighbours and relations he was publicly received into the Church. Ever since his baptism he has shown great anxiety for the salvation of others. The testimony he daily bears for Christ by his upright Christian life is already beginning to bear good fruit. Jusey not only sells the Scriptures, but enforces their truth by his words. In one Roman Catholic village the people flocked round him and began to question him as to how he became a Christian; he showed them the Bible and said: "This is the Book which has led me to become a Christian; come

## A SWORD BATHED IN HEAVEN

and buy it, and you will know more of your religion than you know now."

### A Guarani Indian's Gratitude.

Writing from Belen, in Paraguay, Dr. J. W. Lindsay, the translator of the Guarani New Testament says: "I enclose £1, a contribution just given me by a Guarani Indian named Juan Sotelo. In September, 1908, he was converted at our mission here. Next month he returned to his own country beyond the Brazilian frontier, some two hundred and fifty miles away. In his bullock-cart he took a box containing copies of the Scriptures in Guarani, Spanish and Portuguese. Now, six years later, on his return to see us here, he tells me that he visited all the principal farms and villages within a radius of fifty miles from his home and left copies of the Scriptures wherever he could, until he had disposed of his whole stock. Of this man, a Brazilian once said to me, 'You ask about Juan Sotelo? Oh, he is as mad as ever? He reads the Bible to everybody that goes to his house, and wants everybody to get a Bible to read!' Juan wishes me to forward his contribution to the Bible Society, in gratitude for what the Bible has done for himself and his family and his neighbours."

### A Hindi Testament.

A missionary in Mirzapur noticed a certain *pundit* named Ramswarup attending service on several successive Sundays, and finding that he was far from satisfied with his own *shastras* and religious practices, presented him with a copy of the New Testament in Hindi. Ramswarup's soul was thirsty;

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he drank in the divine message eagerly, and was not long in yielding his heart to Christ. The way this Brahman became literally saturated with the teaching of the Epistles was remarkable. Wherever he went he took his precious Testament with him, that he might read from it to his friends, until people began to ask him how much he was paid to spread Christianity. Thank God, he has never received a *pice*; but for five years he has enthusiastically sought with all his power to tell forth the good tidings. The story of his persecution, of his consistent life, of his wonderful love of the Bible, and latterly of the respect shown to him by Hindu and Moslem alike, would fill a small volume. His latest effort, in the autumn of 1914, is the starting of a night school for low-caste youths. He thanks God for the Bible Society.

### The Silent Preacher.

A missionary writes from Bombay: "In my short experience, the Bible Society has been found to be of supreme importance in missionary work. The Bible is the silent preacher in many a home where the missionary has no access. An educated young Brahman, into whose hands a New Testament had fallen long before our coming to this place, was led by the Spirit of God to know its contents; he sought our help soon after our arrival here, and by patient study is now unquestionably convinced of the truth of its message of salvation through Christ our Lord. That New Testament, it may be remarked, was borrowed by the young Brahman from a student, who received it as a present from the Bible Society while at college."

## A SWORD BATHED IN HEAVEN

One Indian colporteur describes in graphic metaphor the effect of the Scriptures when he says: "The Word of God is working among the people in this district like white ants." In the island of Ceylon a Tamil missionary came upon a company of young men who were talking about religion and discussing the Scriptures of various faiths. They were all Hindus; but when one of them attacked the Christian Scriptures, another stoutly championed them. He confessed that when a copy of the Gospel of John had been offered to him he had read it, and had found it superior to anything he could discover in his own religious books. The missionary took opportunity to meet him, and discuss religion with him, at the same time leading him to study other parts of the New Testament. After some months, the young man professed his entire belief in Christ, was eventually baptized, and is now living and working as a sincere Christian.

### A Station-master in Uruguay.

In Uruguay, Colporteur Iglesias was passing last year through the railway-station of Capilla del Carmen, and conceived the idea of leaving a New Testament for the station-master. Some time afterwards he passed that way again, and was able to stop. To his surprise he found the station-master intensely interested in this Testament. Snr. Iglesias pointed to the book, which had evidently been used, and asked what he thought of it. The station-master at once declared that he had been reading it very carefully, and that he desired to make it the guide of his life. He added, "The book is entirely new to me. Someone, I do not know who, threw it



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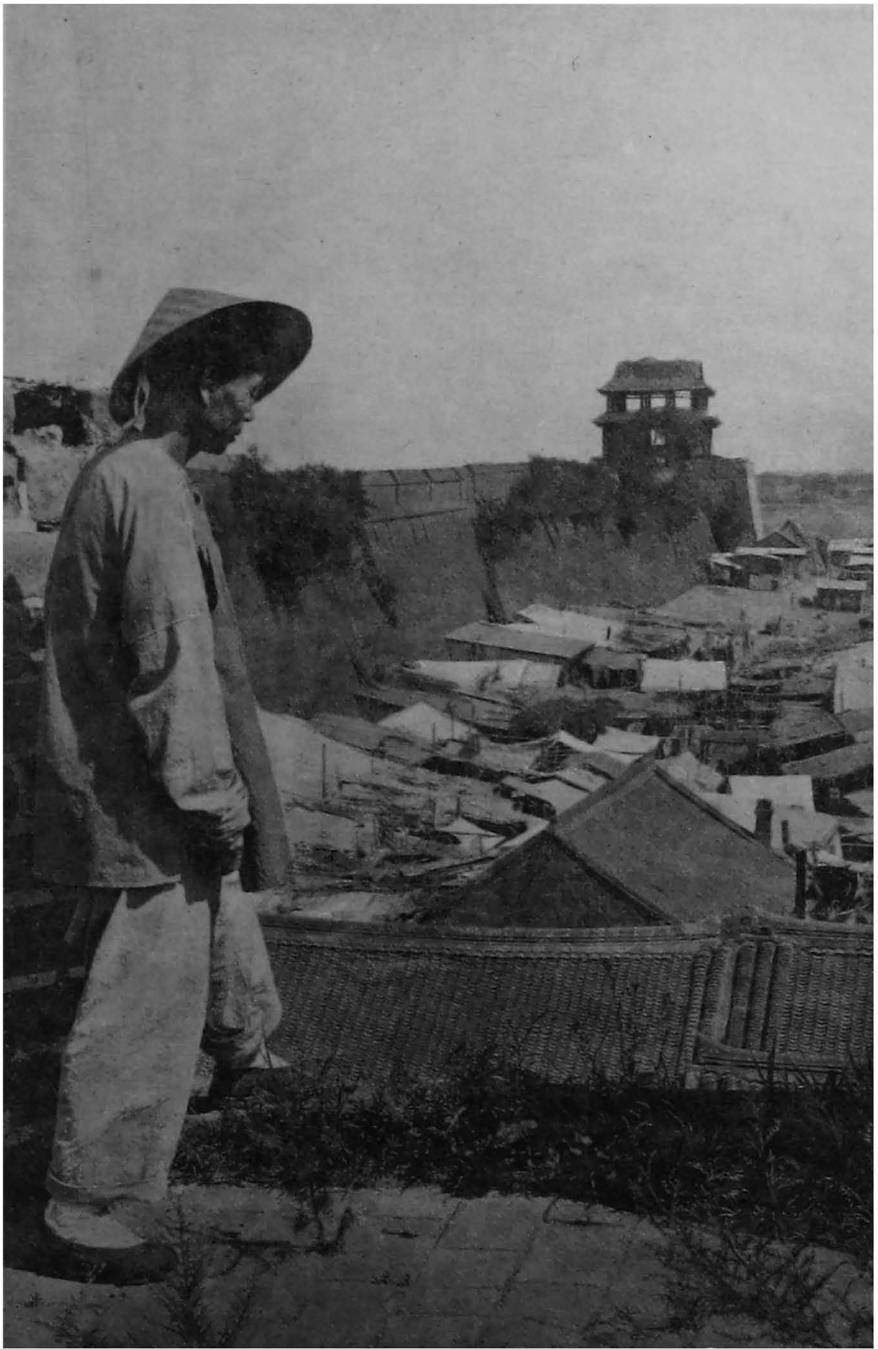
out of the train: I had never heard of the book before."

### A Doctor in Manchuria.

Here is a testimony from the Rev. F. W. S. O'Neill, of the Irish Presbyterian mission in Manchuria: "Mr. Kuo was a successful Chinese doctor. During the Russo-Japanese war he removed for safety to Cheng-chiatun. The landlord of the house where he lived, a venerable devoted Christian, spoke to him of the Saviour of the world. But Mr. Kuo had not leisure to pay much heed. When, however, he went to live at Sanchiangkou, a port on the Liao River, he carried with him an Old Testament. The reading of this book opened his eyes. The Confucian Classics spoke of God; this book was clearer. He took down his paper gods—the god of the gate and the god of the fireplace—and his ancestral shrine was put aside. Next year he bought a complete Bible, which he read constantly, making his own notes in the margin. He discovered for himself that the prophets foretold the truth and, to use his own words, that 'Jesus is the visible God, and God the invisible Jesus.' Having now obtained peace, he wished to provide a temporary chapel in his little town, and lent a portion of his own house gladly and freely. Within two years Dr. Kuo and nine of the members of his family have been admitted by baptism into the Christian Church."

### The Treasure found.

How the printed Gospel can move men's hearts in China is shown by the following testimony



*Photo by*

*Underwood & Underwood.*

**ON THE OLD WALL AT MUKDEN, MANCHURIA.**

## A SWORD BATHED IN HEAVEN

from the Rev. A. Gracie, of the China Inland Mission.

"At a little hamlet thirty miles south of my centre, country folk meet together every Sunday to worship God. The work commenced two years ago through the visit of a colporteur, who sold the Gospels to a young man. He at once began to read them, and very soon the Holy Spirit opened his heart to receive the truths he read. Night after night he would sit under the light of his Chinese lamp, poring over the Gospel stories, and now and again he would express his feelings in Chinese fashion by exclaiming, 'I have found a treasure! I have found a treasure!' By and by his father, constantly hearing his son exclaim thus, asked what kind of a treasure he had found. 'Why,' the son replied, 'these books tell me that there is a living God in heaven who is our Father, and that there is a Saviour for men, who can save us from our sins.' As the father listened, he became deeply interested in the Gospels too. Then the mother followed; and it was my privilege two months ago, when I first visited the hamlet, to baptize the father, mother, daughter, and daughter-in-law as well as several others, the son having been baptized already. Thirty people have all become interested through this young man who bought the Gospels, and they come every Sunday to his house for worship and reading and study of the Scriptures. As we sat round the table in that well-filled room, reading and expounding the truths of God's precious Word, it was inspiring to see with what lively interest they listened. They have a real hunger for the Word of God. The work, as far as I can judge, gives great promise, and it has all grown out of that one visit of the colporteur selling the Gospels, and the conversation which followed between the colporteur and the young man. We feel very grateful to the Bible Society, that through its aid the indispensable work of the colporteur is able to be carried on."

### After Nine Years.

The ministry of the printed Gospel may be illustrated by an incident recently related from personal experience by the Rev. W. H. Oldfield, a missionary of the Christian and Missionary Alliance, who is stationed in the city of Liuchow, in the province of Kwangsi, South China.

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"Some nine years ago an older missionary and I took a seventy days' trip into the northern part of Kwangsi province distributing Gospels and tracts. One day we reached a small market-town where at first no inn would receive us or permit us to stay; so for a time we placed our baskets of books in the middle of the street, while my companion walked up and down, preaching and distributing the Gospels. I took a seat in a shrine and handed out the books to the crowds of people who passed by. That night my companion tried to speak a little in the inn to the people who gathered; but the crowd grew so unruly that the inn-keeper, fearing trouble, asked us to retire to our dingy room in the rear of the building, and let the people disperse. Next morning we left the town, feeling that our visit to that place had been almost useless, and would bring forth no fruit.

"Nine years passed away. Then, one morning, during prayers, there appeared a stranger at the chapel door. His coarse garments and rustic appearance showed plainly that he was from the country. Silently he stood and gazed around the room at the Christians gathered for worship, while the broad smile that lit up his sun-browned face manifested his interest in what was taking place. At the close of the service the missionary in charge went down and spoke to him. Much to the missionary's astonishment, he found the rustic stranger to be familiar with the Gospel story—St. Peter, St. James, and St. John were familiar names to him. How could this be? Sitting down, he told his experience. Nine years before, a country farmer with two baskets of rice swinging from a pole on his shoulder trudged along the narrow path leading to the nearest market-town, where he wanted to exchange the produce of his soil for other household necessities. Passing through the crowded street he saw a missionary surrounded by a throng of people, to whom he was speaking of a strange new God, and distributing literature to those who were interested. Pressing to the front, he secured a set of Gospels and a few tracts, and then returned to his country home.

"So far as we know, that farmer's heart has never been touched deeply; but his hired labourer, who could read a little, began studying the Gospels and tracts. In his leisure time this labourer would sit for hours reading with delight and wonder the fascinating story of the strange Man who lived in Galilee. Often in the evening he would take the books down from the dusty shelf and, by the flickering light of a peanut-oil taper, would read on into the night, until he was overcome by sleep and the book fell from his hands.

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He had never visited Kweilin—the capital of the province and an important mission centre; had never seen a chapel; never heard a sermon; never met a missionary; and although he had heard that there was a Gospel hall in the city, where these books were read and explained, he, being poor and his home lying beyond the mountains some four days' journey distant, had never been able to make the trip. However, the more he read the Gospels and tracts, the greater was his desire to meet the missionary and hear for himself the Gospel story. With this object in view he began to save his *cash*; and while others in the neighbourhood were saving money to buy their coffins in preparation for death, he began to put by his *cash* to make a journey in search of life. At last the desired amount was saved, the longed-for journey accomplished, and now after nine years of waiting he has come in contact with a missionary, he has heard the wonderful story, and, since he understands the Gospel so well, he expects to be baptized at the next baptismal service."

\* \* \* \* \*

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

## THE BOOK AND THE SWORD

### THE SWORD AND THE BOOK

*“ Stronger than steel  
Is the sword of the Spirit;  
Swifter than arrows  
The light of the truth is  
Greater than anger  
Is love and subdueth.*

*The dawn is not distant,  
Nor is the night starless;  
Love is eternal! .  
God is still God, and  
His faith shall not fail us;  
Christ is eternal!”*

H. W. LONGFELLOW.

IN the early years of last century one of the King's Scottish regiments was quartered at Edinburgh Castle. To that regiment belonged certain grave and God-fearing officers, who had a curious custom; every evening after mess, they drank this standing toast: *A clean sword and a dirty Bible.*

Those officers were not afraid of fighting; they had faced death many a time. But because they were veteran soldiers, they understood that war must always be terrible—even war at its best. And because they were Christians, they knew that killing men can never be other than an awful duty. And so they desired, if possible, to keep the sword undrawn. Yet if it must be drawn, they prayed that it should



*Photo by*

**ON THE SEA OF GALILEE.**

*Donald McLeish.*

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always serve the stainless cause of honour, that it should only flash in the sunshine to keep covenants sacred, to guard the innocent and to protect the weak. That was their ideal of a clean sword.

Again, by a dirty Bible the officers meant a Bible whose leaves are thumbed and frayed with constant use. Surely the man who loves that Book as he ought to love it must be handling it often and searching it diligently: the marks on its pages will betray how much he reads it. Let us thank God whenever we see a dirty Bible of this kind. Let us ask God to forgive us if our own Bibles are sinfully and shamefully unsoiled.

So we begin to find rhyme and reason in the quaint old toast which couples together a clean sword and a dirty Bible. It is the second which secures the first. For the Bible is the fountain of chivalry and honour. And the Bible is the only effectual and enduring antidote to strife betwixt man and man. The New Testament brims over with mercy and forbearance and longsuffering. It utterly forbids us to cherish bitterness, or to take revenge for personal injuries. It quenches envy and jealousy in the heart. It kindles us, indeed, with the fire of unselfish wrath against those who are enemies of peace and goodwill; yet even that wrath remains, as Milton called it, "a sad and unwilling anger." The Gospel of Jesus Christ wages war against the evil passions which are the seeds of war, and carries the secret of the crowning victory of righteousness at last. And therefore, in proportion as our Bibles are soiled, our sword-blades will be stainless. When all men have dirty Bibles, they will have clean swords as well—neither will they learn war any more.



## THE BOOK AND THE SWORD

God's Book was never so sorely needed as it is to-day, when half the nations of the earth are in the throes of furious conflict. Those Christians who hate war most passionately will surely be the most ardent advocates and champions of the Bible Society.

### The Book and the Purse.

The Bible Society's claim for help can be stated very simply and briefly.

Any ordinary publishing house which issued more than ten million volumes in a year might be expected to show a handsome annual profit. The Bible Society, however, exists not to make profits, but to make God's Book the cheapest and the most accessible book that is printed. As a rule, it charges some nominal price for the Scriptures—because under normal conditions ordinary people are far more likely to prize and read a book which they have spent even a small coin to purchase. This policy of common sense is thoroughly endorsed by the most experienced and devoted missionaries, who understand the mischief and the futility of broadcast free distribution. A British officer in the trenches had to rebuke an excited recruit who was firing wildly: "Not one in fifty of your bullets finds its billet." "Yes, sir," said the soldier, "but anyhow they get away from here." Well, we cannot be content to hear that vast quantities of Bibles and Testaments have been scattered wholesale: we try to secure, so far as is humanly possible, that each copy goes into the hands of a reader. The great bulk of the Bible Society's books are cheap, popular editions; and their prices in any country are fixed, not by what the edition costs to produce, but by what the humblest

## THE SWORD AND THE BOOK

class of readers in that country can afford to pay.

The result is that out of every sovereign which the Society spends in producing and circulating the Scriptures, about 7s. 4d. comes back to it as the result of sales. The more volumes we sell, the more money we lose.

It will be worth while to repeat here a few concrete examples—familiar to many of our friends—which illustrate how this policy works out in practice. The cheapest edition of Shakespeare's complete works ever issued in England was priced at 1s., in paper covers. Our Society sells an English Bible bound for 8d., and another in large print for 10d., while a School Bible in admirably clear type may be had for 1s. More than ten million copies have been sold of the Society's Penny English Testament. It cannot, however, be stated too emphatically that these popular editions are produced under conditions of labour which are scrupulously guarded. The heavy loss entailed by their publication at such low prices is borne by the Society's funds.

In France, in Italy, and in Germany the Society's cheapest Bible is sold for about 1s., which also involves a loss on each copy. The same is true as to the Society's 6d. Dutch Bible, which is by far the cheapest book published in South Africa.

It is in the mission field, however, that the widest differences occur between the actual cost of producing the Scriptures and the prices at which they are sold. A few definite cases will make this clear. In each of the great languages of India the Society publishes a Bible at 1s., the cost of production varying from 1s. 8d. to 8s. New Testaments in India are sold uniformly at 4d., though the cost price varies from 5d. to 1s. 2d., the average being about 8d. Single Gospels are sold uniformly at ½d., their cost varying from ¼d. to 1d.

In Madagascar a Bible which costs about 1s. 8d. to produce is sold at 1s. In Japan a New Testament which costs 7 *sen* to print and bind may be bought for 5 *sen*—that is, 1½d.; while a Japanese Bible is sold for 6d. In China the wages of a common coolie amount in many provinces to no more than 6d. or 7d. a day. A wall-bound Chinese Bible, which costs over 2s. to produce, is sold for 6d. A Chinese New Testament in an excellent *format* is sold for 2d., while cheaper copies can be had for 1d.

## THE BOOK AND THE SWORD

### Eager for the Scriptures.

Yet even such nominal prices as these are too dear for some impoverished folk. In Paraguay, where disturbance and distress abounded last year, some working-men were so eager for a Bible that they clubbed together to purchase a copy. In China a missionary met one inquirer who had sold certain of his Confucian books to buy a New Testament. In Canada a colporteur passed some settlers felling timber, who had no money and were miles away from home; but they had just killed some game and gladly gave a rabbit for one book and a partridge for another. In the Transvaal, at one of the mines on the Rand a native brought back to the colporteur a Bible which he had previously purchased. He said that he had been troubled because he had bought it with money won by gambling—money which he said was “not clean”; moreover, he had bought it for his mother, who had taught him that gambling was wrong. So the colporteur kept it, while he went to get “money that was clean.” In the Orinoco valley our Bible-seller found people in bitter poverty but very anxious for the Scriptures, so that he had to reduce the price, besides giving many copies away. The Society’s servants have full discretion to present a volume free to any person they meet who can read, and seriously desires to read the Gospel, but is destitute of a coin to purchase it.

### Free Gifts.

Moreover, each special emergency or calamity becomes for the Bible Society a special opportunity. We have seen how generously it is providing for

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the armies, the wounded, and the captives in the present war. But this tremendous crisis only exemplifies on a vast scale what the Society is doing systematically every year, and all over the world—for children in orphanages, for patients in hospitals, for lepers in asylums, for criminals in prisons, for folk dwelling in regions smitten by flood or famine or plague or earthquake: to all these it gives the Scriptures with a free and ready hand.

### For Students in India and China.

For many years it has been the regular custom of the Bible Society to offer the Scriptures to all students at the five Universities of British India—Calcutta, Madras, Bombay, the Punjab, and Allahabad. When we realize that the University of Calcutta alone has more undergraduates than Oxford and Cambridge put together, we begin to estimate the importance of this distribution. Each Indian student, when he enters college, is offered a copy of the four Gospels and the Acts; half-way through his course, he is asked to accept the New Testament; and when he has graduated, the Society endeavours to arrange that he shall leave with the Bible in his hands. Students are allowed to select for themselves the version which they prefer, but almost invariably they choose English. During 1913 no fewer than 2,000 volumes were thus distributed among Indian students as gifts from the Bible Society, and in 1914 the number rose to 10,800 volumes—each of which was definitely applied for by its recipient.

These volumes are carried away to homes far

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scattered among the towns and villages of India, and their message finds entrance into many hearts and lives hitherto unreached by any human missionary of the Cross. That the books are appreciated is evident not only from the thanks from the recipients, but from the oft-repeated statement accompanying the request of a student: "I saw my friend's Bible, and I want one."

For the last hundred years a system of Government education has been at work in India which has no sort of moral or religious basis. There is considerable ground for hope that in the near future the Christian Church will be more strongly represented in Indian Universities than it has been hitherto; and it is not unlikely that in the new residential Universities of Patna, Dacca, and Rangoon there will be Christian colleges reflecting the best traditions of the ancient Universities of Great Britain.

The Bible Society's policy of placing the Scriptures as a gift in the hands of students in the East has now been extended to the Universities of China.

### Economy in War-time.

When war broke out the Committee of the Society made instant preparations to weather the storm. Our agents abroad, not less than the staff at home, responded promptly and loyally to the summons. Notwithstanding the strain of the year, and the immense number of books sent out as special war-grants, the Society's EXPENDITURE was brought down by most stringent economy to £268,648.

Comparing this with the Society's total INCOME, £266,734, the twelve months' working left a DEFICIT of only £1,914. When we take account of the

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difficulties which have been conquered and the demands which have been satisfied during this last terrible and momentous year—a year without parallel in living men's experience—we can only praise God humbly and fervently, because His own right hand has guided us and His holy arm has carried us through.

### Some Typical Donations.

Among the multitude of contributions, we have only space to mention here a few typical gifts received during this last year.

With the approval and aid of the Archbishop of Abyssinia the Bible Society has just established for the first time a depôt at Adis Ababa. To defray the cost of this new depôt a generous friend of the Society in London has given a special donation of £500.

Three Welsh ladies, who desire to remain anonymous, have provided funds for making the necessary plates with which to print the whole of the Welsh Old Testament in Braille type for the blind. Mr. David Morgan, of Cardiff, has undertaken to defray the cost of doing the same for the New Testament. Thus the complete Welsh Bible will now be printed and published in Braille type by our Society. Apart, however, from the initial expense of making the plates, each of the thirty-nine volumes will cost the Society from 2s. to 3s., and will be sold for 1s. The whole of the Scriptures will thus be brought within the reach of the Welsh-speaking blind.

A friend of our Society across the Atlantic is supporting a Biblewoman in India, in memory of his wife. He writes: "I think a living epistle is

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more to be desired than a stone monument; I know that she had the cause of the women of India very much at heart."

Members of "The Bible and Prayer Union" supported last year in connexion with our Society seven colporteurs in China, two in Korea, and two in Japan.

### A Chinese Offertory.

A touching account of a Bible Sunday offertory made for our Society by the Miao and other aboriginal tribesmen in Yunnan comes from the Rev. A. G. Nicholls, of the China Inland Mission. It is only seven years ago that the first Gospel was printed in the language of the Miao, while the evangelization of the Lisu and Laka aborigines is of still more recent date. The self-sacrifice of these new converts is an unanswerable testimony to the wonderful work that has been wrought in their hearts. It may be added that their gifts came from people who were face to face with scanty supplies and dear food. The following is taken from Mr. Nicholls' letter:—

"This year it occurred to me that we might have a Bible Sunday, so two or three months ago our mission out-stations were asked about it. They all consented, but I made it clear that this was to be a free-will offering, and that folks could give as they pleased. I also carefully explained that the money would be spent in helping to provide the Scriptures for those still in darkness. It was impossible for the Miao to go, but not impossible for them to send.

"On the last Sunday in the fourth moon (May 24th, 1914) the offering was made in each of our fourteen out-stations. Then on the first Sunday in the fifth moon all the deacons brought the money into Sapushan, when our church here added its offerings. At the close of an address on the work of the Bible Society, I had the amounts written upon a large blackboard, and the result came to

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a total of 78,000 *cash* or \$60 (over £5). None were more surprised than the Miao themselves; a chorus of 'O! O!' went round the church, and it was clear to them that many drops make a pool.

"The Hwa Miao are poor, they live in huts, and till the poorest land; but we are glad of the grace of God which has prompted such a hearty contribution. May the Lord use their offering. One girl said to me, 'Teacher, I have no money, but here are four eggs.' Others brought maize, barley, wheat and buckwheat.

"Some of our out-stations are two, three and four days' journey distant, so it meant for some who were present eight days' travel—as well as two or three days here—all at their own expense.

"Some Gospels in other languages were arranged round the pulpit, and caused much interest. That Sunday we had 170 baptisms."

### From Friends at Home.

From Brighton an aged friend writes this touching letter: "Having been helped, and still here, though very frail, I feel I must venture to send you £10 for the dear old Bible Society. It seems to be needed everywhere; and the reduced incomes and demands on all sides are so perplexing that some subscribers may fail—so I enclose a cheque for that amount."

From Monmouthshire a lady writes: "I enclose two spade-guineas, coins which were bequeathed to my mother, not to be spent unless she wanted bread; so I send them for the Bread of Life."

Two sisters send £8 from "refunded Income Tax," with "earnest prayer for God's blessing on the Bible Society at this critical time."

A "very poor Irish widow" in Dublin encloses 5s. with the words, "Such a small contribution; but it represents not a little self-sacrifice."

From St. Leonards-on-Sea "a well-wisher" sends 3s., with the words, "I have only £26 per annum, but I am so thankful so much is being done to give the soldiers the Word of God."



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An Old Age Pensioner sends a guinea from Tunbridge Wells, with these touching words: "I must tell you how I managed to save this, now I am too old for work. I saved sixpence every week out of the Old Age Pension money, only giving God back a little mite of His own, and He multiplies it back to me again."

In a certain Hertfordshire town our local secretary received a collecting box. It came from an old bedridden woman and her daughter—who supports her mother and herself by doing fine laundry-work. The box contained fifty-six threepenny-pieces, two sixpences, and this note which we print *literatim*:

"Please excuse the small peaces of money but we found out that god was more please with silver than copers so we promised he should have all the threepeny peaces that come in our way. We are very poor, but we give them freely for his dear name."

### German Sympathy.

No feature in the war has been more grievous to English Christians than the hostility which it has created between the religious and theological life of England and Germany. It is the more encouraging to receive from Berlin this letter from one of the best-known directors of German foreign missions:—

"I ask to be allowed to join your work by a yearly contribution, which for this year you will find enclosed. The deeper the gulf is which now separates England and Germany, the less we, German Christians, will and may forget God's blessings bestowed on us by the work of English Christians, and quite particularly of your Bible Society. God grant that soon the day may come on which we, purified by the Lord's holy judgment, may again join hands like brothers, to do His works according to His will."

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A German missionary in Madras wrote in November, 1914: "I am sending you to-day *Rs.* 10, which we made up here for the Bible Society's blessed work, for which we are praying. It is a small gift we can send you in this time, in which we are feeling life full of troubles, in the trying position we are placed in just now. But we would rather starve than forget the Bible Society."

Here in England we are not starving, though the great war casts its shadow across every home and tells upon every purse. People of all sorts and conditions are worse off; and they will suffer more yet before the war ends. Englishmen are bracing themselves to endure and overcome whatever trials may confront them. This is the time of our lives to prove how much faith and courage and fortitude and self-denial we really possess. Now, when everyone feels bound to retrench, multitudes of Christian people have quite made up their minds that, whatever else is impoverished, the cause of Christ shall not be straitened; whatever else they give up, they will not desert the Bible—or the Bible Society.

## **APPENDIX**

## NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, THE BANK OF ENGLAND, Threadneedle Street, E.C., and WILLIAMS DEACON'S Bank, Limited, 20, Birchin Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques (*crossed on the Bank of England*), Bankers' Drafts, and Post Office Orders (*on the General Post Office*) should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

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Letters containing Orders for Books are requested to be addressed, prepaid, to the British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C. The Society's Depôt is open from 9 a.m. to 6 p.m., the Offices from 9 a.m. to 5 p.m. On Saturdays the Depôt and the Offices close at 1 p.m. The Bible House is closed on the usual public holidays.

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## FORM OF A BEQUEST TO THE SOCIETY.

*I bequeath the sum of* \_\_\_\_\_ *Pounds sterling*  
*free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE*  
*SOCIETY," instituted in London in the year 1804, to be paid for*  
*the purposes of the said Society to the Treasurer for the time*  
*being thereof, whose Receipt shall be a good discharge for the*  
*same.*

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\* Not on the Committee last year.      † Resigned, June, 1915.  
‡ Resigned, September, 1915.

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| Rev. W. R. Bowman, B.A.,<br><i>Rowley Avenue, Stafford.</i>                           | Rev. H. J. Cossar, M.A.,<br><i>St. Luke's Lodge, Alpha Road,<br/>Cambridge.</i>    |
| Rev. W. G. Jones, B.A.,<br><i>36, Abinger Road, Bedford<br/>Park, W.</i>              | Rev. George Daunt, M.A.,<br><i>83, Clevedon Road, Weston-<br/>super-Mare.</i>      |
| Rev. J. Alston, B.A.,<br><i>87, Meadowside, Lancaster.</i>                            | Rev. George Hanson,<br><i>126, Wingrove Road, Newcastle-<br/>on-Tyne.</i>          |
| Rev. T. Smetham,<br><i>53, St. Augustine's Avenue,<br/>Croydon.</i>                   | Rev. W. G. Roberts, M.A.,<br><i>48, Burford Road, The Forest,<br/>Nottingham.</i>  |
| * Rev. Elias George,<br><i>14, Goldington Road, Bedford.</i>                          | Rev. J. Stuart Rimmer, M.A.,<br><i>167, Sheen Road, Richmond,<br/>Surrey.</i>      |
| Rev. Walter Wall,<br><i>12, Chestnut Road, Moseley,<br/>Birmingham.</i>               | Rev. E. W. G. Rudgell, M.A.,<br><i>51, Cowley Road, Oxford.</i>                    |
| Rev. T. A. Wolfendale, M.A.,<br><i>41, Barrfield Road, Pendleton,<br/>Manchester.</i> | Rev. A. Wallesey Jones, B.A., B.D.,<br><i>Brooklands, Newry Park,<br/>Chester.</i> |
| Rev. J. Addison Ingle, M.A.,<br><i>19, Mount Gold Road, Plymouth.</i>                 | Rev. W. Crwys Williams,<br><i>8, Richmond Road, Swansea.</i>                       |
| † Rev. J. O. Haughton, B.A.,<br><i>23, Marine Crescent, Waterloo,<br/>Liverpool.</i>  |  |

Rev. H. Starmer,  
*45, Thorpe Road, Norwich.*

† Mr. Robert F. Crosland, J.F., F.R.G.S.,  
*Oldfieldnook, Cleckheaton.*

\* Previously in the Society's service from 1898 to 1908.

† Deceased, May, 1915.

‡ Resigned, Sept., 1915.



## SUMMARY

*The British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.*

In the first weeks which followed the outbreak of war a heavy burden fell upon those responsible for the finance and oversight of foreign missions. The Committee of the Bible Society took prompt measures to safeguard its position and to limit its liabilities at home and abroad, while they pledged themselves that nothing really vital to its enterprise should be withheld. As one result of that policy we are able to report a year of progress beyond all precedent.

### **The Year 1914-15.**

The Society's issues now to be reported reached last year the wonderful number of 10,162,418 copies of the Scriptures. This astonishing result is made up of 855,481 Bibles, 1,808,047 New Testaments, and 7,508,885 smaller volumes, each comprising at least one complete book of Holy Scripture. Compared with the issues announced a year ago, this shows an increase of over 1,200,000 copies. It is true that the number of Bibles has diminished by more than 150,000; on the other hand, Testaments have increased by 528,000, and smaller portions by 827,000. Such unprecedented figures are swollen by our large war distribution, while they also reflect the eager demand for Gospels in the Far East.

At the Society's annual meeting in 1900, it seemed wonderful to announce for the first time issues which exceeded 5,000,000 volumes. It is instructive to note that the number of Bibles sent out then was almost as large as it was last year; but the Testaments now are nearly half as many again, while the smaller portions are two and a half times as numerous as they were then. The vast expansion in our issues has mainly consisted of popular editions of Gospels and Psalters in many tongues, which are sold at nominal prices all over the mission fields of the world.

## THE BOOK AND THE SWORD

Of the editions which the Society sent out in 1914, quite 2,000,000 books were in English or Welsh, which find readers as a rule within the British Empire. That this figure is more than 700,000 above the corresponding total for 1913 is chiefly due to distribution among British soldiers.

Two-thirds of the Society's total issues are printed abroad, for the most part in the countries where they are read.

The total issues by the Society since its foundation have exceeded 263,000,000 copies of the Scriptures, complete or in parts. Of these more than 90,000,000 have been in English.

### The Work at Home.

Of last year's total issues, 2,002,658 volumes were in English, Welsh, Gaelic, or Irish, and circulated mainly in the British Empire. This number is 681,473 above the figures for 1913-14. Of the English Penny Testament, in its new and improved edition, 483,956 were issued—as compared with 200,781 in the previous year—making a total of 10,817,596 during the last thirty years. The Scriptures issued last year in English included 117,138 copies of the Society's 6d. Bible; 74,440 copies of the 10d. Bible; and 88,290 copies of the "Ionic" 1s. School Bible. The total included 14,620 Bibles and 5,527 Testaments in the English Revised Version—as compared with 1,985,163 Bibles, Testaments, and Portions in the English Authorised Version.

In order to assist and increase the circulation of the Bible in our own country, especially in places which are not reached by ordinary booksellers, the Committee grant special colportage terms to all societies and institutions which regularly carry on the sale of the Scriptures by colportage among the poor in England and Wales.

In England and Wales the Society spent over £7,440 last year, mainly in grants of Scriptures—free or at greatly reduced rates—to the schools and home missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity.

Almost all the English and Welsh institutions for befriending the blind obtain the Scriptures which they require from the Bible House, at less than half the cost of their production.

Students at Theological and Missionary Colleges, who need such assistance, received last year as gifts 355 Old Testaments in Hebrew and 614 New Testaments in Greek. The Society also presents outgoing missionaries with Bibles or Testaments in the vernaculars of the fields in which they are to labour.

The London Biblewomen and Nurses Mission is affiliated to the British and Foreign Bible Society. Since the founding of this

## SUMMARY

mission by Mrs. Banyard, the Bible Society has contributed altogether £85,805 to its funds. Last year the Bible Society made a grant of £425 towards the maintenance of 112 Biblewomen, who, during the year ending Dec. 31st, 1914, sold 1,709 copies of the Scriptures among the poor living in the mean streets of London.

### Translation and Revision.

The Society's historical list now includes versions in FOUR HUNDRED AND EIGHTY-SEVEN distinct forms of speech. These include the complete Bible in 129 languages, besides the New Testament in 118 more.

These versions are printed at about fifty different places, and in sixty different sets of characters. Over a hundred and twenty new languages and dialects have been added to the list since the present century began.

In embossed type for the blind, the Society has already helped to provide the Scriptures in thirty-five different languages.

The Society's expenditure last year for translating, revising, printing, and binding the Scriptures was £129,062.

### The Partner of Missions.

The foreign missions of almost every Reformed Church draw supplies of Scriptures from the Bible Society. These are sent out, carriage paid, to the remotest mission stations, on such terms that practically no charge falls on the exchequer of the missions which receive and circulate the books. In every field the missionaries are our most enthusiastic helpers and our most grateful friends, testifying to the indispensable assistance which they thus obtain.

From the Bible Society the Church of England obtains almost all the Scriptures required for its foreign missions.

The Society for the Propagation of the Gospel in Foreign Parts has procured Scriptures from the Bible Society in eighty languages. The Church Missionary Society has used one hundred and fifteen different translations which come from the Bible House. The Universities' Mission to Central Africa obtains from the same source all the versions which it uses. Equally important help is rendered to the Melanesian Mission, and to the South American Missionary Society.

Nonconformist Foreign Missions also obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

It furnishes the London Missionary Society with the Scriptures in fifty-nine different languages, and Methodist Missions in different countries with ninety-seven versions. Presbyterian missions

## THE BOOK AND THE SWORD

throughout the world use one hundred and thirty-two of its versions. It published the Kongo New Testament for the Baptist Missionary Society, and also supplies many Baptist mission stations in China, India, and Jamaica. The China Inland Mission and other undenominational societies obtain from the Bible Society practically all the editions of the Scriptures which they use.

The enterprises and triumphs of Christian Missions are creating as many new and imperious claims upon this Society—which has never refused to publish a duly authenticated version of the Scriptures in a new tongue. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new claim for help from the resources of the Bible House—help which is most gladly given, on such terms that it creates no charge upon the funds of the Mission which is aided thereby.

### In Foreign Lands.

The Society maintains depôts in nearly a hundred of the chief cities of the world.

It employs 1,200 native Christian colporteurs who were continuously at work throughout the year 1914, supervised by the Society's foreign agents or its missionary friends. In spite of many hindrances, due to the war, the sales by these colporteurs reached the unprecedented total of 5,000,000 copies of the Scriptures.

It supports about 500 native Christian Biblewomen, mainly in the East, in connexion with missions in Eastern lands.

The Society's total expenditure on colporteurs and Biblewomen during 1914 amounted to £44,469.

### War Distribution.

During the first ten months of the great war the Society has supplied two million Testaments, Gospels, and Psalters—for sick and wounded soldiers and sailors; for prisoners of war, refugees and aliens; as well as for the troops of all nationalities engaged in hostilities. These books have gone out in between twenty and thirty different languages, and in a dozen different countries.

### Auxiliaries.

At the end of March, 1915, the Bible Society had 4,980 Auxiliaries, Branches, and Associations in England and Wales. In connexion with these, during the previous twelve months, 8,888 meetings were held, and 8,080 sermons were preached, on behalf of the Society.

Outside the United Kingdom the Society has over 3,000 Auxiliaries and Branches, mainly in the British Colonies. Many of these carry

## SUMMARY

on Bible distribution vigorously in their own localities, besides sending generous annual contributions to London.

### Last Year's Expenditure.

The total payments for the past year have been £268,648:

When war broke out, the Committee made instant preparation to weather the storm. Our agents abroad, not less than the staff at home, responded promptly and loyally to the summons.

The translation and publication of the Scriptures have not been curtailed; they cost £1,639 more than in 1913, and £6,914 more than in 1912. On colportage, as fewer men were employed, the Society has spent £4,576 less. Other expenses connected with foreign agencies were cut down by £3,534, and the home expenditure was reduced by £484. Altogether, the Society spent £6,650 less in 1914-15 than in 1913-14.

### Receipts.

The Income last year sank to £266,734—a decrease of £8,713. When we scrutinize the main items, we find that the sales of the Scriptures yielded £99,099—a decrease of £3,147. Donations paid in London fell by £1,481. Legacies have produced £59,164. Following the usual practice, £57,666, being the average of receipts from legacies during the last seven years, has been taken into income—the balance, £1,499, being carried into the Legacy Equalization Fund.

During the year, £6,162 has been sent to the Bible House by donors who desire to remain anonymous.

### Contributions.

The contributions from Auxiliaries, &c., at home and abroad have amounted to £85,074, which is £4,616 less than in the previous year, 1913-14. We especially regret that the receipts from Auxiliaries in England and Wales shows a falling off of £4,184.

We note that last year £297 was collected for the Society in the Russian Empire; £308 in France; £326 in Germany and Austria; £122 in Italy; £144 in Spain and Portugal; £119 in Egypt; and £464 in West Africa. In spite of the war £1,964 came from South Africa, and £3,276 from India and Ceylon—both amounts showing a slight increase. From China has come £780, and £223 from Japan and Korea; £345 was raised in South America, and £191 in the West Indies.

The Canadian Bible Society, with its multitude of Branches, raised last year for all purposes £25,600; of this fine total, £7,100 was expended in colportage within the Dominion, while a net sum

## THE BOOK AND THE SWORD

of £5,873 (over £1,000 less than in 1913-14) was contributed to our Society's enterprise in foreign lands. The Australian Auxiliaries have raised altogether £10,678; out of this, £4,801 was expended locally, leaving £8,877 for the Society's general work—thus more than doubling the Australian contribution for 1913-14. Gifts from New Zealand, after deducting local expenditure, reached £1,718—an increase of over £400. The Hibernian Bible Society sent £1,766.

Thus, comparing the Society's total INCOME, £266,784, with its total OUTLAY, £268,648, the twelve months' working has left a DEFICIT of only £1,914. When we take account of the difficulties which have been conquered and the demands which have been satisfied during this terrible and momentous year—a year without parallel in living men's experience—we can only praise God humbly and fervently, because His own right hand has guided us and His holy arm has carried us through.

### Obituary.

During the past twelve months death has removed seven of our Vice-Presidents: Bishop Moorhouse, first of Melbourne and afterwards of Manchester, whose name had been nearly forty years on the list; Bishop Tucker, formerly of Uganda; Bishop Royston, formerly of Mauritius; Dr. W. Aldis Wright, the eminent Cambridge scholar; Sir Francis F. Belsey, the friend of the Sunday School; Canon R. Bruce, whose name is bound up with the Persian Bible; and Sir David Hunter, K.C.M.G., who became a Vice-President only last year.

The Committee have also mourned the death of Mr. Hermann Koenigs, who had been one of their colleagues since 1897.

### The Staff.

After thirty-nine years of devoted and distinguished service, first in Southern Russia and then at Berlin, Mr. M. A. Morrison has retired from his position as agent for Central Europe.

Mr. George M. Franck, formerly of the C.I.M., has been appointed a sub-agent in China.

To the keen regret of all his colleagues at the Bible House, where he has served for more than twenty years, the Rev. Harry Scott has been compelled by ill-health to resign his post as Assistant Home Secretary.

After four years' excellent service, the Rev. D. Eurof Walters has resigned his post as District Secretary for South Wales and Monmouthshire, and the Rev. W. Crwys Williams has been appointed as his successor.

### WHERE DOES THE BIBLE SOCIETY GET ITS INCOME?

The answer to this question may be succinctly given thus:

During the year 1914-15 each sovereign which the Society received was made up as follows: 7s. 3½d. came from sales of the Scriptures; 1½d. came from the sale of magazines; 4s. 4½d. was contributed by Auxiliaries at home; 2s. 0½d. was contributed abroad; 4s. 3½d. came from legacies; 1s. 6½d. came as subscriptions, and donations, paid in direct to the Bible House; while 3½d. came from dividends.

### HOW DOES THE BIBLE SOCIETY SPEND ITS INCOME?

Here is the answer reduced to its simplest terms:

During the year 1914-15 each sovereign which the Society expended was laid out in the following proportions: 9s. 7½d. went towards translating, revising, printing, and binding the Scriptures; 3s. 2½d. went to maintain warehouses, depôts, and sub-depôts abroad, and to pay freight and carriage of the Scriptures; 3s. 3½d. went to maintain colporteurs and Biblewomen; 1s. 8d. was spent on the salaries and travelling expenses of foreign agents and sub-agents; 7½d. was spent on Bible House administration, salaries, repairs, rates, taxes, insurance, postage, etc.; 9d. was spent on the Home Organization Staff, including District Secretaries; 5½d. was spent in producing reports, magazines, etc.; 4½d. was spent on allowances to old and disabled servants at home and abroad.

## THE BOOK AND THE SWORD

### THE BIBLE SOCIETY RECEIVED DURING THE YEAR ENDING MARCH 31st, 1915:

From sales of the Scriptures issued from the Bible House, London, to trade depôts, Auxiliaries, missionary societies, etc. ...	£38,024
From sales of the Scriptures abroad ... ..	64,819
	£97,848
From sales of magazines ... ..	1,750
Contributed by Auxiliaries at home ... ..	58,848
Contributed abroad ... ..	26,781
Legacies ... ..	57,665
Subscriptions, donations, etc., paid at the Bible House .. ..	20,741
Dividends ... ..	4,181
<b>TOTAL RECEIPTS</b>	£286,784



## THE BOOK AND THE SWORD

### THE BIBLE SOCIETY EXPENDED DURING THE YEAR ENDING MARCH 31st, 1915:

**PRODUCTION :**

Translating, revising, printing, and binding the Scriptures ... ..	£129,062
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**DISTRIBUTION :**

Warehouses, depôts, and sub-depôts abroad, and freight and carriage of the Scriptures ... ..	48,127
Maintaining colporteurs and Biblewomen ... ..	44,468
Salaries and travelling expenses of foreign agents and sub-agents ... ..	22,284
Bible House administration, salaries, repairs, rates, taxes, insurance, postage, etc. ... ..	8,420
Home Organization staff, including District Secretaries ... ..	10,091
Reports, magazines, etc. ... ..	6,082
Allowance to old and disabled servants ... ..	5,114

<b>TOTAL EXPENDITURE</b>	£268,648
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## The Bible in the World

A Monthly Magazine of the Bible Society. Illustrated, 1*d.*  
Annual volumes, cloth, 1*s.* 6*d.*

## The Bible Society Gleanings

A Monthly Magazine for villagers and young people. Illustrated, 1*d.*  
Annual volumes, cloth, gilt sides and edges, 1*s.* each.

## The Annual Report for 1914-15

Paper cover, to non-subscribers, 1*s.*

## The Book and the Sword

The Society's Popular Illustrated Report for 1914-15.  
Sixteen full-page inset illustrations. Boards, 1*s.* post free.

## The History of the British and Foreign Bible Society

By WILLIAM CANTON. With Portraits and Illustrations. The second part of the History, 1854-1904, is in three vols. 10*s.* each net. The first two vols., 1804-1854, may also be had. 10*s.* each net. The complete set of five volumes, £2 2*s.* net. Published by Mr. John Murray, Albemarle Street, W. To be had of all Booksellers, or from the Bible House, 146, Queen Victoria Street, E.C.

## Letters of George Borrow to the British and Foreign Bible Society

Published by direction of the Committee. Edited by T. H. DARLOW.  
Price 7*s.* 6*d.* net. Hodder & Stoughton, London, New York,  
and Toronto.

## Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society

Compiled by T. H. DARLOW, M.A., and H. F. MOULE, M.A. In two vols., 8vo., large paper, bound in dark blue buckram, top edges gilt. Vol. I., English, published in 1903. Vol. II., Other Languages (1,850 pp., bound in three parts), published in 1911. Only 500 sets printed, of which 450, numbered and signed, were for sale in England and America. The subscription price of the last 200 sets has been raised to £3 3*s.* net for the complete work (volumes not sold separately). Only 100 sets now remain unsold. To be obtained at the Bible House, 146, Queen Victoria Street, E.C.

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THE  
REPORT  
OF  
**SRI RAMAKRISHNA MUTT**  
ULSOOR, BANGALORE  
PRESIDED OVER BY

*Swami Yogeswarananda,*

(an M. A. of Calcutta University.)

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FOR THE YEAR 1921.

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To which is appended an account of  
**SRI RAMAKRISHNA MUTT,**  
SECUNDERABAD, DECCAN,  
presided over by the same Swamiji.

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**Published by his Students.**

BANGALORE :  
PRINTED AT THE NATIONAL PRESS.

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1922.

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**THE REPORT**  
OF  
**SRI RAMAKRISHNA MUTT,**  
**ULSOOR, BANGALORE.**

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**WE** are glad to place before the public the report of Sri Ramakrishna Mutt for the year 1921.

This institution, since its foundation in 1903, has been, under the guidance of Srimat Swami Yogeswāranandaji Mahāraj, a source of inestimable blessings to countless persons of our motherland.

As spiritual benefit is the highest of benefits many have been deriving it through the instrumentality of our Swamiji and of this institution of which our Swamiji is at the head.

During the year under report, our Swamiji delivered usual Bhagavat Gita Lectures every Sunday, almost without interruption, from January to the middle of May, when he went out on a long tour to Northern India. While remaining at Calcutta, he saw through the proofs of his new book, "The way to Salvation" which he had sent to the Press early in April. The book was published in the month of December, and we hope that this, like his other books, will be a source of spiritual enlightenment to all its readers. From Calcutta he went to Cuttack, where he delivered a lecture in the local Town Hall on Self-purification or Threefold Tapasya. From Cuttack he visited Bahukud, a village about twelve miles off, where he spoke on the occasion of the prize distribution of the local Girls' School before a large audience of ladies and gentlemen. After returning to Cuttack, he proceeded to Secunderabad and reached that place on the 7th of November. He made a long stay there and delivered up to the end of December a series of seventeen lectures on Vedānta philosophy at the Hall of the Albert Reading Room. As usual large audiences gathered to listen to his discourses,

During his stay at Secunderabad an appeal was made to the people of Secunderabad, Hyderabad and Bolarum by Rao Sahab A. Venugopal Moodaliar, B.A., B.L., and other admirers of the Swamiji (to whom we all express our heartfelt thanks) for funds for the establishment of a branch Mutt at Secunderabad. The appeal did not go in vain, but the people responded generously. It will be gratifying to all interested in the cause of the spiritual education of our young men to know that a bungalow with a large compound has been purchased at Begumpet Officers' lines with the amount collected during our Swamiji's stay at Secunderabad. This bungalow will serve as a nucleus of the Secunderabad Mutt. As further subscriptions are expected for the Mutt, which bids fair to develop more, it is hoped that the people of Secunderabad will have the good fortune like us in being co-operators with our Swamiji in his work—a work to which he has dedicated his life and energies, so that the Great Master Sri Ramakrishna may be glorified and that there may come a spiritual regeneration to our countrymen.

In this connection we cannot but express our admiration for Mr. V. T. Kulasekhara Moodaliar, Head Clerk, Loco workshops, H.E.H. the Nizams' Railways, who headed the subscription list with a donation of Rupees one thousand. His self-sacrificing enthusiasm has been a great stimulus to other friends and admirers of Swamiji at Secunderabad, Hyderabad and Bolarum; who have all, according to their might, helped and are helping forward the cause of the Mutt at Secunderabad. Blessed really are they that work for the glory of God.

The birthday festival of Sri Ramakrishna Deva was celebrated with great rejoicing at the Bangalore Mutt in the year under report. On the morning of the 13th March, the day of celebration, the Lord Sri Ramakrishna's picture was tastefully decorated and a special Pooja was conducted. From midday to 4 p.m., the poor, of whom nearly two thousand had gathered, were served with a hearty meal. In the evening, in a huge pandal erected for the purpose and before the well-decorated picture of the Master, lectures, dealing with incidents of his life and allied religious topics, were delivered first by Mr. K. H. Ramaiah, B.A., Bar-at-law, whose humorous-serious speech was attractive to all listeners, who were simultaneously pleased and edified by it; and then by Mr. B. G. Rajagopal Moodaliar, whose sound advice couched in easy-flowing language did not fail to produce good effect

on the audience. Then after the report of the Mutt was read by Mr. B. G. Rajagopal Moodaliar, our Swamiji delivered a stirring speech, depicting the glories of Sri Ramakrishna Deva and impressing on all the need of leading a holy and godly life, not only for their own benefit, but for the benefit of the whole Indian Nation. The large gathering dispersed only when all those present had taken Prasada. With music and Aratricam, the function of the day was brought to a close.

In this connection we thank the following gentlemen who helped us in various ways:—

- (1) Mr. A. S. Raja Manickavelu Mudr. Son of late Rao Bahadur Mr. A. Sundaramoorthy Moodaliar of Messrs; R. B. A. Narayanasawmy Moodaliar & Sons for lending chairs.
- (2) All those who collected contributions for the festival and worked for its success.
- (3) Mr. Siddappah, Military Contractor, for erecting a big pandal free of cost.
- (4) Mr. Oodi Krishna Reddy, Military Contractor, for supplying sufficient quantity of firewood.
- (5) Messrs. M. Ramaswami and Narayana Iyengar of Municipal Office for rendering help in decorating the pandal.
- (6) Subadar Major Hanumanthu and his men for rendering help in feeding the poor.

We also thank Mr. T. Lakshminarasimha Rao, B.A., B.L., Auditor, Mysore Railways, for auditing the festival account.

The Mutt is maintained by the voluntary contributions of the following sympathisers to whom we express our heartfelt thankfulness.

#### List of Sympathisers.

Rai Bahadur A. Ramaiah	M. R. Rys —
Punja, B.A., B.L.,	B. P. Nanjappa Chetty
Rao Saheb B. V. Venkatasamy	T. Ramiah Chetty
Naidu	Yellappa Chetty
Rao Saheb H. Chenniah	T. R. Natesa Chetty
K. H. Ramiah, B.A., Bar-at-Law	M. L. Shame Gowda
M. Ramaswamy, M.A., Bar-at-Law	V. R. Ponnusawmy Moodr.
Annasanti Sangham	T. M. S. Subramaniam Pillai
Messrs. Thathappa & Sons,	M. Moothoovadivelu Moodr.
Mr. Saliah Ahmed Sait of	K. N. Doraiswami Moodr.
Shukur Bros.	U. S. Kalappa Chetty
Mrs. A. Ramanuja Moodr.	J. Appaji Gowda, M.A.
The Sarasvati Institute of	V. Namasivayam Chettiar
Commerce	A. Ramachandra Naidu

LIST OF SYMPATHISERS—*contd.*

M. R. Rys.—	M. R. Rye.—
A. G. Mahadeva Moodr.	A. M. Kuppasawmy Moodr.
V. S. Sadasiva Moodr.	B. G. Rajagopal Moodr.
N. Lakshman Rao	C. R. Jambulingam Moodr.
A. Raimanuja Moodr.	A. V. Batcha Moodr.
B. Srinivasalu Naidu	B. C. Ramalingappa
M. R. Shankarnarain Chetty	V. S. Thiruvenkatasawmy Pillai
B. R. Ranganna	A. Govindaraju Moodr.
V. K. Govindaraju Moodr.	M. Srinivasan
T. P. Subraya Moodr.	Sonnappa
T. Govindasawmy Pillai	R. Govindarajulu Naidu
V. Ramaswami	C. Jayaram
M. Ramaswami	V. S. Arumuga Moodr.
C. D. Appadore Moodr.	Narayana Iyengar
P. Vivekasawmy Pillai	Arunachallam Pillai
C. N. Chayapathy Sarma	B. M. Gopaldasawmy B.A.,
V. M. Ramalingam Moodr.	V. A. Kamalanathar
M. Oomapathy Rao Naidu	V. R. Mohanavelu Moodr.
P. Appajappa	A. C. Shanmugavelu Moodr.
N. K. Thiruvengkata Naidu	Sheniappa Moodr.
Subramani Iyer	P. Subba Rao
T. N. Thangavelu Moodr.	Lala Bala Prasad
M. Yadava Krishna Naidu	K. G. Rajoo Moodr.
V. P. Doraisawmi Moodr.	T. P. Kumarasawmy Moodr.
C. Munisawmy	Dr. M. Perumal Naidu
N. Sarabalingam Naidu.	

We also thank the following gentlemen for making special donations for the propagandistic work of Swamiji.

Messrs. P. Rajabhadur Pillai, B.A., B.L., Rs. 50 H.S.; V. T. Kulasekara Moodaliar, Rs. 50 H.S.; Rai Saheb A. Venugopal Moodaliar, B.A., B.L., Rs. 10; M. Narasinga Rao, B.A., Rs. 5—all these of Secunderabad; Messrs. N. V. Venkat Rao of Messrs. Venson & Co., Bangalore, Rs. 10; Venugopal Reddy of Pennalore, Rs. 5; M. Puttanunjappah, B.A. of Mysore Re. 1; and Ramsatan Sarma of Dehra Dun Re. 1.

We thank also Messrs. N. C. Pandit of Cambay, Guzarat; V. T. Kulasekara Moodaliar and Thathachar, B.A., B.L., of Secunderabad; and Bidhubhusan Mitra of Calcutta for presenting blankets, cloths and other necessary articles.

In conclusion we appeal to the generous-hearted public to support this useful institution which has been instrumental in doing good to many in and out of Bangalore.

We pray to God to give our Swamiji long life and strength to continue his work for the good of humanity.

May this institution improve more and more by the grace of Sri Ramakrishna Deva !

THE STUDENTS OF  
SRIMAT SWAMI YOGESWARANANDAJI.

**Appendix A.—Statement showing the receipts and expenditure of the Mutt during the year 1921.**

<b>Receipts.—</b>			Rs.	as.	p.
Opening balance	...	...	8	7	4
Contributions from members and sympathisers	...	...	512	12	0
Contribution from others	...	...	68	6	8
Total			<u>589</u>	<u>10</u>	<u>0</u>
<b>Expenditure.—</b>			Rs.	as.	p.
Amount spent	...	...	589	10	0
Closing balance	...	...	0	0	0
Total as above			<u>589</u>	<u>10</u>	<u>0</u>

**Appendix B. Statement showing receipts and expenditure of the Birthday Celebration of Sri Ramakrishna Deva for 1921.**

<b>Receipts.—</b>			Rs.	as.	p.
Opening balance	...	...	3,114	12	9
Donations in cash	...	...	645	9	0
Interest on deposit	...	...	143	15	5
Total			<u>3,904</u>	<u>5</u>	<u>2</u>



**Expenditure.—**

			Rs.	as.	p.
Provisions	...	...	234	13	2
Printing, postage, etc.	...	...	51	15	3
Fruits and flowers	...	...	18	1	10
Light charges	...	...	5	12	0
Clothing to servants	...	...	20	9	0
Music	...	...	3	0	0
Miscellaneous	...	...	33	9	6
			<hr/>		
Total	...	...	367	12	9
Closing balance	...	...	3,536	8	5
			<hr/>		
Total as above	...	...	3,904	5	2

Checked and found correct.

The balance in the Bank agrees with that shown in the Pass Book.

*Bangalore,* }  
3-1-1922. }

T. LAKSHMINARASIMHA RAO,  
*Auditor, Mysore Railways.*

**Appendix C.—Statement showing the names of gentlemen, who contributed towards the Birthday Celebration.**

			Rs.	A.	P.
Mr. Nathu Jagmal	...	...	25	0	0
Depot Companies, 2nd Q. V. O. S. & M.	...	...	20	0	0
Mr. Jehangir Dubash	...	...	20	0	0
M. R. Rys.—					
B. Narasimhalu	...	...	15	0	0
Adjutant to group 2nd Q. V. O. S. & M.	...	...	10	14	0
M R. Rys.—					
C. Jayaram	...	...	10	0	0
A. Somasundara Mudaliar	...	...	10	0	0
S. K. Narasimhiah	...	...	10	0	0
Daya Devji	...	...	10	0	0
V. Balasundaram Chettiar	...	...	8	0	0
Friends of Mr. T. Subramaniam	...	...	6	12	0
Rai Saheb T. Numperumal Chetty	...	...	5	0	0
M. R. Rys.—					
N. Krishnasawmy Mudaliar	...	...	5	0	0
M. Narasinga Rao, B.A.	...	...	5	0	0
Subedar-Major Hanumanthu	...	...	5	0	0

				Rs.	A.	P.
<b>M. R. Rys.—</b>						
C. S. Bhasker	...	...	...	5	0	0
Unknown	....	....	....	5	0	0
B. M.-Chengalroya Mudaliar	...	...	...	5	0	0
T. R. Masilamony Pillai	....	....	....	5	0	0
Loco Workshop Staff, H. E. H. N. G. S. Ry.				5	0	0
Rao Saheb B. V. Venkatasawmy Naidu	...	...	...	5	0	0
<b>M. R. Rys.—</b>						
Jeeyanna Mestry	....	....	....	5	0	0
Daulat Ram	...	...	...	5	0	0
V. Subramani Iyer	...	...	...	5	0	0
G. Venkatapathy Naidu	....	....	....	5	0	0
V. Namasivayam Chettiar	....	....	....	5	0	0
Messrs Haji Abdul Rahiman Saib & Sons...				5	0	0
<b>M. R. Rys.—</b>						
T. Thillenayagam Mudaliar	...	...	...	4	0	0
V. Ramaswamy	...	...	...	4	0	0
T. Nagalingam Pillai	...	...	...	4	0	0
A. Ponnusawmy Mudaliar	....	....	....	3	8	0
J. H. Nichol	...	...	...	3	0	0
M. Perumal Naidu, Doctor	....	....	....	3	0	0
Illegible	...	...	...	3	0	0
A. sympathiser	...	....	....	3	0	0
K. V. Subbiah	...	...	...	3	0	0
B. R. Ramalingiah	...	....	....	2	8	0
L. Thammanniah	...	...	...	2	0	0
Shadilal	...	...	...	2	0	0
Residents of Bengal Vilas	...	...	...	2	0	0
A sympathiser	...	...	...	2	0	0
D. B. Naick	...	...	...	2	0	0
T. P. Sundaram Pillai	...	....	....	2	0	0
M. Velu Mudaliar	....	....	....	2	0	0
T. Sadasiva Mudaliar	...	...	...	2	0	0
A. Parthasarathy Mudaliar	...	...	...	2	0	0
C. N. Chayapathy Sarma	...	...	...	2	0	0
Jayanthilal	...	...	...	2	0	0
M. Sadasivam Pillai	...	...	....	2	0	0
G. Basappah	....	....	....	2	0	0
A sympathiser	...	....	....	2	0	0
N. R. R.	...	...	...	2	0	0
R. Govindarajulu Naidu	...	...	...	2	0	0
Rao Sahib H. Chenniah	...	....	....	2	0	0
<b>M. R. Rys.—</b>						
M. Subbiah, B.A.	....	....	....	2	0	0
M. Vedachalla Chetty	...	...	...	2	0	0

		Rs.	A.	P.
<b>M. R. Rys.—</b>				
V. Govindarajulu Naidu	....	...	2	0 0
Illegible	... ..	...	2	0 0
A. Dasu Rao	... ..	...	2	0 0
Messrs. M. V. Ramalingam & Sons	...	...	2	0 0
<b>M. R. Rys —</b>				
M. Krishnasawmy	... ..	...	2	0 0
V. R. Manicka Mudaliar	... ..	...	2	0 0
Rajoo Mudaliar	... ..	...	2	0 0
C. Doralingam	... ..	...	2	0 0
C. B. Annasawmy	... ..	...	2	0 0
Seshadri	... ..	...	2	0 0
Satish Chandra Mukerjea	... ..	...	2	0 0
V. R. Ponnusawmy Mudaliar	... ..	...	2	0 0
P. Appajappa	... ..	...	2	0 0
A. V. Rangasawmy Naidu	... ..	...	2	0 0
K. Subbiah	... ..	...	2	0 0
Messrs. T. Ratnam Chetty & Sons	...	...	2	0 0
Coy. Havildar Major Easwarappa Mudaliar	...	...	2	0 0
<b>M. R. Rys.—</b>				
P. Rajagopaul Mudaliar	... ..	...	1	11 3
P. Devaraja Mudaliar	... ..	...	1	11 3
T. N. Kannan	... ..	...	1	8 0
V. Perumalsawmy	... ..	...	1	8 0

**Amount of Contribution Re. 1-**

<b>M. R. Rys.—</b>	<b>M. R. Rys.—</b>
D. Cuppusawmy	S. Govindaraju Moodr.
S. C. Chatterjea B. Sc.	P. Manickam
A. Rahim	K. Munisawmy Moodr.
A. P. Kuppasawmy Moodr.	Messrs. Subbiah Pillai & Son
N. Surappa	Mrs. Rajamani Ammal
K. S.	Sri Ramajayam
C. N. S.	<b>M. R. Rys.—</b>
A sympathiser	C. S. Prabhaker
A. Muthosawmy Moodr.	A. Devotee
C. Kondey Rao	C. S. Naidu
M. T. Subraya Pillai	C. M. Ramachandriah
V. A. T. Chalam	N. Sivalingam Gowda
Illegible	C. Munisawmy
P. Lakshminarayana Naidu	Dhoran Singh
M. Muthusawmy	M. Kodandapani
Illegible	H. Roberts
Raghavachar	A. K. Balakrishna
Gujja Gowdar	R. W. Lawrence
V. R. Chinnasawmy Naidu	K. J. Rao
Krishnasawmy Moodr. B.A., B.L.,	V. Sivaswami
Illegible	K. Raju Naidu
A. Govindaraj	W. Pooviah

M. R. Rys.—

A. S. Doraiswami Moodr.

B. Lingappa

G. K. Gopal Iyengar

Illegible

L. G. Purohit

Drill Naik Ponnurangam Pillai

Havildar Somasundaram

Havildar Ratnasawmy

Illegible

A friend

B. B. Dutt

B. M. Majumdar

Messrs. V. Naidu & Co.,

„ V. Kenchappa & Co.,

„ Gajalakshmi & Co.,

„ P. Subramania Chetty  
and Sons,

„ Tippu Saib & Sons.,

„ V. M. Abdul Razac  
and Co.,

The Town Pharmacy

M. R. Rys.—

B. V. Narainsawmy

P. V. Paul

M. Shanmukam

T. M. Kuppusawmy Pillai.

V. Srinivalu Naidu

Munisamiappa

M. Raju Chetty

H. C. Dasappa

M. Puttananjappa B.A.

T. V. Chayapathiah

V. Lakshmanaperumal

S. Bhayathi

T. Doraiswami

Illegible

Illegible

Harianna

M. R. Rys.—

T. Venkataramasastry

V. Venkatagiri

Unknown person

V. Kolandeyvelu Moodr.

V. G. Purushothaman

M. R. C.

T. Iyyasawmy Chetty

C. Ramaswami Moodr.

C. N. Hanumantha Rao

H. M. Alagiam

R. Krishnamurthi Rao

Appaji Royan

M. G. Sampangiraniah Chetty

Babu Hari Charan Dey.

Ratnolal B. Parik

B. K. Amurthalinga Moodr.

V. C. Kandasawmy Moodr.

A. Krishnasawmy

A. Narainsawmy

C. Muni-sawmy Chetty

T. Siddalingiah

T. N. Thangavelu Moodr.

R. L. Narain Rao

Keshav W. Digha

A. M. Karkhami

A. H. Veerkar

B. K. Balasundaram

V. S. Arunachallam

P. A. Doreisawmy Moodr.

P. S. Masilamony

V. R. Masilamony

B. P. Nanjappa Chetty

T. N. Munisawmy Chetty

L. V. Narainsawmy Rao

B. Marisomappa

A. S. Chinna-sawmy Moodr

Messrs. Maheswariah & Co.,

Mrs. Dhananmal

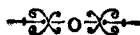
N. B.—The names of those gentlemen, who contributed less than one rupee as well as of those whose lists were not returned do not appear here.

**Appendix D.—Statement showing the names of gentlemen who collected contributions for the Birthday Festival.**

M. R. Rys.—	M. R. Rys.—
Shadilal	M. O. Kalyanasundaram Moodr.
P. Dévaraja Moodr.	V. Balasundaram Chettiar
A. Muthusawmy Moodr.	R. Govindarajulu Naidu
J. C. Konday Rao	T. R. Masilamony Pillay
T. Sadasiva Moodr.	A. Ramanuja Moodr.
A. Parthasarathy Moodr.	A. V. Narainsawmy Garu
K. N. Doreiswami Moodr.	M. Rangiah Chetty
V. A. Subba Rao Moodr.	M. L. Shame Gowda
K. Munisawmy Moodr.	V. G. Purushothama Moodr.
Subedar Major Hanumanthu	T. R. Govindaraj
C. N. Chayapathy Sarma	M. R. Shankernarain Chetty
M. Raju Chettiar	S. N. Rajagopaul Naidu
T. Subramania Moodr.	A. Krishnasawmy Moodr.
V. T. Kulasekhara Moodr.	A. Narayana
Rai Saheb N. Sadasivam Pillai	T. N. Thāngavelu Moodr.
Rao Saheb H. Chenniah	V. D. Tiruvenkatam
M. R. Rys.—	C. B. Annasawmy
V. Subramani Iyer	C. D. Appadorai Moodr.
V. R. Eathirajulu Naidu	T. Tyagaraya Chettiar
V. R. Masilamony Moodr.	T. R. Natesa Chettiar
O. T. Nanjunda Moodr.	

**Appendix E.—We received the following quantities of provisions for the festival from the undermentioned Ladies and Gentlemen.**

Mrs. Srinivasa Mudaliar	....	....	25 seers of rice
„ Veerammal	....	....	25 seers of rice
Mr. M. Muthuvadivelu Mudaliar	....	....	50 seers of rice
„ Thiruvenkata Mudaliar	....	....	3 seer Bengal gram
Rao Saheb B. V. Venkataswami Naidu			
Garu	....	....	27½ lbs. of soji
Mr. M. Ramaswami	....	....	one basket of potatoes
„ N. K. Thiruvenkatam Naidu	....	....	11 cocoanuts



## SREE RAMAKRISHNA MUTT, SECUNDERABAD, DECCAN, BUILDING FUND.

Subscriptions paid up to 20th February 1922.

Serial No.	Names.	Occupation or Address.	AMOUNT.
			Rs.
	M. R. Rys.—		
1	V. Kulasekaram Moodaliar	Head Clerk Loco, N. G. S. Ry.	1,000
2	V. M. Sarangapaay Moodaliar	Retired Assisant Auditor.	250
3	Rao Sahib A. Venugopaul Moodaliar	B.A., B.L. Pleader	250
4	Dewan Bahadur Ramgopauljee	Banker and Contractor.	200
5	Balaji Bashyam	Sarvanagar, Merchants	175
6	M. Narasinga Rao, B.A.	Assistant Auditor, N. G. S. Ry.	100
7	A. Somasundara Moodaliar	Travelling Auditor	100
8	V. D. Chockalingam Moodaliar	Apothecary N. G. S. Ry.	100
9	Sett Gangabhishan Mohantaljee	Banker and Contractor	100
10	B. Krishna Iyyangar	Solicitor, Subscribed Rs. 100 paid Rs. 50	50
11	A. V. Pattabhiram Moodaliar, B.A.	Contractor	100
12	Rao Bahadur Aravamadu Iyyangar	Pleader, Subscribed Rs. 100 paid Rs. 50	50
13	C. Jayaram Moodaliar	Overseer, T. R. S. Division	100
14	P. Rajabhadur Pillay	B.A., B.L., Pleader	100
15	Professor D. K. Hardikar	Residency Bazaars	100
16	Rumala Kondiah	Merchants.	75.
17	Rao Sahib C. K. Durvasulu	Bankers and Merchants	75

Subscriptions paid up to 20th February 1922—*contd.*

Serial No.	Names.	Occupation or Address.	AMOUNT.
	M.R.Rys.—		Rs.
18	Patalay Balaji Balaram	Cloth Merchant	51
19	A. Ramaswamy Moodaliar	Retired Assistant Engineer, P. W. D.	50
20	P. Dayaraj Moodaliar.	Head Clerk, District Police Office.	50
21	Mustiala Sambiah	Bankers and Merchants	50
22	I. S. Naidu	Bar-at-Law	50
23	C. Somasundara Moodaliar	Accountant, Superintendent Eng's Office P. W. D.	50
24	P. C. Rajagopaul Moodaliar	Senior Superintendent, Chief Engineer's Office.	50
25	B. Devi Singh	Retired Treasurer, Residency	30
26	Pubba Balakristiah	Merchant	30
27	V. B. Sashasayee Moodaliar	Manager, Pioneer Stores	25
28	T. V. Damodaram Pillay	Contractor	25
29	A. Ramaswamy Iyyengar	B.A., B.L., Pleader	25
30	Dr. K. R. Naidu	L. M. P. Assistant Health Officer	25
31	Sett Kotha Elliah Balarajiah	Bankers and Contractors	25
32	V. C. Singaravelu Moodaliar	Head Clerk, District Engineer's Office	25
33	B. K. Ramanuja Iyyengar	B.A., L.L.B., Pleader	25
34	Nadirsha B. Chenoy Esq.	B.A., L.L.B., Pleader	25
35	R. C. Patilay Ambajee	Merchant	25
36	C. Muthukrishna Moodaliar	B.A., B.L., Pleader	25
37	Pondurang Kaghunath	Chief Clerk, Traffic N. G. S. Ry.	20

38	V. S. Subbanna Moodaliar	Hyderabad Mills	20
39	Rao Sahib R. L. Naidu	L. M. P. Assistant Health Officer	20
40	A. V. Tirumalrao Moodaliar	Retired Assistant Engineer, P. W. D.	20
41	C. Hardikar	Technical Superintendent, P. W. D.	20
42	P. Indraprakash Rao Naidu	H. E. II. the Nizam's P. W. D.	20
43	A. C. Venugopaul Moodaliar	Railway Government Audit Office	15
44	Bunsilal of late Munna Singh	Bankers	15
45	V. S. Shanker Bai Ammall	Paranjothi Street	10
46	P. Narayana	District Engineer's Office	10
47	P. Nataraja Moodaliar	Mahbub College	10
48	Secunderabad Stationery Mart	James Street	10
49	Late Mr. Vijiarangam Moodaliar	Do.	10
50	Ramu Moodaliar	Chief Engineer's Office	10
51	V. S. Seshavhalla Moodliar	P. W. D. Audit Office	10
52	L. Mahalingam Moodliar	Railway Audit Office	10
53	Luchmiah	Cloth Merchant	10
54	G. Subbaraylu Naidu	Draughtsman Chief Engineer's Office	10
55	B. Rajaram	Accountant, P. W. D.	10
56	W. Kuppaswamy Moodaliar	P. W. I., N. G. S. Ry.	10
57	Rajir Venkannah	Merchant	6
58	V. M. Shanker Rao Moodaliar	P. W. D. Audit Office	5
59	Thiruvengam Naidu	Statistical Clerk	5
60	M. Venugopaul Naidu	Chief Engineer's Office	5
61	Venkatram Iyyangar	Superintendent, Engineer's Office	5
62	Purnam Annammah	C/o. A. Venugopal Moodliar, Pleader	5
63	V. Ramanjuloo Naidu	.....	5
64	P. Jayaram Pillay	Mahbub. College	5



Subscriptions paid up to 20th February 1922—*contd.*

Serial No.	Names.	Occupation or Address.	AMOUNT.
	M.R.Rys.—		Rs.
65	M. Kuppuswamy Naidu	Retired Supervisor, P. W. D.	5
66	P. Dattatrya Pillai	B.A., B.L., Pleader	5
67	A. V. Dattatrya Sarma	Mahbub College	5
68	B. L. Subramanyam	Do.	5
69	V. Vijiarangam	.....	5
70	Sethu Madhvarao	Student, Nizam's College	5
71	Viswasva Rao	.....	5
72	Y. Venkatramanjuloo Naidu	Retired Deputy Collector	5
73	Annathula Baliah	C/o. A. Venugopaul Moodaliar, Pleader	5
74	M. G. Chackrapany	P. W. S., N. G. S. Ry.	5
75	V. M. Krishnaswamy	M. V. S. Secunderabad	5
76	T. Ranganadham	Railway Audit Office	5
77	Sympathiser	Thro' Mr. K. Tatachar, Pleader	5
78	Malla Krishnaswamy Naidu	Kummargadam, Secunderabad	5
79	A. Baliah	.....	5
80	T. S. Ramamurthy Iyyer	P. W. D. Audit Office	5
81	A. Loganatham Moodaliar	Residency Office	5
82	P. Narayana	Clerk, District Engineer's Office	5
83	Venkatadharna Rao	Deshmukh	5
84	N. R. Sadasiva Rao	Typist, Residency	5

85	N. R. Raghava Rao	Typist, Sarafkhas	5
86	K. P. Prabhu	Mahbub College	4
87	G. Ambadass	Merchant	4
88	Rudramurthy	Government Audit Office	3
89	S. Narasiah Naidu	Messrs. Laver & Co.	3
90	Dr. T. D. Raju	L. M. P., K. E. M. Hospital.	3
91	C. S. Krishnaswamy	.....	3
92	R. V. Somayajuloo	Nizam's College	3
93	C. S. Vijiarangam Moodaliar	P. W. D. Audit Office	3
94	Venkataraiah	Residency Bazaars	3
95	Bhima Shanker Rao	Do.	3
		Total ...	4,034
		Receipts under Rs. 3 ...	269
		Grand Total ...	4,303

15

SECUNDERABAD, }  
25th February 1922.

Rao Sahib A. VENUGOPAL MOODALIAR, B.A., B.L.,  
*Honorary Secretary.*  
V. KULASEKARAM MOODALIAR,  
*Honorary Treasurer,*  
*Sree Ramakrishna Mutt Building Fund.*

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# COMMERCE AND STATISTICS

BEING A REPRINT OF  
FOUR PAPERS READ AND WRITTEN  
AT VARIOUS TIMES

BY  
D. E. WACHA.

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BOMBAY.

## PREFATORY NOTE.

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This brochure contains a reprint of three lectures on commerce and economics delivered by me before the Fergusson College, at Poona (1907); before the Bombay Graduates' Association (1909); and before the College of Commerce (1915). The last is in reality a brief survey of the evolution of Indian commerce from historic times to date; the one before the Graduates' Association was an appeal to the local University for the institution of a Faculty of Commerce; and that at the Fergusson College was in support of the importance of an accurate and scientific study of economic problems. The fourth was a contribution to the columns of the well-known Anglo-Vernacular journal "Gujarati" on the study of the science of Statistics in which Indians are still so backward. As it was the desire of many of those who attended recently my lecture at the College of Commerce, as well as of the Principal, that it would be useful to publish it, the lecture having been given orally, it occurred to me, therefore, that I would be helping our rising students if my other papers on the subject were published along with it. This is the genesis of the present brochure. I shall feel quite rewarded if some of my countrymen would, by a perusal of these papers, be stimulated to give their exclusive attention to the study of Statistics and Economics than which there is not a wider and more fascinating branch of human knowledge for all practical purposes.

D. E. WACHA.

*Bombay, 31st March 1915.*

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# EVOLUTION OF INDIAN TRADE.

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*Being a lecture delivered at the Bombay College of  
Commerce on 27th January 1915  
by Mr. D. E. Wacha.*

Mr. Wacha said :—

It is needless for me to state at the outset that I stand before you this afternoon in response to the earnest request made to me by Mr. Anstey, the enthusiastic Principal of the College of Commerce. He called on me some time ago, in my capacity as one of the members of the Advisory Committee of the College, to say that it would be well for this Institution, which is the first of its kind in all India, were it made widely known and popularised by a series of lectures. It is highly encouraging to the Advisory Committee and the College Authorities to see such a large audience taking a keen and lively interest in this lecture. I may also further say by way of preliminary remark that I do not claim any originality for my lecture. I am only giving you the result of my sustained studies in the Science of Commerce and of business experience extending over a period of half a century. I feel disappointed that till now there have not been forthcoming a large number of men, engaged in the commerce and industry of this country, to give to the public the benefit of their own studies in what Professor Ashley calls "Business Economics," though I am quite confident that there are to be found in each Province of the Empire a fair number of persons conversant with such study and of experience in divers directions. There are those who could give us an interesting and instructive account of the trend of our foreign and inland trade for at least a century past, of the Commercial geography of this country, of a history of navigation and freights, of the immeasurable utility of railways and other systems of transport and communication, of marine and fire insurance, of inland and foreign exchanges, of mercantile legislation, of



banking and currency, of commercial credit and co-operation and finally, of the duties of a civilised state in its relation to trade, manufactures and industries.

I will now proceed with the subject matter of my address, namely, the Evolution of Indian Trade, an evolution which dates not from to-day or yesterday but from times immemorial which we call prehistoric. Having regard to the geographical position of the Peninsula which is washed on its west by the Arabian Sea, on the south by the Indian Ocean and on its east by the Bay of Bengal and which has innumerable ports for purposes of trade along the whole of the Malabar and Coromandel Coasts, it is perfectly intelligible that a country so situated must have naturally carried on a maritime trade in years gone by which are wrapt in the mist of history. But it is not for me, standing here, to elaborate that hypothesis with facts and arguments which properly belong to the domain of those who exclusively carry on researches in that direction. Leaving then alone prehistoric times which I am quite sure future archaeology and other researches will clearly reveal to our immediate posterity, we may at once plunge into *media res* and take our stand on later records which are authentic. To give one quotation only from that excellent and well-digested "History of Commerce" by Mr. Clive Day, Professor of Economic History in Yale University, published just seven years ago. Says Mr. Day:—"The origins of Commerce are lost in obscurity. Before people are sufficiently civilised to have written records of their doings they engage in trade; we can observe this among savage tribes at the present day, and we know that it held true of the past from finding among the traces of primitive man, ornaments and weapons far from the places where they were made." In point of historic time the Egyptians, though mostly an agricultural race, were the first in civilisation as much as the Indians, and there are ample records to corroborate the correctness of the fact. Again, in that highly interesting and instructive "History of Indian Shipping and Maritime Activity from the Earliest Times," its author, no other than the learned and most assiduous scholar Mr. Radha-

kumud Mookerji, Professor of Indian History in the National Council of Education in Bengal, writes as late as 1912 as follows :—"I have already said that though ancient Indian literature furnishes rather meagre evidence directly bearing on Indian shipping and ship-building, it abounds with innumerable references to sea voyages and sea-borne trade and the constant use of the ocean as the great highway of international commerce, which, therefore, serve as indirect evidence pointing to the existence and development of a national shipping, feeding and supporting a national commerce . . . . .

. . . . . The oldest evidence on record is supplied by the *Rig Veda* which contains several references to sea voyages undertaken for commercial and other purposes." But I need not make further references to the most recent researches of scholars, archaeologists and numismatists in this respect. It is sufficient for our purpose if we go back to 1600 B. C. To quote once more from Mr. Day's book :—"With the period known as the New Empire (of Egypt), however, beginning about 1600 B. C. commerce at least became more important than it had been before. Regular communication was established with Asia and caravans brought to the country the products of Phœnicia, Syria, and the Red Sea districts." As far as India is concerned it is needful to remember that the trade was both by land and sea. Judging from what is going on even now in the land trade from China to Thibet and from Thibet to the Caspian Sea in the north-west and from Karachi to Baluchistan on to the coast of Persia, it is reasonable to infer that land trade must have existed at about 1600 B. C. Similarly, the maritime trade from Cambay and Broach as far as the Persian Gulf on the one side and from the Malabar Coast and Ceylon to Aden and Mokha on the other side. Considered also in the light which modern researches have thrown on those historic Empires which flourished in Asia Minor, Mesopotamia, Syria, Persia and also Arabia, the inference is almost forced on us that the trade of India with the people of these Empires was international in the sense trade was understood in those days. It was in reality an exchange

of Indian products with the great and renowned cities of ancient times situated in what we now geographically call Asiatic Turkey and Arabia. Of course, the contiguity of Persia to India and the interchange of both commerce and politics is well known. It is also recorded how India and China traded with each other by means of caravan routes 3,500 years ago.

It will thus be plain that Indian trade was co-eval with Indian civilization. Civilization sprang from the East, just as light springs from the East at sunrise. It is the outstanding feature of the East that civilization was there long before Western civilization saw the light. Similarly with that civilization all the great religions of the world must be unhesitatingly asserted to have their origin in the East, be it Hinduism or Zoroastrianism, Buddhism, or Confucianism, Christianity or Mahomedanism. And just as in modern days we find that as civilization progresses, art, commerce and industry progress so it was the case with Indian trade in those times.

Coming now to the subject proper, it may be observed that the evolution of Indian trade is best understood by marking the important epochs through which it has passed. Beginning with B. C. 1000 we may mark the progress, slow but sure, till we come to the reign of Darius Hystaspes in the Fifth Century B. C. when that monarch extended the bounds of his empire eastward as far as the Punjab and probably to the Ganges, if we bear in mind the most recent excavations at Pataliputra, where, according to the Imperial Archæologists, the remains of a large hall have been discovered which have a great resemblance architecturally to the palace of Persepolis. Be that as it may, there can be no question that Darius was master of the Punjab at the close of the Fifth Century B. C. and that he used to receive a tribute from the Indian King of many millions in silver and gold and in some of the finest products of the Indian loom besides a variety of other commodities including sandalwood from Malabar which was essential for the worship of fire as an emblem of the great lord Ahuramazd. The third epoch began when Alexander the

Great became master of the selfsame Punjab and navigated the Indus as far as Taxilla. The old Babylonian trade once more was revived and continued till the Asiatic Greek first and the Roman afterwards in the Second Century B. C. were keen on importing the rich spices, pearls and precious stones of India. The trade with Rome was at its zenith in the reign of Nero. Rich as the empire became under Augustus and his successors by its conquests of Asia Minor and Persia and Arabia Felix, there was no limit to the costly luxuries in which the patrician class, male and female, indulged by the enormous purchases of cinnamon and other well-known Indian commodities, including silks and indigenous calicoes. Trade thereafter declined. The most prolific source of information regarding Indian trade and trade routes during this flourishing period of the early Roman Empire was that universally renowned work which is known as the "Periplus of the Erythraean Sea" written by an anonymous Greek merchant. The book has been translated into English and copiously annotated by Mr. Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. It was published for the first time in the year 1912. It is a mine of information and gives us the best idea of the condition of the international trade, between the great Empires of Rome, Parthia, India and China, apart from what has been related by Greek and Roman travellers from Herodotus to Strabo and Pliny. The fifth epoch may be said to be co-eval with the rise of the Byzantine Empire till the conquest of Southern Europe by the Moors and Saracens. The sixth may be placed with the era of the Crusades till the middle ages. In this period the name of Marco Polo the great Italian traveller may be most familiar to students of Indian History. The seventh may be fairly said to have commenced with the discovery of the West and the East Indies at the close of the fifteenth century A. D. It marks the first beginning of the important advent of the European from the West of Europe. The Elizabethan age brought on the scene the merchants of England trading to the East which marks the eighth period of Indian commercial evolution. India was

made familiar by Drake who had voyaged round the world. From that time till 1833 when the East India Company ceased to be the monopolists of Indian trade may be deemed the ninth stage of the evolution. And the last or tenth epoch may be said to have commenced with 1858 when the territorial sovereignty of that great historical Company passed away and India became a direct dependency of the English Crown.

Having now marked out the different periods through which Indian trade had passed from the times most ancient upto the date of the Queen's Proclamation in 1858, I need not dilate upon the science of commerce itself. There are plenty of text books of commerce, and I am quite sure the Principal of this College will by and bye teach the students who join it the theoretical as well as the practical part of commerce. Neither am I going to weary you with masses of commercial statistics, although they are a very important element in understanding the evolution of Indian commerce. As far as I can I will give a cursory view of the whole Indian trade from 3000 B. C. up to date. It is a long vista, and I consider that he who would write a comprehensive and elaborate book on Indian trade and its evolution would have to spend a life-time on the task. I feel that, and I regret that I did not take to this study a little earlier. I wish I could live my life over again in order to do so, but that is not possible. Human life is short, and I am in the autumn of my days, but here I see before me the rising generation, particularly that portion of it which is going to educate itself under the aegis of this College, and I sincerely trust that some of these scholars will find both fortune and leisure in pursuing this study. It is a most instructive and fascinating study. Superficially you might say: "We know all about Indian trade. We know that piecegoods come from the United Kingdom, sugar from Java and Mauritius, motor cars from Paris and London; and we know what we export." Not so. When you begin to dive deep into statistics of Indian commerce you will find what a fascinating subject it is, particularly if you go back to most ancient times and to the trade with ancient

countries like Assyria, Babylonia, and so on. Historians have said they do not know anything about the course of Indian trade in prehistoric times. Leaving pre-historic times, we find that as far back as 3000 B. C. there are coins, monumental tablets, papyrus, and many other instruments of writing which tell us that Indian trade was going on then. Then there are vast tracts of years till we come to 1500 B. C. when we find that trade expanded because civilisation had advanced. And as civilisation advanced all sorts of commodities and particularly commodities of luxuries, were required, and it has happened that India has been one of those countries which has supplied those luxuries particularly to Western Asia and Rome.

Arabia may be said to have first come in contact with Indian traders. The ancient Arabians were a hardy race of traders, as hardy as the Phœnicians further north. Arabia was the nearest country to India and parallel to it was Africa. Between these countries was the Red Sea, and this Red Sea is really an historical sea. From times immemorial all trade that has gravitated from China westwards as far as Egypt and Rome has gone through the Red Sea. The straits of Bab-el-Mandeb was the rendezvous of the Arabians, because that was a convenient entrepôt at the mouth of the Red Sea for Indian goods which came from the Gulf of Cambay and from Broach. Broach, or Baryagaza as the ancient Greeks called it, is a very ancient Indian town and if Aden and the Straits of Bab-el-mandeb were the entrepot for Arabia and places west of the Red Sea, Broach and the Gulf of Cambay were the entrepôt for all trade on this side of India. The Red Sea is, therefore, an historical sea where all the traders from different parts assembled to exchange their products. Arabia exchanged frankincense and myrrh and other products for which that country is famous, while India gave spices, camphor, cinnamon, cloth, cotton, gold, calico and soft muslins from distant Dacca, muslins for which that town is still famous. As regards gold it has not been accurately known that there were any rich mines which had been briskly worked, though it stands to

reason that Mysore was no doubt the place where primitive gold mining had been evidenced for a long period during the earlier stages. But most of the gold was no doubt acquired by India from the gold-diggers of the desert of Gobi and the mountains of Tibet. In his learned book already referred to Mr. Mukerji states "Herodotus relates 'the famous and widespread fable of the gold-digging ants' which has been shown by Sir Henry Robinson and Dr. Sebiern to have originated in the peculiar customs of the Tibetan gold-miners and the name 'gold ant' was possibly just given to the fragments of gold dust brought from Tibet on account of their shape and size" and as to the tribute of gold which Darius is recorded to have exacted from the Sovereign of the Punjab, Mr. Mukerji further writes as follows :—

"In the enumeration of the nations and tribes which paid tribute to the Persian Monarch Darius, the Indians alone, we are told, paid in gold, all the others paying in in silver. The amount of this gold was 360 Euboic talents, equivalent to £1,290,000." The gold from Tibet was brought down to Peshawar and thence to Karachi and Broach. From Broach it was said to have been sent to Egypt and Assyria, for the ornamentation of the Temple of Solomon and other temples, and for the use of Assyrian and Babylonian Kings. It may, however, be mentioned at this stage that considerable controversy has gone on for years in reference to the gold from India. The allusion in the Bible to the gold from Ophir for the great temple of Solomon has been variously interpreted. Some years ago Ophir was identified with the present town of Sopara in Gujerat. But the philological argument was not convincing. Rather the explanation which Sir George Birdwood, than whom there is not a more learned interpreter of ancient Indian history and literature, gave is more rational and nearer the truth that Ophir is merely a corruption of, 'Afur', the ancient name of Africa. Having regard to the fact that ample evidence has been found of the Transvaal gold mines having been worked in days gone by and also to the other fact that maritime traders of Egypt and Phoenicia voyaged far south down from Cape-

Guardafui to the furthest extremity of South Africa it is quite probable that gold was obtained for Solomon's Temple from "Afur" or Africa rather than from India. Such then is the history of the trade of ancient India and such were the different products India exchanged with the peoples of the West at the entrance of the Red Sea. I must not forget to tell you at this stage that though the Suez Canal has been a living reality for the last forty-five years, there was an earlier time when the Isthmus of Suez was cut. It was first cut by the Egyptian King Sisostris in 2,000 B. C. and again by another Egyptian King in 1,500 B. C. Then came Darius Hystaspes who conquered Syria and went to fight Greece but was defeated at the battle of Marathon. He also is recorded to have cut the Isthmus for military and trading purposes. Then conqueror after conqueror invaded Asia Minor and the Isthmus silted up again and remained so until the genius of Ferdinand de Lesseps, the famous French Engineer, cut it for ever and a canal was built in 1869 that opened up the magnificent trade between the West and the East.

Let me now take you to Rome to the time of the Emperor Augustus. Few students of history are unaware that the time of Augustus was really the golden age of the Roman Empire. As Rome grew richer and richer, and particularly the patrician classes, they became so enamoured of Indian goods that they used to send every year through Egypt to the Red Sea ships to fetch Indian spices, drugs, feathers, ivory and gold. Cinnamon was a particular favourite, because of its peculiar fragrance, and it has been put upon record by the unknown author of "The Peryplus" that Nero, when his wife Poppaea died, burnt something like 100,000 lbs. worth of cinnamon at her funeral. Other spices such as ginger and pepper were in such demand in Rome that actually all these commodities sold at the value of their weight in gold—that is to say that one tola of cinnamon or pepper would cost one tola of gold. Just imagine this price for pepper which you can buy to-day in the bazar for one anna per seer of forty tolas. Indian



muslins of which the Roman matrons were very fond, also fetched heavy prices, and it was the complaint of the Romans of that day, according to the historians, that India was draining Rome of her gold and silver, even as it is said to-day that India is a sink of silver and latterly of gold. Pliny said that in those far-off days the balance of trade between India and Rome came to £800,000 but other more reliable records put it down at £250,000 which no doubt had a larger purchasing power in those days than to-day. India also was the medium through which silks and other products of China found their way to the West. The trade was all done by caravans in those days, and there were more than one caravan routes, from China to India and further westward as far as the Caspian Sea. That the routes still exists may be reasonably inferred from the great army which the famous Chinese General Tso Tsung led in the early eighties of the last century for the re-occupation of Kuldja which owing to internal troubles in China was for a time entrusted to the Russians. Tibet and China sent their silks and other wares to Peshawar and then they were sent to the Gulf of Cambay and Broach, whence they were sent in the same sort of prows and other Indian craft that are used to-day, to Asia Minor. The mariners too were the same then as now who ply to-day between Karachi and Basra or Muskat. The *sarangs* of Kathiawar are well known to us as a most courageous, hardworking and patient class of sailors and it is not difficult to imagine that their great forebears of 2,000 years ago and more ploughed the sea for purposes of commerce. Both these *sarangs* of Kathiawar and the Nakhodas of Arabian baglows, which still ply in the Arabian Sea and the Persian Gulf, were a race of born mariners. We all know, that the Arabs from times immemorial have been known as a maritime race and that they excel as the great highway pirates of the sea. Who is unaware of those dhows, the fast sailing vessels of their own country, which brought to Zanzibar hundreds of slaves every year for sale and of the fact that one of the principal functions of the old

distinguished Indian Navy was to pursue these slave trading dhows, bring them to bay and emancipate the slaves. It is one of the most magnificent, and benevolent service which the Indian Navy has rendered to the world under the æges of the British Government and abolished the slave trade from the East African Coast and the Persian Gulf. We can well understand why these maritime Arabs were considered first class navigators in olden days and later on when they discovered the compass which has made navigation in all parts of the world so easy for the last 1000 years.

As regards the land trade in ancient times the whole of it was carried on from the gates of the East to the gates of the West by caravans and the Assyrians and Babylonians in order to protect that trade and to give rest to the merchants and their beasts of burden had built large caravanserais at different points along the long route. Some of these caravanserais still exist and archæologists tell us what they were like from excavations made in Mesopotamia and elsewhere. In India, although railways are running now to and fro in all directions every day, these trunk roads which the caravans traversed are still in existence and if perchance the railways were destroyed Indian trade would still be carried on along these trunk roads as it was in the olden times. I need not now dwell longer upon the ancient trade of India, in which I include that of Ceylon which island we all know is mentioned by the old historians under the name of Taprobane which is nothing but a corruption of the Sanscrit "Tamra pani" which means copper (coloured) water, a name given by Vijaya, who led the first Indian Colony into the island and applied to the place where he first landed.

Reference has been made to Darius's connection with India and the exchange of valuable commodities during his temporary sovereignty in the Punjab. It is also related of his successor the great Xerxes who went with a large army to Greece to be defeated at Salamis that many of his soldiers were clad in Indian cotton

cloths. That is another evidence of the continued exchange of Indian products between Persia and India. We also know the conquest of the country of the Indus by Alexander the Great and it is related that while going from North to South he had to build a large number of boats in order to bring a division of his army to the mouth of the Indus while the other division was marching parallel by land. The Mauryans were great builders of fleet. Shipbuilding greatly flourished and gave profitable employment to a part of the population. Ptolemy speaks of Alexander having constructed a fleet of 2000 vessels on the shores of the Indus of entire Indian wood, while other chroniclers put it at 800. Thus it will be seen that during the days of Alexander, and after, maritime activity was largely evidenced in the waters of the Indus and the Ganges going as far as the Bay of Bengal for purposes of trade. But it is superfluous in a brief lecture to refer to any great details so far. I may refer to those who are greatly interested in Indian maritime trade 3000 years and more to the graphic description of the variety of ships of native craft given in the valuable work on that subject by Mr. Mookerji. You will learn therefrom how there are to be seen even to-day in the magnificent caves of Ajunta some beautiful paintings on the walls on which figures of Indian vessels of a variety of type are depicted which irresistibly point to the maritime activity of the Indian people from historic times.

Let us now turn to the connection of Rome with India. As far as Roman commerce is concerned students of commercial history need hardly be reminded that prior to B. C. 200 Rome was not regularly engaged in mercantile pursuits. No doubt Roman galleys navigated the Mediterranean and the Ægean seas for certain Asiatic products including those of Asia. Owing to the growth of the population in the Republic the scarcity of grain was now and again felt and Roman vessels went to Egyptian and some of the ports of Asia Minor to bring back a large quantity of cereals, but of Roman exports in merchandise there was very little. The

Roman Republic was fast becoming mistress of the world and Rome itself was the centre of the world's politics of the time. Rome began to grow into an Imperial city after Carthage was destroyed and her attention, energy and resources were all directed toward building up her military greatness. And as it grew more and more into military importance both west and east, the first necessity of having long military roads both for purposes of offence and defence was greatly felt. Roman public works by way of aqueducts also became a necessity and as the arms of Rome extended right and left her power was greatly consolidated albeit there was much of internecine quarrels or civil wars. Still the consolidation brought with it what is known as Pax Romana. Thus it came to pass that military roads and other means of communication and transport were greatly contributory to the development of international commerce. Accordingly we find that when Augustus ascended the throne of his own Empire as consolidated by him Roman peace vastly enhanced Roman commerce.

Synchronising with the last two centuries of the Roman Republic we find that the great Mauryan Kingdom had been well founded and flourishing. In the days of Asoka India was brought into systematic connexion with Syria, Egypt, Cyrene, Macedonia and Epyrus. We are all aware how the great Asoka embraced Buddhism, propagated it far and wide and erected monoliths in 20 and more localities in his Empire on which were inscribed his edicts. The spread of Buddhism east and west signified the dispatch of Buddhistic missionaries to convert diverse races to the creed of Gautama. If war leads to commerce it may also be said that during the Asokan period the propagation of a mild and beneficent religion also led to interchange of commodities between nations wide apart. Commerce led naturally to maritime activity. Fleets of boats to navigate the Indus and the Ganges were built and maintained and Asoka's maritime edicts are well known. There were the Andhras again reigning in the south same as the Mauryans in the north, say

from 200 B. C. to 50 A. D. It is related that the Roman influence in the age of the Kushans of the North was great. At the heel of Roman commerce came Roman arts to India. Asoka in consultation with Ptolemy Philadelphus founded Alexandria in order to make it a great emporium of Indo-Egyptian trade. Other overland routes of commerce were established about the same period between India and the West such as across Central Asia, along the Oxus to the Caspian and Black Seas or through Persia to Asia Minor or by way of Persian Gulf and the Euphrates through Damascus and Palmyra to the Levant. And here we may tarry to say a few words about the "Periplus of the Erythrean Sea" to which I have referred in the earlier part of the lecture. This Periplus, as is too well-known, is in reality a short account written by an unknown merchant, said to be an Egyptian Greek, during the first 50 years after the birth of Christ. He sailed from Suez to the Red Sea, thence to the Persian Gulf, thence to Cambay and Broach and then far down to the South of the Malabar Coast. He gave a very faithful and graphic account of the principal ports where the products of India were exchanged. The centre of exchange was the Persian Gulf. It is stated in the Periplus that "the people of that region, the various Arab tribes and more especially the ancestors of the Phœnicians, those mysterious red men, were the active carriers or intermediaries. The growth of civilization in India created an active merchant marine trading to the Euphrates and Africa and eastward. The Arabs tolerated Indian traders, but reserved for themselves within the Red Sea that lucrative commerce which supplied precious stones, spices and incense to the ever increasing service of God in Egypt. They jealously guarded this trade. The muslins and spices of India they fetched themselves or received from the Indian traders in their ports on either side of the Gulf of Aden carrying them in turn on the highlands of the Upper Nile or through the Red Sea and across the Desert of Thebes or Memphis. . . . Cloth, precious stones, timber and spices, particularly

cinnamon brought from India, were redistributed at Socotra and Guardafui on Indian vessels and carried to the Nile and the Mediterranean Sea." Hippalus, another merchant, who followed in the wake of the writer of the Periplus, verifies the routes and enlarges on what we now call the monsoon trade winds. He was a venturesome navigator and carefully marked the changes of the Indian monsoon. He returned to Egypt somewhere between 60 and 70 A. D. with gums, pearls, ebony and sandalwood, balms and spices, but especially pepper.

As Roman power weakened in the 2nd and 3rd Centuries A. D. the trade with India also declined, and Constantinople became an entrepot of Eastern Commerce but we need not further pursue this epoch of Indian trade evolution. Sufficient has been said to give you an idea of the state of Indian Commerce in times long since gone by.

In 1000 A. D. India's trade with Asia Minor was re-suscitated. It was the Crusaders this time who found what a large trade India was doing, and they were particularly fond of ancient swords, made of iron ores and tempered by the most primitive methods in Kathiawar and Central India. A large number of them went to Damascus, which was a great centre for this particular trade. The Crusaders carried back the story of Indian trade to the West, as far as England, and it so happened that by 1,200 A. D. there was another revival and this time the revival occurred in connection with the great Khalifs. The Mahomedans, as you know, immediately after the propagation of the Mahomedan religion, conquered Persia and Asia Minor, and with the Saracens marched from there and went to Spain, where old Saracenic names still exist. The Crusaders made the name of India famous in the West, and then came the days of the Moguls, who marched from Persia and came with their hordes to India. We all know Mahomed of Ghazni went to Kathiawar to carry away the wealth of its great magnificent temple of Somnath and his many subsequent raids in Gujerat. By the time Akbar was on the throne, a vast amount of trade had been

established, such a trade, indeed, that it really excited the cupidity of European traders, particularly the Portuguese and the Spaniards, who were in search of gold, silver, spices and other commodities. Portuguese traders, particularly Albuquerque and Vasco de Gama, came to this side of India as far as Goa in the Fifteenth Century. Following the Portuguese came the Dutch, who went as far as Java, which had been colonised by Indians hundreds of years before Christ. Then the Greeks went there.

Between the 12th and the 15th centuries, India became better known to the Europeans in the West, and it is even recorded that as far back as 800 A. D. a Bishop was sent by King Alfred to Madras to found a Roman Catholic Church. The Bishop went there and founded a church on the Mount at Madras. That shows that even in Alfred's time India was known in England. Marco Polo, the great Italian traveller, having learnt much about India from the Crusaders, also travelled to India, and he has left us a long description of her trade in his time. French travellers also followed, so that by the 16th century India had become perfectly well known to the West. Queen Elizabeth and James I had sent Embassies to the Court of the Great Mogul, but prior to that there had also been many Embassies, especially from the Romans.

There was great rivalry in the fifteenth century between the Portuguese and the Dutch. The Portuguese established themselves at Goa, which they still hold, and the Dutch were eventually driven away. The wealth of the East Indies next attracted the attention of the English, and many ships came from England to India until in the 17th century every ten years there used to be between 86 and 200 British ships trading to India. Many were lost, but many went back with gold and other things, and this is the way that English trade was established in India. It was the East India Company however, that really brought England and India together in the 17th century. In 1765 when Clive came as Governor-General, there came to India a new epoch; an epoch partly of gratification and partly of great discontent. Clive reorganised the trade of the

country. He found that the East India Company's clerks traded on their own account and were corrupt, and he reported to that effect to the Government. He made many other reports and reforms, both administrative and political, but the East India Company was a monopolist of the first water. When it became the practical owner of almost the whole of Bengal it established monopolies in calicoes, the finest Dacca muslins, and the finest silks which came from the Malabar Coast, where to-day you will find clever weavers who turn out goods which are difficult to approach. The Company established all sorts of monopolies, and when Clive reorganised it, instead of making trade free, he made it more monopolist, while in England itself duties were put on silks and calicoes and other things so heavy that they would astonish you to-day. The duties on silks and calicoes were as high as 58 to 78 per cent. and as a consequence trade declined. This went on until 1830, when some of the European merchants who traded here petitioned Parliament that the duties were killing trade. The trade continued to decline, particularly in Dacca muslins, and as by that time Watt had invented the steam engine and the first spinning jenny had also been invented, Lancashire trade advanced and brought down the Indian cotton trade. These earlier traders, who had been granted licenses to trade, and who were called by the East India Company interlopers, petitioned Parliament against the duties, as I have said,—this is to be found in the journals of the House of Commons,—and complained most bitterly that owing to the duties Indian trade was declining. In ancient India trade had been entirely free, and there were no tariffs of any kind; it was the East India Company which made the trade protective, and I firmly believe that it was the influence of the East India Company which made England a protective country until 1845, when Free Trade was established, thanks to Bright and Cobden.

Indian trade continued to decline until in 1850 there came a turning point. The first beginning was made by the Free Traders, who were anxious that Indian trade should develop, particularly on the side of cotton,



for which there was great necessity, because the quantity of cotton which then came from America was very small. The Free Traders said it would be good for Lancashire as well as for India that the Indian cotton trade should be developed. They also said at the same time that Lancashire piece-goods should be introduced into India, and by the irony of fate India was crushed between two stools, and lost a great deal of her trade. Coming down to 1882, we find that Indian trade, thanks to our beloved Viceroy Lord Ripon, was made entirely free. Whatever duties that had been put on were entirely abolished, and from that year we have gone forward and forward as the trade statistics prove. You will understand how this has been so, when I tell you that in 1854-5, the annual average export trade of India was only 18.75 crores, while to-day it stands at over 244 crores and the import trade at nearly 200 crores against 14.05 crores. Of course the colossal expansion of the trade since the fifties is owing to more than one cause. Coal and iron, steam navigation, machinery which the applied sciences have so fruitfully brought into play, roads, railways, canals and other communications, financial institutions and the organisation of credit and last though not least the opening of the Suez Canal since 1869, each and all in their respective sphere contributed to the vast expansion which we witness to-day and which is destined to be surpassed as years roll on and India takes her proper place in the international trade of the world.

Although I do not want to enter upon controversial subjects, I must say that my own personal opinion is that India owes its prosperity to-day entirely to Free Trade, and nothing else. I say this conscientiously from my study of the subject. Through the whirligig of time which brings many changes, Indian trade which had been lost for almost a century is coming back to us by leaps and bounds, and I confidently hope that within the next few years we shall have a great deal of trade in our hands in the matter of the production of finer cloths which has for many years past been done by Lancashire. In the short space of sixty years, from

1855, when the first cotton spinning mill was started in Bombay by Mr. Cowasji Davar, and another but smaller factory started about the same time at Broach by an Englishman Mr. Landon, there have been established something like 230 mills in India, with an enormous aggregate capital. Indian trade has been developed on right lines. It is true that we are still very largely an agricultural country, but we also produce extensively a variety of raw materials for European trade. And these, gentlemen, do not in any way inconvenience Indian trade; they are the surplus of our products, which to the extent of nearly two-thirds of our total exports are going to England, the United States, Egypt and elsewhere. India is so self-contained that it can produce all it wants, and still export this immense quantity of materials. All this, I firmly believe, is the result of nothing but Free Trade.

Just imagine for a moment what you would have been to-day if there had been no spinning and weaving machinery in India. You could not have stimulated your industry to anything like the extent it has grown to. Even to-day India has not been able to produce a single piece of machinery, not even a single 10-horsepower boiler or engine. We have to get from England all the spinning and weaving machinery, and we have to go to the same country even for replacements of parts incidental to the machinery. There is, however, a better time in prospect, and if the Tata Iron and Steel Works are successful everything will be altered. If England had been a protective country, and had placed a protective duty on all exports of machinery what would have been the position of India?

I admit that these old industries in India require to be revived. These and other new industries would necessitate protection during their infancy, say for 10 or 15 years. I am one of the convinced advocates of Free Trade, but yet I consider that some protection is required for old industries to be revived and for new industries to be started. In my opinion India's industries will most succeed and flourish and firmly maintain

their position when they stand in the open and keen competition of similar industries, without any artificial crutches, pursued by other nations in every part of the world. Although the East India Company by its duties did a good deal of injury to Indian trade, the nemesis of time is bringing forward its retribution in a benevolent sense and we are getting back our former trade inch by inch, so that no one can say what Indian trade may be a century hence.

Here you have seen Indian trade in evolution since 3000 B. C. to date, and to-day I am glad that there is established in our midst a Commercial College, the only institution of its kind in India. I take some credit to myself for this institution, although I do not forget how my friends Mr. Pestonji Nusservanji Wadia and Mr. Aiyar, the honorary principal for some time of this College, advocated it. But I do take this credit that I read before the Graduates' Association in 1908 a paper in which I earnestly appealed to the University Senate to establish a faculty of Commerce and a Commercial College which would teach the science of commerce, as distinguished from ordinary book-keeping. And even earlier in 1906 I had discoursed on the same subject "the study of economics" at the Fergusson College, Poona. Therefore, it is a satisfaction to me that owing to the generosity of the Government, the Indian Merchants Chamber and Bureau, the Bombay Chamber of Commerce, and private individuals we have been able to establish this College of Commerce. I feel sure that with such able and enthusiastic principal and professors the College will be raised stage by stage, so that it will flourish and send forth post-graduates, who will go here, there and everywhere, some devoting themselves to research and others to commerce and in that way help to develop the national trade. I now conclude this lecture with wishing every success and prosperity to the College and that it will flourish for ever more on a sure and solid foundation already raised by the State and the merchant princes of Bombay.

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# SCIENCE OF COMMERCE.

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*Being a Paper read by Mr. D. E. Wacha before  
the Bombay Graduates Association  
on 14th October 1908.*

MR. CHAIRMAN AND GENTLEMEN,

## INTRODUCTION.

It is well nigh half a century since Tennyson, with the inspiration of the true poet-seer, in one of his beautiful songs, which have left an imperishable name behind him in English literature, sang of the slow march of Science, "creeping on from point to point" and of the "glorious gains" it had achieved for the greater progress and happiness of mankind. But who is unaware of the further gigantic strides it has since taken from stage to stage, of the incalculable benefits it has conferred on our common humanity, and of the infinite potentialities and possibilities which still await it in the womb of Time. Indeed were the poet to revisit the glimpses of this planet, where he has left a name and a fame, he would be amazed at the progress which Science has made in all its multifold ramifications. Such is the situation. It seems from our knowledge of its history during the last fifty years and of our experience of it at the present day that each generation will hardly have any adequate conception of the miracles which Science may realise and reveal to its successor. Truly did that great philosopher, Herbert Spencer, say that "Science concerns all mankind for all time." Are we not having daily evidence of the perfect accuracy of that observation in every walk of life? Look wherever you may, the glorious work of Science meets us at every turn—in health and sickness, in the market and in the forum, in those great beehives of industry and com-

merce, in transportation by rail and sea, in States and Municipalities and in almost every walk of ordinary human life. Said Spencer, remarking on this universal phenomenon: "What knowledge is of most worth?—the uniform reply is Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of the greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct the indispensable key is—Science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—Science, and for purposes of discipline—intellectual, moral, religious—the most efficient study is, one more Science." Such being Science in its broadest and most philosophic acceptation, it will be readily admitted that of its many numerous branches Commerce, on which depends the well being of great States and nations, is one, and that not the least. When we further bear in mind that Science is nothing if not organised knowledge, and that knowledge, before it can be acquired, must be possessed, it only stands to reason that the Science of Commerce is the study of one of the most important and far reaching of human activities. Of course, every study has a purely experimental introduction, and as Mr. Spencer has correctly observed, it is "only after an ample fund of observations has been accumulated, should reasoning begin." Thus so far as Commerce—commerce in its *practical* aspect—is concerned, we have in these days accumulated a vast fund of facts and observations on which to build up what may be called the Science of Commerce. It is to this Science that I wish to draw your attention to-day. I am sure you will feel interested in the theme I am now about to unfold before you. I also trust it may be the means of attracting through your organisation the local

University itself and enlisting the sympathy of its governing body. I shall consider myself amply rewarded if it is eventually productive of some good in the immediate future.

**Wanted a Faculty of the Science of Commerce in the University.**

My theme, shortly, then is this. That having regard to the expanding commerce of the world, of India included, the time has come when the University should *sui motu* bestir itself to institute a Faculty of the Science of Commerce just as the great Universities of London, Manchester, Leeds, Sheffield and Birmingham have established. It is superfluous for me at this time of the day to expatiate on the great utility and practical value of this all important and all embracing subject. Professor Ashley terms it "Business Economics." In his Presidential address on *The Present Position of Political Economy* at the British Association for the advancement of Science at Leicester, in 1907, in the Economics and Economic Section, Professor W. J. Ashley observed: "The revival of economic studies in Great Britain of late years has been due to the almost unconscious convergence of several influences. On one side has been the growing interest in what are called "social questions," and, combined with this, a perception of the need for more systematic training for that work of municipal and political administration which is every day embracing a larger part of the national activity. It is to motives like these that was due the foundation of the London School of Economics. Too much credit can scarcely be given to those who, whatever their own economic views, had the statesmanlike courage to found an institution distinguished from the first by the largest impartiality, or to the first Director, Mr. Hewin, who conducted it through the difficult years of its infancy. Coming from another side there has been a realisation of the need for systematic training for commercial careers—the conviction to which has been due to the new Faculties of Commerce at Birmingham and Manchester, and the new Economics Tripos of Cam-

bridge. I am convinced that the study of actual business organisation, methods and conditions is not only desirable for the preparation of our future leaders of trade and industry for their subsequent careers. It is desirable also for the enlargement and deepening of the purely scientific understanding of economic problems." Here then; it may be observed, one can realise in a nutshell the eminent utility of instituting a Faculty of Commerce.

Some Cant and Fallacy in reference to Higher Education as  
advocated by Macaulay.

But before I expatiate, however briefly, on this most interesting and practical topic, it is needful to clear the ground of some widespread cant which has for many a month past been dinned in our ears. It has been alleged in certain quarters, where greater enlightenment and more correct appreciation of the past history of Education in general was expected, that those liberal and broad-minded statesmen who were principally instrumental in formulating the course of Indian Education during the past half a century and upwards committed a fundamental error in making no provision whatsoever for technical education while laying down the programme of high literary education. It is superfluous to say that the statesman, above all others, who most strenuously and successfully advocated that high literary education was the brilliant Macaulay whose name is for ever enshrined in the hearts of the past two generations of Indians, and will be cherished equally warmly by generations of Indians yet unborn. He was one of that noble band of sterling English statesmen whose Liberalism gave India her great Charter of civic liberty and privileges—the Charter of 1833—and the other equally important and beneficent Charter of Education, known as the Educational Despatch of 1854. Our Anglo-Indian rulers of the present day should feel proud of him and his colleagues, one of whom was the distinguished Sir Charles Trevelyan, who were

so instrumental in lifting our countrymen from the depths of darkness, ignorance and superstition to the high level of enlightenment and civilisation. They valiantly endeavoured to hold before the then unilluminated India the bright lamp of Higher Learning. To allege that they committed the fundamental error, while providing for high literary education, of having omitted to take measures for fostering and developing technical education is to speak without the book. So far as the first kind of Education is concerned it is even acknowledged at this very hour by men still living and distinguished for their great scholastic reputation, that there can be no progress in high scientific technical instruction without the broad foundation of literary education. Let me for a moment refer to the learned speech which Lord Morley made only the other day on the occasion of his installation as the Chancellor of the University of Manchester. "Some other day you will let me come and talk to you upon some of those great topics of education. I would only like to say one thing, and that is to applaud you, if I may, and encourage you to be true to your mission. I mean by that don't allow technical teaching, valuable and essential as it is, to efface from your work or *even to throw into the second place the true objects and scope of a university*. It is a remarkable and most encouraging fact that there has been no leaning during the last twenty or twenty-five years of the many benefactors of those institutions to limit their benefactions to practical arts. This would seem to justify us in hoping that *merely and purely technical teaching will not drive out teaching of the university type*." Again, in January 1907, Mr. Haldane, speaking as the Lord Rector of Edinburgh University, expatiated on the same theme, namely, what should be the aim of university training. No doubt he emphasised the value of technical education but he put learning for its own sake on a higher level. Said he : "if universities existed in sufficient numbers



and strove genuinely to foster, as the outcome of their training, the moral and intellectual virtue, which was to be its own reward, the humanity which had the ethical significance that ought to be inseparable from high culture, then the State need not despair." At the same meeting Mr. Balfour, in giving thanks on behalf of the University, observed that "the University which was incapable of showing a genuine and disinterested love of learning, which could not produce leaders of men, but which merely enjoyed its endowments and did nothing for them, was not only no aid to national life but was a positive burden upon all the higher ideals of the nation." But let me for a moment take you back to those days when Huxley was Lord Rector of Aberdeen University. What he then said has lost not an iota of its value and relevance even to-day, though meanwhile science and technical education have been well recognised by all the great European universities. While he pleaded for the fuller recognition of Science in the university curriculum, he also stoutly advocated the maintenance of those literary and classical studies which have hitherto held a position of monopoly in British Universities. And it should be remembered that Huxley, though a scientist of worldwide fame, applied himself to mastering the Greek tongue and read Plato and Aristotle in the original. Further it is superfluous to remind you that it was on account of the revival of ancient classical learning that we owe the Reformation and the rising of those intellectual giants of the eighteenth century, including Rousseau, Voltaire and Diderot. There are also the sweet reflections of a great French poet, of the troublous days of 1789, no other than Andre Chenier, as to the imperishable value of the classics in that fine fragment of his called "Invention." Chenier tells us with loving reverence how much the world is indebted to the inspiration of the ancients :—

"Let us change to golden honey flowers whose  
fragrance, aye, will last,  
Paint the thoughts that throng the present with  
the colours of the past;

Let us light our modern torches at the old  
 poetic fires,  
 Sing us songs to rouse and awaken us to the  
 tunes of ancient lyres ”

Thus it is fallacious to decry high literary education including the classics without which no university worthy of the name can be allowed to exist. And they are raising a hollow cry, those men of narrow learning and narrower political sagacity, who are at present depreciating the literary education imparted in our universities on the model, as far as practical, of the great English Universities. The broad foundation of that education has first to be firmly laid in order that the other branch of education may be better imparted. So far, then, I repeat that those who deny or depreciate the value of literary education in priority to scientific and technical are only indulging in a fallacy which requires no further demonstration. They are a bigotted and benighted fraternity crying in the wilderness.

But apart from this fallacy, it should be borne in mind that the authors of the policy of Higher Education in India were not at all blameable if no provision or forecast was made regarding technical education. England herself had hardly understood the value of that branch of education till 1875 or 1880. None of the older Universities of Great Britain devoted any attention to the subject. It never entered the heads of the governing bodies of those institutions till their eyes were opened by the great captains of industry. The latter pointed out the economic revolution which was to be witnessed in Germany and in the United States, revolution which brought into sharp conflict the commerce of Great Britain with that of those countries. It is a matter of common knowledge that it was Germany which first understood and realised the application of science to industries and trades in a most comprehensive spirit. They were German thinkers and German men of science who thirty years ago and upwards inaugurated that era of highest *scientific* technical education

which in a few years more led to the prosperity of German commerce and German manufactures which are today the theme of universal admiration. And so, too, was the case with the United States which closely followed Germany. England was far behind those two countries as English educationists and distinguished economists themselves have told us. The British became only recently alive to the utility of that education. The importance of the subject only dawned on them when Germany undermined England of some of her most lucrative industries prominent among which was dyeing. It was the German who was years ago the importer of what are known as coaltar dyes, the anilines and alizarines of commerce. England had a trade of over four millions sterling in this dye alone. But it was German chemistry and German application of practical chemistry to this branch of the trade that snatched away almost the whole export trade of Great Britain. One quotation, and that from a distinguished Englishman, who is an acknowledged expert on technical education, is enough to make you thoroughly understand the scientific basis of German prosperity. Just five years ago Sir Philip Magnus, who is still connected with the Technical Education Board of the London County Council, speaking as President of the Conference held in connection with the summer Meeting of Extension students at Oxford, on the subject of the relation of science to industry, observed that "they might confidently assert that the progress and development of a trade depended more largely upon the intelligent and constant application of science to every detail than upon any other cause. *The intimate connection between industrial progress and scientific activity did not admit of question.* But if positive proof was needed it would be found in the concurrent development of the trade of Germany and of the facilities provided in that country for the scientific training of the people . . . German people had recognised this dependence by providing at a cost vastly exceeding any like expenditure by this country the best possible opportunity for scientific training and research. No

expenditure had seemed too lavish for the equipment of her leaders of industry with the best available knowledge or for the endowment of institutions in which science was methodically pursued. *This fixed policy had changed Germany from an agricultural to a manufacturing nation.* Between 1870 and 1900 the number of students in German universities and at technical and other high schools had increased from 17,761 to 46,520, or from 8.39 students to 10,000 of the male population or 16.78—showing not only that the number of students had nearly trebled itself during that period, but that the proportion of highly trained scientific men had been doubled. The net cost of each student to the State was about £12 a year, and the total contribution of the German Government to higher education could not therefore be less than £500,000 a year. This expenditure included the annual cost of the maintenance of the Universities, but it should always be remembered that *most of the discoveries made in Germany which had proved of permanent value to German trade had been made in the laboratories of university professors.* When they considered that Germany had deliberately incurred this heavy expenditure with a view of strengthening her industrial position, and had pursued the same policy for nearly 50 years, and when, further, they noted the marked success of her efforts, they had very strong evidence of the commercial gain to a nation of closely associating the results of scientific investigation with industrial work." From this pretty long extract which I have advisedly quoted, it would be plainly understood how far the Germans were in advance of the English in this important branch of education. The United States were the next to Germany; as might be best learnt from the report of Mr. Mosley's Education Commission in 1903. England has only realised its value within the last 20 years, and even then she could not boast of any large expenditure approaching Germany and the United States. From the above statement of facts it will be obvious that when Macaulay and others laid down

the policy of Higher Education for India, England herself had not the slightest notion of the importance and value of technical education in her own universities. How may then Macaulay and the other Liberal statesmen, who were associated with him in the noble work of higher education for Indians, be reproached for what they had done? In my opinion it is utterly unfair for those who are now absurdly attempting to prescribe literary education to run them down. It is pure cant. Evidently, they do not seem to have any spirit of historic instinct, much less of justice. The policy formulated by Macaulay was the result of the environments of the English Universities of those days. It is no doubt an excellent pastime to criticise the past especially when the event has long since slid into the domain of history. But it may be fairly inquired whether the present day wise men who are so fallaciously criticising Macaulay would have laid down any other educational policy, assuming that they had been contemporaries of Macaulay and chosen for the purpose? There could be only one answer to the query, and that in the negative. It was an impossibility, I repeat, bearing in mind the environments of the English system of Higher Education in those days. Gentlemen, I have detained you at some length on this aspect of the question, but I felt that I would be wanting in my own sense of historic justice and fair play had I allowed this cant to remain unexploded at the present juncture. I am glad you have given me this opportunity to vindicate the policy of those noble-minded Englishmen who have given us the boon of that Higher Education of which educated Indians of the last fifty years are the product—a product of which every fair minded Englishman ought to feel proud. But for such men how might have the administration to-day, in all its multifarious branches, been carried out and how seriously their want might have been accentuated? If even so great a statesman as Mountstuart Elphinstone, long before Macaulay, was strongly in favour of such education why should Macaulay be denounced now?

### Indifference of the Indian Government to Technical Education.

But it is needful before I resume the subject proper of the paper, to recall another historical fact. It was in 1882, when the Education Commission, appointed by Lord Ripon—India's most beloved Viceroy, the like of whom we have had not the good fortune to boast since his departure—went round the country and took evidence that brought to the surface for the first time the popular view on the advantage of introducing technical education into the country. The voice then raised was hardly articulate. But within three years it became sufficiently emphatic. I need not remind you that one of the earliest Indians of note who paid serious attention to the practical aspect of that branch of education was Mr. Dadabhoy Naoroji. Having bestowed considerable thought on the subject, he prepared a paper thereon which was presented to Lord Reay for careful consideration. The demand for technical education *in reality emanated from the educated classes themselves who had received literary education.* The late Mr. K. T. Telang, who was a member of that Commission, was himself strongly in its favour. And so were Mr. (now Sir) Pherozechah M. Mehta and the late Mr. B. Tyabji. So much so that it was resolved, at the public meeting of subscribers held to perpetuate the memory of Lord Ripon, that the fund raised, amounting to nearly two lakhs, should be utilised for the endowment of a technical school. Bombay owes it to the practical experience and abiding sympathy of so able an educationist and Governor as Lord Reay and to the enlightened philanthropy of so eminent a captain of industry as the late Sir Dinshaw M. Petit, that the persistent and unceasing joint efforts of Messrs. Dadabhoy Naoroji, Pherozechah Mehta, Telang and Tyabji in this direction were happily brought to fruition. This was in 1888-89. Other provinces afterwards prayed for technical institutions. Their voice came later on to be well articulated times out of number on the platform of the Indian National Congress by wellknown experts in education and in the Viceregal

Council itself. But even after those appeals, it must be stated, in the interest of truth, that the Government of India was almost indifferent, if not neglectful, to stimulate this branch of public education. It expended practically *next to nothing*, and it is only since the last few years that a grant has been doled out which, howsoever it may be deemed to be "liberal" from the point of view of the Government of India, is a mere *bagatelle* compared to the millions spent by the United States and the hundreds of thousands by Germany and Great Britain. Practically, therefore, it might be fairly said that *it was the people themselves* who had awakened to the importance of technical education, side by side with the literary, and that the Government was some years *behind Indian public opinion when it might have been years in advance of it*. At any rate, nothing could have prevented it from taking active steps in this direction after the report of the Education Commission. Dilatory and niggardly as the Government of India has been in matters of all branches of education, it was at least ten years after that event that it made an honest effort to meet popular wishes and popular aspirations in this respect. Those who in and out of the Press have *now* been urging the substitution of technical education to a large extent for purely literary one are, therefore, again wrong in their historic instinct and actual statement of facts. Moreover it should be remembered here that the technical education now so generally spoken of is the education in the *industrial* branch only and not in the *scientific*. But I am speaking in this paper all through of purely scientific technical education of a high order, and not merely the bread and butter branch of it.

#### Economics—Theoretical and Practical.

But leaving alone technical education, it might be further inquired what efforts have been hitherto made by the Government and the Universities to stimulate the study of practical economics so sternly demanded by the materialism of the age and the keen competition

going on all over the world in arts and industries, commerce and manufactures? Here, we have to reproach the governing authorities of the various Indian Universities. Their shortsightedness is to be greatly deplored. I do not mean to deprecate the efforts which are made by the Professors of our Art Colleges in this connection. To a large extent their hands are tied down owing to the hard and fast, nay, narrowminded, rules, and regulations imposed by the Universities. Those, I regret to have to state, have not risen to the importance of the teaching of Economics, theoretical and practical, in the way it is taught in the Universities of Germany and the United States. But, perhaps, I am doing an injustice to our Universities, when the English Universities themselves were within the past quarter of a century so far behind German and American. As in technical and scientific education of the higher character so in the matter of Economics, England was aroused only when she was hit hard by German and American trade competition. As back as October 1901, Mr. Haldane, speaking on Education and Commerce and the functions of a University in the commercial city of Liverpool, observed at the University College, that "the double aim of the German University system—pure culture and the application of the higher knowledge to commercial enterprise—was a proving feature of German life. Taking primary, secondary and tertiary education together, the expenditure of public money upon it in Germany amounted to 25 millions sterling annually. He would be a pedant who thought that education alone could determine the commercial position of a nation. Yet more than ever as science tended increasingly to reduce nature to subjection, education became important. In the United States a highly practical people were taking this view and it was noticeable that the rapid increase there of Universities and technical schools was largely due to the faith in their efficacy of practical men of business. The Anglo-Saxon race, here as in America, was probably in energy, in courage and in doggedness of purpose the superior of all his Euro-



pean rivals in commerce, *but organisation and instruction* had been carried to a far higher pitch in Germany and Switzerland than with us, and if we were to hold our position we must furnish ourselves with the discipline and the weapons with which the foreigner had himself prepared for the contest." Thus it is that English Universities are greatly wanting still in those weapons. They are yet inadequately equipped. And it is because Indian Universities slavishly follow these that there is even now such a lee-way to be made up in point of the study of practical economics in relation to commerce. Professor Ashley has observed that though the English Universities have been steadily shaking off the old orthodox economics, now so antiquated under the modern conditions of trades, manufactures and navigation, it will perhaps take another quarter of a century to have a new modern system firmly established in its place. "Though there has been a new growth of abstract speculation," chiefly owing to the teachings of the distinguished Professor Marshall, "since the first phase of orthodoxy passed away, there has not emerged a second orthodoxy so far . . . The criticisms of the historical school have not led, so far, to the creation of a new political economy on historical lines; even in Germany it is only within very recent years that some of the larger outlines of such an economics have begun to loom up before us in the great treatise of Gustav Schommoller. But what has, at any rate, been secured in this country is a most substantial increase in the knowledge of our own economic past . . . Accompanying the new zeal in this country for original research there has come a recognition equally new of the importance of economic history in the examination requirements of the Universities. A large part of it has been more or less closely connected either with Cambridge or with the London School of Economics, and it is notorious that the impulse has been due in the one place chiefly to Dr. Cunningham and in the other chiefly to Professor Hewins and Mr. Webb. Accordingly it is appropriate that economic history should have been given a respectable place alike in the

Cambridge History Tripos and in the examination for Science Degrees in Economics in the University of London. Even more significant is the room made for Economic history in the Economics paper of the First Class Civil Service Examination, both for home and Indian appointments." It is a matter of congratulation so far that England, awakened to her new environments, owing to trade rivalries, has now become keenly alive to this question of the study of new Economics. And it is also a matter of gratification that the future members of the Indian Civil Service of India will come better and more adequately equipped with new economic studies. Still Professor Ashley is sorry to observe that there should exist a certain tendency, an unfortunate one, towards sharp division for academic purposes between economic theory and economic history.

**"Economic Science is but the Working of Common Sense."**

In this connexion Professor Marshall has correctly observed that though the economist is greedy of facts, facts by themselves teach nothing. Says he: "History tells of sequences and coincidences; to interpret these and draw lessons from them requires the aid of reason. The work to be done is so various that much of it must be left to be dealt with by trained common sense, which is the ultimate arbiter in every practical problem. Economic science is but the working of common sense, organised and equipped with a machinery of general analyses and reasoning adapted for collecting, arranging, and drawing inferences from some particular class of facts. . . . The study of theory must go hand in hand with facts; and for dealing with most modern problems *it is modern facts that are of the greatest use.*" It is just here that for purposes of imparting a sound and correct knowledge of theoretical and practical economics of the day, the old orthodox authorities must to a large extent be discarded. Aye, even some of the general axioms laid down a century ago, or half a century ago, must be considerably modified. International trade itself

has been the growth of the last fifty years, thanks, first to British Free Trade, still robust enough though vigorously assailed in the country of its birth, and, secondly, to the unlimited facilities of navigation afforded by steam vessels, themselves the products of physical science applied to the shipbuilding industry. The Suez Canal, a monumental piece of the highest engineering, which the civilised world owes to the genius of Lesseps, has, in this respect, wholly revolutionised the entire trade of the world. It was the greatest stimulating element in modern navigation, unique and unparalleled. The colossal tonnage which is carried to and fro, from West to East and East to West, bears unimpeachable testimony to this fact. A comparison of the statistics of that tonnage, and the trade represented by it, during the first decade of the history of the Canal with those ending with 1907, not only astonishes us but takes away our breath. Such have been the actual potentialities of the great international trade built up by the Canal. That such a gigantic trade should bring in its train a vast number of complicated international trade problems is, of course, easily intelligible. Their solution has taxed the most eminent jurists, millionaire capitalists and princely merchants. Orthodox economists had not the faintest conception of this trade. So that it will be readily admitted that if the economists of the day are to teach the modern Science of Commerce they must embrace in their treatise the gigantic influence exerted by the Canal itself, apart from a hundred other factors. Hence every impartial student of economic history must agree with the great Cambridge Professor in his further observation, that "the records of the distant past are slight and untrustworthy, and the economic conditions of early times are wholly unlike those of the modern age of free enterprise, of general education, of true democracy, of steam, of the cheap Press, and the telegraph." To this must be added electricity itself with its infinite potentialities and possibilities. What tremendous influence even at its present initial stage—for your men of Science will tell you that the world is still at the thres-

hold of the interpretations and uses of this great natural agent—it has in connexion with the production and distribution of wealth! Under the circumstances, it would be fatal to dogmatise even in respect of the new Economics and Economic History which is steadily superseding, if it has not already superseded, the orthodox teachings of the last half of the eighteenth and the first half of the nineteenth century. Great caution and intellectual modesty are highly essential when even modernised economists come to consider the present condition of the principal countries like India, China and Japan which were almost wholly without the purview of the older class of economic teachers. Here the exceedingly thoughtful reflections of the late Mr. Ranade, to be noticed in his introduction to *Indian Economics*, come very apposite. That learned scholar and practical statesman has warned us against too ready an acceptance of the dogmas of western economists of the old type. Modern economics, even in the sense so clearly understood by Professor Marshall himself, are at present in their empiric stage. It is inevitable that they should be so, seeing how daily before our eyes fresh modern social and trade problems, undreamt of before, are pressing themselves on our attention and demanding a scientific solution. Indeed the more one thinks about these problems the more the conviction grows on his mind that the Science of Economics must continue to remain for all practical purposes more or less in an empiric stage like the Science of Medicine. As new diseases and sanitary problems demand new treatment, so new phases of the world's production and distribution of wealth demand fresh treatment. The treatment of yesterday is felt to be inapplicable and obsolete to-day. Great thinkers are constantly at work reflecting on the new phenomena presented by these new elements. One set of commercial, industrial and other economic problems, the truth of which may be recognised to-day, are superseded by another the next day. So that the generalisations of to-day become almost obsolete to-morrow and futile for practical considera-

tions. No doubt there are a few fundamental formulas on which all are generally agreed. But it will be yet years before economic doctrines generally acceptable to modern conditions will be stereotyped for purposes of every practical test. So that none can dispute the wise observation of Professor Marshall that "the Science is still in its infancy."

#### **Defective system of imparting Economic Knowledge.**

It would, however, be idle to assert that because the Science and History of Economics of the opening Twentieth Century are in their infancy, nothing or next to nothing, therefore, should be done by our Indian Universities. I do not believe that there could be any sane person who would be so rash as to make such an assertion. If we are then all agreed that this all-absorbing study which embraces the entire domain of Humanity in its daily economy should be fostered and stimulated in our colleges and universities, then the next question which suggests itself is, how it should be practically and rationally taught? Mere lectures of the conventional character will be of little utility. It is to be feared the general system of teaching in this branch of knowledge is in many respects defective. It is essential in order to meet modern requirements that, firstly, there should be introduced the latest and most approved modernised text-books for teaching, and secondly that experts not only well grounded in modern Economics and Economic History but possessed of large practical experience of trade and commerce in all its multifarious allied branches should be engaged. Lecturers of such qualifications, it is to be feared, are a desiderata. But it is in these two directions that the serious attention of the Government and the governing authorities of our Indian Universities should be drawn.

#### **Swadeshism and Modern Economics.**

Thus the institution of a Faculty for the Science of Economics and Commerce becomes inevitable. Chairs

should be endowed for the purpose both by the State and by munificent patrons like those who have endowed chairs in Manchester, Birmingham, London, Harvard and elsewhere. It is highly essential at this juncture to bear in mind the important fact that the study of the laws and tendencies which govern masses of men in the universal struggle for a living is a valuable training. Such training has now been recognised all over the great commercial countries of the West, and it is impossible that it can any longer remain unrecognised in India. Indeed nowhere is there so much the pressing necessity for such a study as in this country where, it must be observed with profound regret, there prevails almost Egyptian darkness on the question of Economics. Here is the spirit of Swadeshism spreading far and wide—I mean that genuine desire for beneficent industrial revival on a sound and healthy footing, absolutely free from the militant cant and mischievous shibboleths now in evidence in some utterly misguided and misdirected quarters—but where is the study of Business Economics? To my mind, as to the mind of the vast majority of sober, thinking Indians, imbued with sterling patriotism, pure and unselfish, there is not the least doubt of this Swadeshi spirit having taken deep root in the soil which in the fullness of time will yield a rich harvest. It has animated, and is animating, all strata of Indian society. The broad fact has come to be firmly recognised that no community or nation, in these days of the keenest, I may say fiercest, competition, can ever expect to advance its material progress and prosper unless and until it strenuously strives, with all the ability and the resources at its command in the direction of commercial and industrial enterprise. Self-reliance, thrift, and capital are no doubt the first essentials; but these by themselves are insufficient *without the fundamental accompaniment of a broad liberal education, and, secondly, a sound training in the Science of Economics.* It should be also remembered that no State could flourish without a reasonable revenue. And the two most yielding sources of revenue open to it are those derivable

from agriculture and commerce. The soil must produce those things which are needed for maintaining life. The residue of the produce, after home consumption, must be exported abroad. It is at this stage that the aid of commerce is necessary.

#### Wider Indian Commerce and Economic Studies.

Unless a country's surplus products, be they raw materials or manufactured and partly manufactured articles, are exported in order to get an equivalent by way of imports in other commodities which cannot be produced by itself or which can only be produced at enormous cost and needless sacrifice, there can be no commerce worth speaking of. It is the wealth which surplus products sent abroad bring to a country which enriches it. Thus, with Swadeshism steadily progressing in India, and with Indians growing more keenly alive to the importance of acquiring such wealth in a larger degree than at present by means of extended international commerce and vaster "home" trade, it is evident that nothing is so fundamentally essential towards achieving the object as economic education. The poverty of India is acknowledged on all hands. There may be differences of opinion on the point of actual income per head of the population. The pessimistic school put it down at Rs. 20 per annum and the optimistic at Rs. 30. But whether it is the one amount or the other matters little. There can be no two opinions on the poverty of the country itself. Compared to the annual income per head of even the poorest country in Europe and the United States, Indian income is so miserable indeed that unless herculean efforts are perseveringly and earnestly put forth to increase it, there can be no material regeneration. And it requires no words of mine to inform you, Gentlemen, that without material and well ordered prosperity our moral and intellectual condition must to a certain extent suffer. How to attain that object is the question which the rising generation, should put to themselves. Colleges teach self-discipline, self-restraint and self-reliance. These are the rich heri-

tage of every college student in every part of the world: But what about thrift? That comes either by heredity or by personal efforts. I am rejoiced to say that in India thrift is the rule rather than the exception. It is a virtue possessed by the Indian, be he rich or poor. It is both hereditary and acquired. There can be no mistake about it. I am one of those who feel that they are downright libellers who speak of the masses, specially the agricultural masses, as steeped in habitual improvidence and extravagance. It is pure official cant like many another rant which is time out of number dinned in our ears. But there is impartial official testimony itself in support of the thrifty character of the Indian masses. Not to travel beyond our Presidency itself, there is the report of the Deccan Ryots Commission of 1874 which he who runs may read. Among its members was the late Sir Auckland Colvin, a most distinguished official who was never unmindful of formulating generalisations on great Indian problems without care and investigation. You will find ungrudging testimony borne therein by the Commission to the habit of thrift among the Indian peasantry. Other impartial officials, from Munro and Elphinstone down to Mr. A. O. Hume and Sir William Wedderburn have equally testified to that virtue. Thus thrift every Indian has. Capital, too, in however limited a degree, he may possess or borrow. But self-discipline, self-restraint, self-reliance, thrift, and capital—all will be of partial avail only unless we are well equipped mentally—I mean well grounded and trained in the modern science of Commerce and Economics, on sound principles, if you are to make India every way richer than it is both materially and morally. You will thus understand why I lay so great an emphasis on the value of this study:

**Educated India should vigorously pursue Commerce and Industry.**

At this point of my address I wish to offer another observation which has been uppermost in my mind these many months past in connection with the steady progress of Swadeshism. It is indeed time, in my opinion,



that the majority of graduates whom our Universities now turn out in their hundreds and thousands year after year should seriously consider the advisability and expediency of following some art or trade or industry when they put aside their college gown and don the toga of the citizen. Of what use prolonging the wail, now extending over thirty years and more, about the poverty of India? It is there. The official hierarchy has left no stone unturned to disprove it, but has egregiously failed. Even Lord Curzon failed. The public have over and over challenged the bureaucracy to demonstrate the non-existence of poverty. But they have studiously avoided accepting the challenge. That very fact is negative evidence. I am as staunch a believer in the theory of the politico-economic drain as Mr. Dadabhai Naoroji. But let us look to the practical. Of what use further engaging in this controversy? It is well-known that Mr. Dadabhai's school robustly affirms and reaffirms the "political drain" as the principal cause of the present poverty; while the official classes and those who glibly and airily echo their opinion with equal persistency deny it. But what is most essential to bear in mind at present is that India has awakened to the importance of industrial regeneration. And the question of questions is how may we diminish Indian poverty and induce prosperity in the land. We may therefore leave to time to bring about an end of the "politico-economic drain." Sooner or later the better mind and better conscience of the British Democracy will be able to remove that gigantic financial injustice which is the predominant cause of the drain. The better this Democracy is educated and the more accurately it is informed on this question it is certain to become fully alive to the economic evils which the drain has wrought on India during the last hundred years and more, say since the days of the far-sighted John Shore who openly warned his masters at home on the subject. That psychological hour will witness the cessation of the drain. But so far as the poverty, or if you please, comparative poverty, of the country arises from the insufficiency of arts, indus-

tries, manufactures, and diversity of occupation, it is essentially necessary that the present generation of educated Indians, and those coming after them, should strenuously strive to pursue commerce and industries. It is needless to bring to your mind the instance of German poverty as it prevailed prior to 1870. Was not Germany, like India, almost wholly an agricultural country? And yet survey its position to-day. What has wrought such prosperity there at present, And why is it that it is prosperous? The answer has been given *ad nauseam* by British merchants themselves. *It is German commerce based on scientific education.* Applied sciences, chemistry particularly, and the cultivation of Economics, theoretical and practical, in the sense conceived by Professor Marshall, have brought about the wonderful transformation which rejoices every true son of the Fatherland; and I wish the sons of the Motherland of India will strive to follow the magnificent example of Germany as well as of the United States. Remember that the liberal professions, followed by so many of the educated, are now overcrowded and these threaten in the future to be still more overcrowded. Situated as we are politically we are denied the privilege of serving in the army. There are, besides those of law, medicine and engineering no other professions to speak of. The avenues of career which brings wealth are so limited. Is it not plain that the pursuit of commerce and industry is the best as it will prove the most lucrative. Let me be frank. Even when Indians hold every State appointment now held by the members of the foreign bureaucracy, it will not be possible for the overwhelming majority of the educated to find government employment. Is it not obvious that educated Indians under the circumstance would do well to betake themselves largely to commercial and industrial pursuits? Enlightened self-interest as much as genuine patriotism should prompt them to follow those pursuits. It is the only royal road to diminish, if not entirely remove, the existing poverty of the land. It is the only road which

shall lead to comparative prosperity—moral and material.

#### Indian Commerce and the Ancients.

It may also be instructive to recall the fact that India traded with the nations of the West from times the most ancient. It is also on record that it had trade communications with the Far East. The rich spices of India its calicoes, its precious stones and pearls were greatly prized. The trade in these and other commodities fairly enriched the country. There are books extant in which you can read all regarding ancient Indian commerce. Your orthodox economists would teach you that it was only since the Middle Ages that the great States of the world have come to realise the enrichment of a country by trade. But this is incorrect. We may ask these what about the commerce of ancient Babylon three thousand years ago and upwards? What about the trade of Egypt? Of Persia? Of India and far distant China? Thanks to the archæological discoveries of the last quarter of a century historians and philologists have been immensely enriched by the glorious finds which the excavations of those great ancient countries have brought to the surface, and been able to revise the verdict most materially of the old type of their class who preceded them. These finds tell their unerring tale about ancient commerce and belie the dogmatic assertions of the antiquated school of economists. Of course, it may be at once admitted that the commerce of the ancients never entered into the busy domestic life of the mass of the people as modern commerce does. The art of navigation alone from the days of Columbus has enlarged the visions of States about foreign commerce. But in times ancient the sea was a great hindrance instead of help; albeit that we know how the enterprising Phœnicians scoured the Mediterranean and sailed as far as the Cassiterides (Cornwall.) Aye even before their time, according to the most recent testimony of a distinguished archæologist, one of the Pharaohs had caused a doubling of Africa from the Nile by way of the Medi-

terreanean and the Cape to the Red Sea, back to Thebes. Then we have the Carthagenians and the Romans. But these two were great sea powers from the point of view of political rather than commercial supremacy. And as to India there are the ancient geographers and travellers who have recorded their own experience to which it is superfluous to refer in this paper. But it may be generally said that the Egyptians, Babylonians, Phœnicians, Corinthians, the Greeks, the Carthagenians—all these were nations who had limited commercial enterprise in them. There were again such towns as Sidon, Tyre, Antioch, Memphis, Alexandria, Cadiz, Masillia, and Syracuse, and Colonies like those of Cyprus, Rhodes, Miletus, Corcyra and others. And who in India, it may be asked, is unacquainted with Baragzya and Taprobane, the modern Broach and Ceylon which carried two thousand five hundred years ago and upward a lucrative trade in precious stones, pearls, spices and other Indian commodities.

#### The Crusades and the Dawn of Western Trade.

Of course, the epoch of the Crusades marks the dawn of western trade. Those semi-religious campaigns brought once more the West into contact with the East and opened the vista of profitable trade. The Venetians and the Florentines followed. Then came the Spanish and the Portuguese, with Pizzaro, Vasco de Gama and Columbus. Then finally look at the Dutch Colonies in the Eastern Archipelago and the East India Company which rose from a body of pure traders to be territorial magnates and rulers. You may read a most comprehensive account of the trade of India in the seventeenth and eighteenth centuries in the two bulky volumes by Mr. Milburn.

#### Science of Commerce.

Coming to commerce itself, let me detain you for a few minutes more in order to impress upon you what may be practically called the *Science of Commerce*,

Active commerce leads to theoretic formulas about markets, the laws of supply and demand and so forth. Supply means production, and production ultimately resolves itself into agriculture and manufacture. Manufactures suggest inventions. Inventions bring us to scientific research. And thus inventions become themselves a source of wealth. Demand brings us to distribution which necessarily leads to the problems of transportation by land and sea, ships, steam-boats, railways and, possibly, the aeroplanes. They in themselves are divers sources of wealth. Then wealth brings us back to the old economic problems about capital, labour and profits. These in their turn suggest problems of inter-provincial and international trade, international tariffs and international treaties, international ethics and theories of foreign and inland exchanges besides banking, insurance, trust and so forth. Again the protection of merchandise by sea brings us to the consideration of problems of mercantile cruisers, navy, contraband and maritime laws, including those of marine, insurance. Thus higher commercial education has come to signify a system which, as Mr. T. A. Stephens says, "stands in the same relation to life and calling of the manufacturer, the merchant and other men of business, as the medical schools of the Universities to that of the doctor—a system that is, which provides a scientific training in the structure and organisation of modern industry and commerce, and the general causes and criteria of prosperity. It will be noticed from the mere enumeration of the problems just mentioned and scores of others how comprehensive and exhaustive is the subject of the Science of Commerce. But so far I have spoken in general terms of supply and distribution, *Education* is the third and most vital. Says Mr. Gastrell in his book on the *Trade of the World*. "Education comprises the whole system of instruction, not only that part which forms the ordinary curriculum (elementary and secondary teaching) of every one before entering into profession or trade, but also the practical, technical and scientific education or facilities given to a man, after

passing this stage, when he joins the sacred rank of producers and distributors of a nation's wealth."

#### Germany, the Pioneer of Scientific Commercial Education.

Where then, it may be inquired did the Science of Commerce, or as Professor Ashley would put it "Business Economics," first take root and flourish with substantial classes, numerous teachers specialised, as well as general? Of course in Germany where, as that economist observes, "political economy was represented in a score of universities by a department in active, thriving operation, at a time *when no similar department could have been found anywhere in England.*" But even more than Germany it is the United States where Commercial Science on the most approved and modern principles is taught. It is much to be wished you and others would read, mark and inwardly digest the Report of the Mosley Commission to which I have already referred. Commercial Science is taught in America because every American, as soon as he is out of his college, thinks, in nine cases out of ten, to betake himself to commercial pursuits. Says Professor Ashley, after his experience at Harvard, that "the most powerful motive which led students to enter economic courses was a widespread belief that such courses would be practical benefits in their subsequent careers." Many a man said to him: "You see, I am going into business, and I think it will be a good thing to hear something about trade and industry and so on." That is the right intellectual attitude which I should very much like to see among all our Indian graduates. I repeat that the time is ripe for such a study when all throughout the country the spirit of Swadeshism is keenly awakened and when everybody at heart yearns to see the economic conditions of India vastly ameliorated.

#### "Business Economics."

Says Professor Ashley:—"The main chance for our study just now lies in the new disposition of the public to

believe that students can be given in our Universities a training definitely adopted to prepare them for a business life—a training in which economics in some form and to some extent must, it is generally allowed form a part.” “But for such a purpose,” continues the Professor, “is required a much more objective survey of the actual facts of commercial and industrial activity; and by the side of this widened political economy—a science which looks at the interest of the whole society as organised in the State—there must be created something that I may provisionally call *Business Economics* which frankly takes for its point of view the interest of the individual business man or business concern.” And it is this very point of view which I would impress on the governing authorities of our Indian Universities as greatly calculated to stimulate and support the spirit of industrialism which is now so much abroad. I am entirely in accord with the learned economist when he observes that what has to be increasingly borne in mind in connection with the Faculties of Commerce, established in some of the English Universities, is this. That if we are to give future business men a suitable training in our Universities there should be “a sustained and systematic treatment of economic questions as they present themselves to men engaged in business—a treatment which will frankly take business success as the immediate criterion for the matter in hand; though it will take care to explain again and again that considerations of business expediency no more determines the nature of the effect of certain actions *on society at large* than the rules of the art of strategy determine the benefit of military operations.”

#### Views of Professors Chapman and Ashley.

But, gentlemen, the subject is so comprehensive and at the same time of so vast importance to the future material welfare of the country at large that it requires quite a volume to dilate at length on it in all its rich details. What I have in the brief compass of this paper endeavoured to do is, firstly, to awaken the interest of our

countrymen in the study of practical economics and economic history as understood by the most scientific and distinguished economists of the West, specially of Germany and the United States, where the study is far in advance of what it is in England; and, secondly, to enlist the sympathy of the governing bodies of our Universities, to widen, in another most important and profitable direction, the scope of their teaching which in times to come is certain to revolutionise the economic condition of India in harmony with the new spirit which is so actively rife in the country and which is taking such satisfactory strides forward. The Government itself has more than once declared of late that it is most anxious to see educated India direct its attention to channels which shall be productive of the greatest good to themselves individually and collectively, and to the country. It has already established a new department of the State which exclusively deals with almost everything appertaining to the commerce, arts and industries of India—a department which, it is to be hoped, will realise the sanguine expectations formed of it as it grows older in years and acquires that accurate knowledge and experience which are essential for its success. Apart from the institution of this Department, at the head of which we have now a most capable and open-minded Minister in the person of the Hon'ble Mr. W. L. Harvey, the Government could not do better than take another step forward in the same useful direction by endowing chairs of the Science of Commerce in our Universities and urging those seats of Higher Learning to institute Faculties of Commerce. We have now Faculties of Science and Faculties of Agriculture. Is it not time that Faculties of Commerce should be established—Faculties which are already instituted in all the great Universities founded by large commercial and manufacturing towns like Manchester, Liverpool, Leeds, Sheffield and Birmingham. Speaking at the Manchester University in November 1906, Professor Chapman, who is the Dean of the Faculty of Commerce there, remarked that ten years ago there were no



Faculties of Commerce in Great Britain, although such institutions under another name existed abroad. Of course, to-day there are many such, not mere experiments, but schools doing the utmost good to the country. "There was no more mistaken notion than to suppose that to broaden the conception of true education involved the weakening of the old fashioned literary and classical studies. All experience and all logic pointed the other way. The more modern education was widened, the more extensive became the study of the classics. The ideal of the new Faculty of Commerce as of all the other sides of the University was to encourage genuine thought about matters of public interest. There was no end to the possibility of extending University teaching—everything which created interest could be brought within the field of study." I have purposely quoted Professor Chapman in order to convince the orthodox section of the governing bodies of our Indian Universities, men who are still old fashioned and seem to think that University education is complete when the student has passed his final examination in what is called "Humanities." It cannot be that while the world of thought and science, as much of commerce and industry, is progressing that these seats of learning should stand fast by their old ideals and refuse to accept side by side newer ones which have revolutionised, and are still revolutionising the world. So to stand still is to confess their own inability to march with the march of times. Indeed that University is not worth its name which will stand fast by where it was a hundred or fifty years ago, while the world is progressing in all branches of human knowledge with the speed of the railway if not electricity. Well also has Professor Ashley said in his recent paper, that "business men complain that it is difficult to get men who can take responsibility or who can show originality, without stopping to reflect that as things are, the experience through which a young man commonly has to pass for years after he enters a business is such as to deaden any originality he may possess. It is

the part of Faculties of Commerce to contract the tendency by the vigour and suggestiveness of their intellectual discipline. I am becoming more and more convinced that a capital defect of our general economic literature is that we have not yet taken the trouble, paradoxical, as it may seem to say so, to enter into the business man's point of view. We content ourselves with a vague recognition of self-interest and competition and yet, with quite unnecessary shame-facedness, we will not look long enough and steadily enough at what these words mean in actual affairs. The consequence is that we have most elaborate treatises on the life and labour of a people which, with all their interest, often seem like clouds floating in mid air because the phenomena they describe are divorced from that which so largely creates and governs them—the policy of the *entrepreneur*. A scientific Business Economics will certainly be of the utmost service in social legislation and private philanthropy." It is impossible to deny the value of these highly thoughtful and weighty observations.

#### Government and Enlightened Private Munificence.

Gentlemen, I hope I have made it quite plain to you from the foregoing remarks that this subject of the study of the Science of Commerce and Business Economics can no longer be excluded from our Universities. I have quoted the opinion of more than one eminent authority, greatly interested in and actually engaged in teaching the subject, to prove conclusively how important it is for the amelioration of the economic condition of the country that the State should become fully alive to its responsibility in this matter, and that our Universities should bestir themselves to establish the needed Faculty of Commerce. I cannot say that I have treated the subject exhaustively. Indeed that is not possible in the compass of a single paper. I have only cursorily endeavoured to present the briefest of brief outline of the subject with the object of stimulating discussion thereon, fully convinced that sooner or later the

subject must engage the attention of the University authorities. The time is ripe and the institution of the Faculty of Commerce in our different Universities can no longer be indefinitely delayed. I have advisedly refrained from entering into the practical details of organisation of the Faculty. Those could be formulated in due course when the Universities have taken the first broad step of recognising such a Faculty. Of course, situated as the Government of India is, financially, it is not possible to expect it to do much beyond establishing Professorships on a liberal scale in its various colleges. In this matter private philanthropy should substantially come to the aid of our Universities, and that in a spirit of enlightened munificence, for it need hardly be said that many lakhs will be necessary in order to place these several chairs in a state of the highest scientific efficiency. It has now been universally recognised that Higher Learning with all its branches, is best promoted by private enterprise of a most generous character. If each Indian University could find its own Owen, Rylands, Samson or Carnegie, there could be no two opinions on the beneficent effects which such munificent benefactions may produce all over the country. Meanwhile it is a matter of some satisfaction to notice the first elementary or tentative step which our Governor, Sir George Sydenham Clarke, has taken to institute a school of commerce where lectures of a scientific character on the subject might be delivered. It is a statesmanlike measure which our men of commerce and industry in the Presidency should hail with feelings of gratitude. It is a happy augury of what great good may be expected from one whose great mental grasp, administrative ability and deep sympathy with all that appertains to the better welfare of the people of this Presidency have been generally recognised.

#### Conclusion.

Gentlemen of the Graduates' Association, I have now come to the end of my parable. I began with the obser-

vation that I shall consider myself amply rewarded if this paper leads to fruitful discussion and eventually to the realisation of the proposal advocated therein, namely, the institution of a Faculty of the Science of Commerce by our University. But whether such a Faculty is or is not established, though I have a kind of presentiment that it will be established—it is to be devoutly hoped that Indians will strive to study and firmly grasp the first principles of the History of Economics and Economic Science as now understood and taught by the great Universities of Europe and the United States. I am sure that such a study will not go in vain. Indeed, in whatever sphere it may be their lot to work, when launched on the world of busy life, they will find it of the utmost practical value. In their daily life they will meet at every turn with questions which will become more or less intelligible to them in the degree that they have mastered this all embracing subject. Its utility will appeal to their mind more and more as they grow older in experience and wisdom and become better alive to their duties and responsibilities as citizens of this great country. Truly did the late Monsieur Laveley, the distinguished Belgian economist, observe that no advantage can be gained from the lessons which Geography and History offer without the aid of economic science. “At the present day it is allowed that the most important part of History is that which traces the progress of humanity in comfort and liberty. To understand this advance from prehistoric barbarism to the prodigious developments of wealth which makes our own epoch, a knowledge of economy is indispensable \* \* Need more be urged to prove the necessity of spreading economic knowledge? The greater part of the evils from which societies suffer spring from their ignorance of the subject. National rivalries, restrictions on trade, wars of tariffs, improvidence of the labouring classes, antagonism between workmen and employers, over-speculation, ill-directed charity, excessive and ill-assessed taxes, unproductive expendi-

ture on the part nations or towns are all so many causes of misery springing from economic errors." The value of these sage and practical observations it is to be earnestly hoped our countrymen will firmly bear in mind.

India has now awakened and become fully alive to her own higher destiny from all points of view, moral and material. Already important and useful organisations, which assemble during a year in every part of the country for the discussion, in a constitutional manner, of a variety of problems affecting the country's welfare, are increasing in number and force. Such orderly and well conducted organisations are in themselves unerring signs and happy augury of that awakening. Much, of course, will depend on the efforts of these organisations, largely consisting of men of enlightenment and culture, to realise their respective aspirations. Patience, perseverance, earnestness and enthusiasm, coupled with sobriety of thought and practical wisdom are essential. But Education is the great fulcrum on which they must all rest in the first instance. As far as commerce and industry are concerned what is at present imperatively demanded is that students at our colleges should be thoroughly well grounded in that higher scientific education which is now so well recognised in the modern universities of the West. There is nothing to deter Indian Universities from following in their wake. It was Mr. Gladstone who observed that "*the work of the University as such cover the whole field of knowledge, human and divine, it must store up in its own treasure-house the spoils of every new venture in the domain of mental enterprise. It has to methodise, perpetuate and apply all existing knowledge to adopt and take up into itself every new branch.*" Remembering this perfectly sage observation as to what a University should be, remembering that India at this juncture is on the threshold of her new industrial evolution, and remembering also that her future greatness and prosperity will largely depend on the successful progress of this

new development, may we not appeal to our distinguished Vice-Chancellor, before he lays down his high and honourable office, to make the annals of our University memorable for many a generation to come by opening its portals wider and instituting such a Faculty as has been suggested to-day which in course of time shall achieve those beneficent results which have already so happily attended the great Universities of the West.

## APPENDIX.

## NEW UNIVERSITIES AND BUSINESS LIFE.

*From "Manchester Guardian."*

*10th September 1908.*

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PROFESSOR ASHLEY.

The Economic Science Section was engaged for several hours in September last, in connection with the British Association with a discussion upon instruction in universities as a preparation for commerce and business life.

Professor W. J. Ashley, Dean of the Faculty of Commerce of the University of Birmingham, said that few things were more remarkable than the growth of new universities during the last two or three decades, and the association of these universities with great centres of commercial and industrial life. A university should aim at training men for all the activities of modern life. In these matters they were met with a strong feeling in academic quarters that distinctly utilitarian discipline and study were not suitable for a university, that the true idea of a university was not to fit a man so much for any particular avocation as to give a general mental culture. The fundamental weakness of that idea was that so long as universities retained that view the great bulk of the middle classes would keep away from universities altogether.—(Hear, hear.) He was greatly struck in America by the intimate relations between the great universities and the whole life of the community. That did not exist until recently in England. If the new universities were to succeed the university idea would have to be got into the mind of every strata of society. The only way in which that

could be done was by providing training which, on the face of it, might even seem to be obtrusively utilitarian. More attention would have to be paid by teachers and business men to the character of the study and discipline in the commercial department of the university.

Dealing with the policy adopted in Birmingham with regard to commercial training, Professor Ashley explained that the course of studies, including commercial law and other branches, aimed at developing powers of commercial judgment. What was wanted was more patience and more systematic study of actual industrial and commercial conditions. Further they wanted to feel their way towards something which he might call business phenomena. In some of the Continental universities there was a difficulty in getting teaching for a man going in, say, for engineering which would not take too much of his time and would not be too scientific, and that was the meaning of the movement in Germany for great technological schools. If he might with all modesty give a little advice as to what was to be done in Ireland, if they were going to establish commercial education and try to effect something, he would advise them not to begin too cheaply or too meanly. Let them put the thing on a footing of dignity parallel with other departments of the university, or let them not do it at all.

They could not, Professor Ashley continued, prescribe any university course which would guarantee to produce men of business ability. They could not begin by promising employment to their graduates, nor could they at first induce business men to employ men simply because they were university graduates. He held that the political economy of to-day was more human than in former years, taking a wider view of economic motives and placing them in a truer relation to the whole of human life. Economic studies properly conducted would not only help in training efficient men of business, but should also help in promoting social peace by means of mutual understanding between different classes.



## PROFESSOR CHAPMAN.

## THE MANCHESTER FACULTY OF COMMERCE.

Professor Chapman, Dean of the Faculty of Commerce in the Manchester University, described the work of Manchester Faculty. The new university teaching for commercial life was, he said, a "going" thing. It was bound to grow, and the only question was whether it would grow quickly or slowly. For years to come there would be naturally a great deal of doubt about the value of faculties of commerce. The movement had come about largely owing to the growth of the new universities. When new universities were established in large commercial centres like Birmingham or Manchester it was found that there was a strong outside demand for the universities to do a great deal for the district. The university on its side began to realise that it could extend its interest over a much wider sphere than had been open to it in its old environment. It was a mistake to suppose that this new teaching meant the substitution of narrow technical education for the wider literary education. The new universities were probably more alive to the dangers of a purely technical education than the old universities were, because they were more closely in contact with the danger. Generally speaking, they had avoided it. The new education must be regarded as an extension of the basis upon which a liberal education could be founded. They were bringing new activities within the ken of university men. It was possible now to study scientifically matters which it was not possible to study scientifically in the past. The Manchester Faculty of Commerce was founded five years ago. It was kept in close contact with the business life of the country by means of an advisory council of business men. The studies were divided into two classes—(1) the technique of business, (2) the scientific treatment of the facts of business life. The second was all important.

# STRAY THOUGHTS

## ON THE

# STUDY OF ECONOMICS.

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*Lecture delivered by Mr. D. E. Wacha at Fergusson  
College, March 31, 1906.*

### INTRODUCTION.

GENTLEMEN—,

Standing before you to-day I cannot help recalling to my mind that happy time when like you I was a student at College and equipping myself for the duties and responsibilities awaiting that active life which springs at the heel of the academic. It also reminds me of the debt of life-long gratitude which I owe to my professors for the training I received at their hands and for the bent they gave to my youthful mind. It is superfluous to state that that training has had its most beneficent influence on me through all these years of my busy life. If I momentarily refer to it in this place it is not without reason. It is the fashion of the day to denounce the teaching at our Indian Colleges as being unpractical and not qualifying those attending them for the daily business of life. But experience tells me that such a denunciation is almost wholly unfounded. I am of opinion that the broad and solid foundation which is laid for the student by all the great seats of Higher Learning, mediæval or modern, be they in Europe or India, in the so-called unchanging East or the ever-whirling West, is of the highest practical value in his daily life. It enables him to analyse the complex phenomena which he witnesses all around him—political and social, intellectual and moral, commercial and industrial,—better every way than he who has had not the benefit of University education. It enables him to reduce to first principles

those phenomena, and thoroughly comprehend their true significance. It may be that all have not equal opportunities in life. But, given those opportunities, it would be rash to deny that your practical man with his collegiate culture is every way better qualified to judge of the phenomena referred to than the one who unfortunately has not. Of course, as in every other human action so in this, there are exceptions to this general rule.

#### **Backwardness of Indian Universities in Economics.**

Taking, however, the phenomena as they present themselves to our view, it will be readily perceived that underlying them all is economics in the larger and broader sense of the term. The study of economics, therefore, is of paramount importance. It is, however, a matter of regret that Indian Universities and Colleges are extremely backward in the teaching of this great subject which dominates, if closely searched, all human action and pervades the whole domain of human ethics. Indeed economics and ethics go side by side. They are inseparable. As Monsieur Lavelle has properly observed : "the good, the end of ethics, and the useful, the end of political economy, without being confounded, are inseparable, for the pursuit of the good is always favourable to the production of the useful." But the object of this paper is not to inflict on you any abstract essay on political economy and ethics. On the contrary, my purpose is purely practical. So that without pretending to lay claim as a trained or scientific economist, I wish to draw your particular attention to the study of economic questions whether they be on agriculture and labour, on the distribution of products, on their market prices and the rise and fall in them, on exchange of commodities which go by the familiar terms of imports and exports, on currency, its appreciation and depreciation, on banking, insurance in all its branches, on freight, communication and navigation, and many other topics which enter into the daily life of a commercial, industrial or agricultural people. On all these

and cognate questions, Indians are far behind. Though thousands follow industrial and commercial pursuits, those who could comprehend their respective mechanism, analyse the component elements and resolve them into their fundamental parts, are few and far between. It is here that the greatest deficiency is to be noticed.

#### **Deficiency of Economics among Indian Publicists.**

Take up any leading magazine or newspaper edited by an Indian. How rarely you will see treated there the several economic questions which have been just referred to. From time to time public organisations, like the European Chambers of Commerce, or the Imperial Government issue papers treating on these subjects. But how many are there among our publicists who are trained in economics and, therefore, able to follow the facts or the reasoning or both which may be embodied therein and offer well-informed and intelligent criticism thereon? Indeed just now there is the Imperial Budget for the current official year. The introduction by the Finance Minister is as usual replete with interesting information about a dozen and more economic problems with which that official has to grapple. But the monographs oftener than not abound in economic fallacies also. How many of our Indian publicists intelligently follow the annual budget and endeavour to offer enlightened criticism thereon, and expose the fallacies underlying the Ministerial statements or his figures?

#### **Some striking Instances of absence of Economic Criticism.**

Twelve years ago the Government closed the mints against the coinage of private silver, and, later on, decreed that the Rupee shall be divorced from its bullion value, thereby depreciating it at a stroke, and inflicting the greatest injury on the possessors of silver, the producers and the manufacturers. But how many were the Indians, who, in the first place, clearly comprehended the significance of that currency revolution, and how many, having comprehended it, were able to

discuss the matter in a critical spirit in the public prints? The mischief was perpetrated; but for want of the necessary grasp of the first principles of currency, very few indeed, a handful alone, were able to enter an emphatic protest against or submit memorials on the ill-conceived and mischievous measure? Was there even a hundredth part of that persistent agitation which is prevailing in Bengal these many months past on the partition question? No doubt the agitation is perfectly justifiable and there is not a word to be said about it. But contrast the energy, the persistence, and the perseverance with which it is carried on with the almost total want of energy, persistence, and perseverance which was displayed on the question of the closure of the mints. Were the reasons urged by the Government of the day for its justification critically examined? Can it be averred even by the most ardent and patriotic gentlemen of Bengal that the incalculable injury which that measure entailed on the whole country is at all comparable to the hardship entailed by the ill advised partition? The partition affects only 7 out of 23 crores of the population of British India; but the closure of the mints and the economic revolution which disastrously followed in its train affected all the 23 crores. Now, if, at the time that this revolution took place, had there been amongst the Indians in each province a band of qualified persons, well versed in currency, is there the least doubt that a strong and most well founded agitation could have been legitimately carried on with, perhaps, a change in the policy of the Imperial Government? Low exchange was the ostensible reason assigned for the closure; and next, the redundancy of rupees. But the first reason was disproved, when the cotton duties came to be imposed in 1894, by only one public organisation in the country. It was demonstrated to the hilt that it was the extravagant military expenditure, and not exchange, which had been the fundamental cause of the financial embarrassments of the Government. It was also proved that even with exchange at thirteen pence, combined with the growing military expenditure, the Government

could have met in rupees its sterling obligations. It was also proved by statistics that the cry of the Services for exchange compensation, on the ground of the costliness of family remittances in sterling, was hollow; for gold had so far appreciated as to increase its purchasing power. This ability to buy a larger number of commodities with fewer counters was fully pointed out. It was demonstrated to conclusion how the families of Civil Servants, Military Officers, and others in Government employ, were able to buy in England all articles of domestic consumption, specially wheat, tea, sugar and so on, at a cheaper price which was computed to be 40 per cent. below that which prevailed before. It is notorious how oppressive at first was this burden of the exchange compensation on the tax-payer of this country. Though its weight is diminished at present by reason of the improvement in the value of silver, it still entails on the Indian finances a needless burden of 50 to 75 lakhs per annum which might be profitably employed on irrigation and education which are yet miserably starved.

Then, as to the other plea, namely, the redundancy of the Rupee coinage, it had had to be acknowledged by Sir Edward Law in his budget statement of 1902 that it was unproven. Under the so-called pretext of redundancy no fresh coinage of Rupees to any material extent was taken on hand by the Indian Government, for seven years, say, from 1893 to 1900; but in the last named year 13.27 crore of Rupees were coined, owing to the clamour, perfectly justifiable, raised by the banking and trading communities, European and Indian alike, against the exceedingly artificial stringency of the current coins wrought by the measure of 26th June 1893. Sir Edward was constrained to acknowledge the hollowness of the original plea of redundancy which was urged for the closing of the mints. And now in the budget for 1906-07, published last week, the Finance Minister frankly informs the public that 50.98 crore of Rupees have been coined since 1900-01. Not only the fact disproves the theory of redundancy but tells us that for

the growing wants of the population and the expanding commerce and industries of the country it is necessary to coin 7 to 8 crore of Rupees per annum. But, it may be observed in passing, that it is not only the Indian Government which tardily found its error in refraining from the coinage of Rupees in order to give greater effect, as it fondly imagined, to the circulation of gold in the country. The Government of Germany was similarly compelled to submit to the economic necessity, persistently ignored by it since 1873, when it demonetised silver, of coining millions of thalers in 1899, and continuing to do so from year to year to meet the larger wants of the country.

These two striking illustrations ought to suffice to demonstrate my point, namely, how grievously the Indian Government had erred in closing the mints against the private coinage of silver and how disastrous its effects had been on the producers and manufacturers. And though the greater appreciation of silver has considerably diminished the mischief, it would be inaccurate to say that it has completely disappeared. But notwithstanding the fact that the country has been slowly recovering from those effects, it cannot be denied that during the process of adjustment which necessarily followed the currency revolution, heavy losses had been suffered by thousands of private individuals. To my mind it is clear that had there been at the time in the Indian organs of public opinion a volume of well-informed and well-reasoned criticism on the fatal currency policy of the Indian Government, the mischief might have been greatly averted. The people suffered because of the want of that necessary knowledge which was required to bring sufficient influence on the deliberations of Government to abandon or modify its currency policy.

#### **Sugar Legislation.**

After the two illustrations just given it might be considered superfluous to place before you any more; but the recent Budget gives a fresh instance which

irresistibly impels me that I should animadvert on it. The Finance Minister has discoursed on the extremely disappointing results of the legislation on the sugar duties. Those duties, as some of you may be aware, were in their nature "countervailing," that is to say, they were imposed in order to counteract the supposed adverse influence of cheaper foreign sugar on prices of home-made sugar. Seven years' operation of those duties has now convinced the present Finance Minister that "the practical results have been of the most slender description." This is virtually an acknowledgment of the dismal failure of the sugar legislation originated by Lord Curzon. On this piece of legislation, too, I cannot help remarking there was to be noticed a sad want of accurate grasp of the economics of the sugar trade and of the knowledge of the condition of the indigenous industry. It was not surprising if it emboldened the Government of India to rush the Bill through the Viceregal Legislative Council, and at the same time make a brave show before the public that it was going to help the revival of a great native industry which was dying or decaying. Only one far-sighted non-official Indian member in that Council raised his strident voice against the plea urged for the imposition of the duties, but, of course, it was a voice in the wilderness. The voice was no other than that of the versatile Sir P. M. Mehta. But outside the Council Hall, so far as my knowledge extends, the Indians of light and leading who were able to expose thoroughly the hollowness of the pleas urged by Government, and the utter futility of the revival of the country industry or of the worthlessness of the protective legislation, could be counted on one's fingers. Worse still was that lamentable spectacle of gross ignorance of the subject displayed by almost all the leading organs of Indian public opinion. Wholly unaware of the facts in connexion with the steady decline of the country sugar industry and the trend of the Mauritius trade, which for years together was principally instrumental in killing it inch by inch during half a century, there was an exultation



that an economic saviour had come in the person of Lord Curzon to revive the industries of the land! So in their blind ignorance they shouted applause and fully supported the legislation, utterly unconscious that in so doing they were in no way helping the home industry but actually assisting the powerful and interested agitation of a small colony of Mauritius sugar monopolists, backed up by the might of the Colonial Minister, no other than Mr. Joseph Chamberlain. It was the Mauritius sugar planters who had been greatly alarmed at the giant strides made in the exports to India of beet sugar by Austria and Germany. These saw in that economic phenomenon the injury to their own trade. The Colonial Minister was, therefore, appealed to exert his potential influence on the Secretary of State for India in order to kill the new competition and continue to secure to them the undivided monopoly of the Indian sugar trade. The Indian Government was then presided over by Lord Elgin as Viceroy and Governor-General. A solid Freetrader, he immediately set about inquiring into the facts and ascertaining how far the Austrian and German sugar was competing with the indigenous product. The investigation placed it beyond doubt that there was no competition whatever. On the contrary, there was a healthy demand for a larger consumption which there was no need whatever to interfere with. So the Despatch went home declining to arrest the imports of the Continental sugar. But Lord Elgin was soon succeeded by Lord Curzon who belonged to Mr. Chamberlain's party whose policy of late years, it is notorious, is to promote the interests of the classes at the expense of the masses. And lo! the very first important piece of fiscal legislation which was passed within four months of Lord Curzon's arrival in the country was this one on the countervailing sugar duties! Lord Curzon meekly obeyed the Chamberlain Mandate, and in the bargain threw dust in the public eyes by pretending to say he was supporting the indigenous sugar industry against the unhealthy competition of the Continentals when he was really

backing up the Mauritians. What his predecessor after mature investigation had stoutly resisted to do, was, under his own Viceroyalty, an accomplished fact. But the bitter truth began to dawn on the Indian mind some months later when at last the Indian publicists saw through the hollowness of the whole affair, notably after the publication of the Blue Book on the subject. Too late in the day they sat on the stool of repentance and covered themselves with ashes. The mischief was done.

#### Official Accusation as to Ignorant Criticism.

From the three illustrations—striking illustrations—given above, it will be plain to you all how vastly important is it for the educated classes of India to be thoroughly conversant with statistics and economics and to be fully competent to scent from afar the mischief, sometimes of an irreparable character, which might flow from fiscal legislation of the nature pointed out. It is also important to refute the official accusation now laid at the door of the educated classes and their trusted organs of opinion that they are incapable of offering sound and well-informed criticism on economic subjects, of vital interests to the country at large. It is not surprising that at present this great deficiency among our countrymen is taken advantage of by the governing authorities who pose in the country as so many intallible popes on matters fiscal. In no respect is the armoury of Indian agitation so feeble as in economics. The authorities consider Indian opinion thereon as negligible, and boldly go forward in placing such legislation as they please on the fiscal statute-book. If Indians are to be true to themselves, they ought to arrest betimes this growing tendency on the part of the Government by thoroughly educating themselves on all economic topics vitally affecting their interests and offering enlightened and well reasoned criticism on fiscal matters whenever brought on the legislative anvil or promulgated by executive edicts. There cannot be any

doubt that the logic of facts and reasoning must ultimately prevail and prevent mischievous fiscal legislation.

### Our Paramount Duty.

It will be asked at this stage what may be the proper means to bring about so desirable an object. The query is pertinent and brings me to the main object of the paper. After all, you, who are the students of to-day, will be the citizens of to-morrow. In your post-graduate career each one of you will, of course, betake yourself to such pursuit,—professional, industrial, mercantile, or any other—as may best suit your mental and social environments. More or less most of you, if not all, will remain absorbed in the career which you may choose for your life, soon after you have graduated at the University. But to whatever line you may betake yourself, you are to remember that you have duties and responsibilities to discharge. You doff your academic gown in order to don the *toga virilis* which reminds you that you are a citizen of the State first, and every thing else afterwards. In a country situated as India, with an alien Government, it is your paramount duty to assist the administration so as to enable it to render greater good to its people. This is a duty which you should never forget. It is one which you owe to the land of your birth as much as to the State. To ignore it is to commit a dereliction of that duty.

### Need of "Intellectual Interest."

Under the circumstances it should be part of your post-graduate career to gain practical knowledge of the affairs of State. With the aid of the liberal education received at your College you ought to be able to take an "intellectual interest" not only in the particular avocation you may be engaged but in all acts of the State, so far as possible. This interest, however, I am sorry to say, is greatly neglected. Indifference to it becomes the parent of evil from which we suffer and

afterwards complain. This intellectual interest should, therefore, be sedulously cultivated. One may display that interest in his own line and another in his. But each ought to be able to enlist his sympathy in the special subject before him for the time. Unless there is laid that solid foundation at the college, for the exercise of such intellectual interest it may not be practicable to achieve that good in active life to which I have just referred.

#### **Universities should stimulate the Study of Economics.**

I am, therefore, strongly of conviction that the study of economics, which is paramount all over the civilised world, should be better fostered and stimulated at various centres of Higher Learning in India than has been the case hitherto. Those responsible for the training and culture of the scholars attending the colleges ought to deem it their duty to inspire students with enthusiasm on this subject and dispel those prejudices which still seem to prevail, even in civilised West about the "dismal science." For such instruction the most competent men are needed, men who could expound both the theory and practice of economics. The promoters of your self-supporting college, which has produced such distinguished men as Messrs. Gokhale and Paranjpye, besides many others, should aim at the acquisition of such a specialist. I admit that for the fulfilment of the object a large expenditure is essential; but the Board should strenuously strive to attain it if the youth of the Deccan are to be grounded in economics in order to be better able in the future to enter on the great industrial struggle which alone must prove the material salvation of the country.

#### **The Ideal to be Pursued.**

My own ideal is to secure the services of one who was well versed in economics and has had some practical experience besides of a merchant or a banker. He should be qualified enough to expound the mechanism of money and exchange, the intricacies of banking and

currency, the significance of imports and exports and of the balance of trade, the true meaning of debtor and creditor country, the puzzles of fire and marine insurance, the practical working of life insurance and endowments and old age pensions, of railway and sea freight, of canal irrigation and navigation, of trusts and monopolies, of harbours and docks, of tolls and octroi, of municipalisation of gas, water-works, tramways, and other great civic works, commercial value of science as applied to industries and manufactures, of mining, of patents and inventions, in short of all those matters which enter into the daily economy of every civilised and well-organised society. It is, of course, an ideal. But it is an ideal for which your college should strenuously strive, so as to be able eventually to secure an expert of the qualifications suggested. You could at least lay the foundation on which in after years might be reared the edifice which shall be a permanent memorial of your practical sagacity. You could then really take a deep and abiding interest in the study of economics than which, in my opinion, there is not a more fascinating and instructive science in the whole domain of human knowledge. Step by step alone it is needful to attain that end. But, I repeat, with all the emphasis which my own conviction prompts me, that it is this ideal which all Indian Colleges should persistently endeavour to hold before them. For it is through the practice of this ideal alone that we will be able to revolutionise side by side with capital, enterprise, and high technological instruction the industrial and commercial spirit of India on the lines of the strenuous West and reach the destined goal. Capital may come, enterprise and public spirit may be there; but unless you have men also who will grasp the true meaning of practical economics a great deal of energy and resources are certain to be wasted. To pursue highly scientific industries and manufactures you must first produce the material. But the material of the right sort will never be forthcoming till our Universities and Colleges rise equal to the occasion and realise the glori-

ous gains which generations yet unborn or now growing into manhood may garner. We can only sow the seed. But it was time the seed was sown and allowed to germinate as fully and freely as may be compatible with our existing conditions and circumstances.

#### Recent National Awakening.

Of late, a great deal has been said and written all over the Indian Continent on the importance of promoting Swadeshism. We have all awakened ourselves to discover that in point of industries and manufactures which are the essentials of the prosperity of a people in any part of the world, we are a century behind the more persevering, active and utilitarian nations of the West. We have read and noticed how even among the latter there were some who thirty years ago were far behind in the industrial race, but who have advanced to-day and gone ahead in some respects of their neighbours. Take the instance of Germany alone : Consider what its economic situation was in 1870, soon after the date of the Franco—Prussian war. Consider what its population then was and what it is to-day. What strides, again, have the Germans made in industries, aided by science and arts, and how in certain trades they have left even Great Britain behind. Take the industry of coal products alone—those products from which the practical man of science has been able to educe the alizarine and aniline dyes of the world's commerce. Ask yourself the reason why Germany has been able to cripple almost the old English trade in those artificial colours which were before exported of the value of over 4½ millions sterling. Ask why the British men of trades and industries are sore at German competition in India. Why is there such a prejudice to commodities stamped with the the words “made in Germany”? Or go to Belgium and enquire how is it that as far as steel is concerned it has outstripped Great Britain in production and shot ahead of its exports of that commodity to India? The answer to all these queries is plain. It is the practical application of

science which has advanced the industrial progress of a country like Germany which only a generation ago was known to be extremely poor. Take, again, the case of Italy whose economic conditions only a few short years since were in many respects identical with those of your own. What is it, ask again, which has wrought such a material improvement in the industrial condition of Italy? Study the industrial history, again, of the United States. Ask what is it that has led to the enormous exports of merchandise abroad, after retaining all that was necessary for home consumption, whereby each unit of the population there is credited to-day with 17.87 dollars per annum against 10.83 dollars a generation ago; why is it that the consumption at home of cotton alone has gone up from 14.10 lbs. *per capita* in 1871 to 25.28 lbs. last year, not to say aught of wheat, corn and meat, and other articles? How is it that on cotton goods a capital of 457 million dollars was available against 219 millions a quarter of a century ago? Or to go a step still further, to impress on you the colossal progress of manufactures and industries in that country, inquire, why is it that in 1900 the total capital invested in these was 9,846 millions dollars against 2,790 millions in 1880! Look again at the growth in the number of wage earners alone in these manufactures, namely 53 millions against 27 millions. And what was the value of the materials used in their manufactures? 7,360 millions dollars against 3,396! Go to Japan and inquire again of the vast growth that country of the Farther East has displayed in industries and manufactures during a generation? There is, I venture to say, only one answer to these several queries. It is the application of science to the practical arts of life. Go deep into the root of the matter and you must irresistibly discover that nowhere has there been any royal road to the material prosperity of a country. Economic education, capital and science have worked wonders. Science, economics, and capital, have been in happy and active co-ordination in the Western world for a hundred years past. The invention of steam, of

course, led the way and the rest followed. Thus India must strive to attain the same harmonious co-ordination. The road which has led to such material success in the West, undreamt of in the philosophy of the centuries previous to the Nineteenth, must be its road also. There is no other. Swadeshism can only find its happy culmination when these three fundamental essentials are in active force side by side. But I need not further dwell on the importance of the subject. In this paper I deliberately confine myself to the study of economics which you could safely pursue in the leisure hours of your own home and try to be fairly conversant with it so as to be able to impart it to others, and thus in a way endeavour to discharge your duty as citizens. Your united labours in the field of economics ought to prove invaluable as times progresses. Do not think that the leisure, however small, bestowed on the study of it will be wasted or misspent. On the contrary, I am sure the more you delve deeper into the mine the richer will be your possession which by-and-bye will be of the highest value to your country. As I stated at the outset economics pervade the whole domain of human activity. It may sound a platitude to say so. It may be said that there is nothing new in this utterance. I fully admit it. I lay no claim to originality. All the same I feel that at this juncture in our onward progress in matters industrial a repetition of the common-place is indispensable. It is essential that this study ought to be emphasised and popularised. Without such study there is no hope of improving yourselves materially and educating that prosperity which is the happy lot of the Western people and even of Japan.

#### Present Industrial Situation.

I repeat India suffers at present from a variety of causes. Leaving the political reasons alone, I may say that it also suffers because of that want of advancement in practical arts and sciences which is the privilege of the most prominent industrial nations. In this respect



it is behind them by a century at least. We have to make up that time as best we may. To still further lag behind would be to render irreparable injury to ourselves. We can no longer delay it. At present there is not a single factory where you can make a decent boiler or engine, and yet without this prime mover it is hopeless that you can make any material progress in any important and remunerative branch of industry. The century is the century of steam and electricity. You have now in the country as many as two hundred factories for the manufacture of cotton goods; but will any one inform me that even one of these concerns can boast of a good boiler or an engine which has been completely made in India? Can any one aver that a single spinning frame or a power-loom has yet been constructed in the country which is at work! We are talking of the sugar industry. But have we been able to make ourselves any of those scientific appliances which are so needful for the refining of the raw product? Is there an up-to-date refining factory in the whole country—Swadeshi so to say from top to bottom—to which we can point with pride? Even Java, which is a Dutch colony and supposed to be inferior in many respects, therefore, to British civilisation, has outstripped us. It has been exporting to this country for the last two years and more a quantity of refined sugar at which even Mauritius has taken alarm and well it may, seeing that Java has poured in this saccharine product in two years which Mauritius has taken at least forty to do by constant nursing and by the indispensable assistance of Indian coolies. Take again the iron industry. But for the patriotic enterprise of the late Mr. Tata, so faithfully continued by his good sons, an enterprise which is still at the stage of initial activity, even here you might have still been without a beginning. So with scores of other industries demanding the aid of chemistry, electricity and steam. When you calmly survey the whole industrial field now existing, consider the many native raw products which are still exported abroad to return to a larger or smaller extent back to this country by way of manufactured commodi-

ties, oils and leather for example, and come finally to take a measure of your deficiencies, you are sure to discover at once the gaping chasm between you and the industrial West—a tremendous space which you will have to travel before you could be said to be in a line with it or able to enter on a most successful competition, other things being equal. But it goes without saying that for such a survey you have to study economics. You may have by-and-bye many industries, many scientific appliances, many other things which contribute towards your industrial regeneration. But even when these are forthcoming you can never do without economics. I deem its study fundamental—a preliminary to all other progress. If you are really to discharge your duty as citizens and patriots you should make yourselves conversant with it for two purposes; firstly, to help those who with the aid of the specific knowledge you could impart may be pursuing commerce and industries; and, secondly you will assist the country generally in acquiring a sounder knowledge of its wants and requirements. Indirectly, you would by your sound criticism prevent the State from introducing into the country fiscal changes which may be highly prejudicial to its interests.

#### Economics and Legislation.

But in this matter, as in every other, division of labour is essential. Some of you, when you have left your *alma mater*, will be inclined to become practical farmers. In that case what could be better to acquire side by side with your farming experience, a knowledge of agricultural economics, the conditions of soil, how to improve it by manure, how to sow seeds, how to nurture them and cultivate; in short all those matters which taken together may eventually contribute to the production of two blades of corn or more where now grows one. You have to seek far and wide for this scientific knowledge of agriculture for all practical purposes. You may try to collect all information touching high farming

from the West. For it is only by an application of such knowledge to the practical that you could ever hope to improve the soil. Improvement of soil in reality means increased products which in turn signify greater wealth. More, the very fact of your being engaged in agricultural pursuit ought to make you fairly acquainted with the land legislation of the country. A knowledge of it would enable you to discover how far such legislation is harmful or advantageous. If harmful, you will be further able to point out to the State with your acquired knowledge in agriculture how the injury could be removed. Here economics will eventually enter into the domain of legislation, that is politics. But the great experts in economic science teach you that politics have an important influence on economics. Good laws are beneficial to human economy, of which agriculture is the greatest, as bad laws are mischievous. It will be thus seen how much economics have to do with legislation. Hence it is that Mon. Lavelye has further observed in his great work that "almost all the economic questions that come under discussion are questions of legislation."

#### Progress is the Law of Life.

But I now return to my original point. Whether you wish to become a well-informed and practical agriculturist or farmer, intent on increasing the product of your soil, or whether you propose to pursue the avocation of the banker, the merchant, the manufacturer, the trader, or one of the professions, or even become a Mamlatdar, a Deputy Collector or a Subordinate Judge, in whatever walk of life you wish to be, it is necessary that you take an "intellectual interest" in your work as Lord Goschen has admirably said. It is superfluous for me to point out to you the vast difference that lies between doing our work in a routine or mechanical manner and in an intellectual way. It is only when that spirit of intellectual interest is kept alive that progress and prosperity are possible. Progress is the law of life, as

as much as stagnation is its negation. In this age of intense utilitarianism, supported by science, it is hopeless to expect that this country could progress satisfactorily in the way we are all so anxious to see till each educated unit of the land takes intellectual interest in his specific work. The policy of drift or *laissez faire* which unfortunately has hitherto been the great bane of our people will not do. Swadeshism ought not to tolerate it.

I have only given agriculture as an instance of what might be done in other walks of life, say, in banking, in currency, in cotton and woollen manufactures, in sugar refining, in mining industries, and in a hundred other avocations, which to-day demand incessant attention and ceaseless energy for final success. Here, too, now and again the legislature has to be appealed to. The justice of many a question will have to be solved by the study of equity and their utility by the study of statistical and historical facts.

#### Lord Goschen and Sir Robert Griffen.

In short you should each and all carry your study of economics at college into practical life and become thoroughly conversant with one branch of it or another, according to the bent of your mind, so as to become a useful citizen. One of you may become a banker. In that case you should add to your practice of banking the latest and most scientific theories on that complex but highly fascinating subject. To-morrow, the State may introduce some new ordinances on banking. It may legislate for currency and its circulation. If you are a practical banker and in your post-graduate life have kept yourself *au courant*, as I have just stated, with all the latest to be learned in banking and currency, you might be able to form an opinion on such State legislation and offer your sound criticism thereon. Suppose that a dozen men in each province thus offer criticism, how valuable it would be! How the country might be able to discern the real issue, what may be mischievous

and what advantageous, and set on foot if need be, its agitation thereon. The opinions thus elicited could not be considered ill-informed or ill-founded. On the contrary, they would command attention and respect. Even if the agitation fail, the country would be educated, and what a valuable aid such education would be in the armoury of the public. Indeed the potentialities of the course suggested, as I conceive, are so many and so numerous, that I cannot do better than impress on you all their importance with all the nerve and verve I have in me. Indeed I am the more emboldened to do so when I have as authority such a distinguished and eminent economist as Lord Goschen. I do not know whether any of you have read his collections of essays and addresses on Economic questions lately published. I have been a great admirer and follower of that peer and Ex-Chancellor of the Exchequer for many a year as I am of Sir Robert Giffen whose essays too, on trade and finance, I should strongly advise each and every one of you to study. Nowhere will you be able to derive a better practical knowledge of economics in all its ramifications than in the pages of these two classic publications. In this paper all that I have essayed is exhortation. I have exhorted you to take serious interest in the study of economics with which ethics is indissolubly bound up.

#### Concluding Remarks.

But I have refrained from even entering into their abstract principles as understood by the higher and complex civilisation of the day and as interpreted by living learned economists of the highest repute. I will, therefore, conclude this fragmentary paper, for it professes to be nothing more than a collection of stray thoughts strung together, by quoting the words of Lord Goschen himself: "It would be a national disaster if the sober, but surely not dismal science should be permanently discredited. If it has been banished, as has been said, to a distant planet, let it now be recalled, if not to take up its old position of unquestioned sovereign-

ty—the monopoly of authority—yet, at all events, let it be recalled to a wise counsellor of the ethical school.” In India, immeasurably backward as we all are in a full and fair knowledge of the science of the economy of human life, nothing is more imperatively needed at present than specialists of the qualifications suggested for each important College and University, and next, the institution of Economic Associations with able secretaries well versed in practical economic topics to be able to deliver lectures from time to time and gather round in each province of the empire by-and-bye a band of the most ardent, earnest, and enthusiastic young men who, when fully trained in and equipped with economic lore, should, in their turn, be the great missionaries for the dissemination of the science among their less instructed countrymen. Side by side with the lectures there should also be started journals, of modest pretensions, in which the best thoughts of the most distinguished practical economists of the world should be published and discussed, specially in reference to some of the most difficult and complicated problems of Indian economics. Thus, we might be able to awaken a keen interest in the rising graduates of our various Universities, and form the nucleus of a band of trained Indian economists. He will indeed be no mean a benefactor of his Presidency or Province who can make a good beginning in this direction, when the national sense is aroused to the possibilities and potentialities of that great industrial revolution which awaits the country during the Twentieth century. A high duty will thus rest upon Associations of the character just suggested. It will be their task “to assert” (in the words of Lord Goschen) for economics their true position in this country, “to show that economics are not non-ethical but ethical, to curb the rush of the impatient and the gush of the emotionalist, to expose the quackeries of impostors,” and continue to be engaged in the most noble, scientific, economic work which may be possible. With these words I bring my stray thoughts to a close, in the earnest hope that in your own post-graduate life you will

continue your intellectual energies unabated in the practical manner suggested, and that you will toil onward and onward fast in the mine of economic knowledge so as to bring to the surface gems richer than those which shine in royal crowns for the benefit of your country and your countrymen.

# STATISTICAL AND ECONOMIC STUDY AMONG INDIANS.

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BY MR. D. E. WACHA.

(A reprint from the "Gujarati" of 30th October 1910.)

The reproach has not infrequently been laid at the door of Indians of light and leading that they are sadly deficient in statistical and economic knowledge, and, therefore, hardly helpful to their less enlightened countrymen, in the first instance, and, secondly, to the State on all important matters relating to Indian fiscal and economic problems. It must be ruefully acknowledged that the reproach is as well-founded as it is just. Whenever such questions happen to be before the public for serious consideration, Indian criticism thereon, be it in the council chamber or in the press or on the public platform, is known to be more or less superficial and inadequately informed. Some of our open minded unbiased, and far-sighted countrymen have themselves admitted this lamentable lack of economic and statistical knowledge. Of course, it would be unjust to say that there are not scattered over the country some, to be counted on one's fingers, who, being excellently conversant with it, are able to offer public criticism which is heard with respect and attention. But those are exceptions only who emphasise the general verdict. It was high time, however, that with the vast strides which Indians have made in many a direction, specially in the direction of broader and deeper spread of education, they would seriously strive to wipe off the reproach as to their lamentable lack of statistical and economic knowledge.



It is not the aim and object of this paper to dilate even briefly on the importance and value of statistics and economics. Indeed, at this time of the day, with all India awakened to the desirability of a thorough industrial regeneration on sound and sober lines, it would be a work of supererogation to expatiate on the obvious benefits arising from a careful study of those branches of knowledge which have been so well recognised all the world over and have so vastly stimulated its utilitarian spirit during the past half a century and more.

As far as statistics are concerned, it may be sufficient if at this stage we invite the attention of Indians to one crystallised observation of Professor Marshall, the greatest living British authority on statistical and economic subjects of almost every day interest. He observes that "statistics are the straw out of which economists have to make the bricks." The statistician is the great purveyor who supplies the economist with the facts on which to build sound and sure his economic postulates and economic arguments, apart from fresh hypotheses and corrected or new theories. The economist mainly treats of phenomena relating to groups of facts, each group being a watertight compartment by itself. But he has to go to the statistician for his fundamental materials. Well does Mr. Bowley, the well-known statistician, say, that the economist "is dealing with national economy with volume of trade, for instance, or the purchasing power of money. He is limited to pure theory till statistics as the science of great numbers has produced the facts." Or let us take a case nearer home. There is the important question of high prices of food and commodities. We are all aware of the variety of theses put forward to account for the rise, but hitherto hardly any Indian economist has at first hand collated those facts on which to found a sound and reliable deduction. A variety of facts, grouped together, are fundamentally essential for the purpose. So far as our knowledge extends only one individual, Mr. Atkinson, of the Indian Civil Service, accountant-general of the United Provinces has taken the

trouble, with an amount of industry and ability which elicit our admiration, to collect together group after group of facts and discourse on the causes of the prevailing high prices. We would refer the reader to his exceedingly interesting disquisition in the pages of the Journal of the Royal Statistical Society for October 1908. He will learn there how in the first instance facts should be collected, facts irrefragible and facts indubitable, and, next, how they should be scientifically sifted and analysed, eliminating exceptional factors; and how on the resulting investigation the theory of high prices should be built. Anyhow that valuable paper will inform Indians what may be the statistical method they should employ when investigating economic phenomena.

After the observations of the two eminent experts just referred to, it is hardly necessary to dwell any longer on the abstract side of statistics. Let us come to the practical which is the principal object of this contribution. It is often asked how statistics should be studied. Now the question, which is natural, may be very easily answered. There is no royal road to any kind of learning. The student thirsting for the acquisition of any branch of human knowledge must be prepared for a long journey to reach the ultimate goal. The path is chalked out for him. There is but one path, and he must follow it. The road may be long. It may be even difficult. But it is not one which by patience, perseverance, and endurance, could not be traversed. The student embarking on statistical studies must in the first instance possess the three qualities just referred to. Impatience and want of that necessary diligence and energy which are required for the purpose will never do. Next he must possess a strong will and a force of character to accomplish what he is keen on undertaking. Mere spasmodic or desultory study in such a matter is worse than useless. As in every other branch of learning, so in this, whatever has to be studied must be studied to perfection so as to gain a complete mastery over it. Mere smattering will be of no avail.

Unfortunately, we have found from experience that many a young student has a kind of instinctive aversion to the study of statistics. It is such a dry subject, at least he so conjures in his mind, that he almost wholly shrinks from it. Now that is an attitude which no student should try to adopt. Every study at its commencement is difficult. All subjects do not, of course, appeal to us with equal interest. Some would affect history and biography, and some mathematics. The former fancy the study of the latter as equivalent to the trouble of climbing the Alps or the Himalaya. It is nothing of the kind. Of course, there is a Rubicon in the path which has to be crossed. There is what the mathematicians call "*pons asinorum*." But he who has sufficient patience and perseverance, and sufficient zeal and intellectual interest, will, as he begins to travel the road, find out that it is not so insurmountable as first imagined. Similarly, in the study of statistics, however it may appear dry, if not appalling at first, it will be found to be easy enough as one becomes pretty familiar with it. However dry as dust it may at first sight and on a superficial glance, appear in reality it is the most fascinating of subjects. Not only is it fascinating but extremely instructive and full of the highest human interest. It is besides thoroughly utilitarian. There is not a single domain of our modern human activity which does not call for a study of statistics. Is it in relation to our own life, birth, marriage and death? Is it in reference to our infantile, adult and old age conditions? Is it in respect of our ordinary hygiene? Is it in reference to our education, our schools, and colleges? Is it in reference to our citizenship, our self-government, our ship of state? Is it in reference to our keen struggle for existence in a variety of ways, agriculturé, arts, crafts, larger industries and manufactures? Is it in reference to those very complex modern institutions of banking, currency, foreign exchanges, marine insurance, freight, navigation and so on? Indeed in all these and numberless other matters which contribute to our daily existence, the value of

statistical study is absolutely indispensable. The capitalist has as much need of statistics as the wage-earner. The employer and the employed, the merchant and the banker, the trader and the manufacturer, the physician and the astronomer, the chemist and the electrician, the politician and the statesman, the man of letters and the metaphysician, the evolutionist and the sociologist, the embryologist and the psychologist, each and all and others besides, even the genus—"the man in the street"—all have need in these days of enlightenment and progress, to know something of statistics. They all have to rely on it to educate themselves and get others educated.

Thus it will be perceived how all embracing is the science of statistics and how far-reaching its influence on our every day human activity. There can be no question of its glorious gains to humanity. What treasures, richer than gold or diamonds, does it offer to those who would work its inexhaustible mine? What marvels it discloses, sometimes almost astonishing and beyond our wildest imagination! And yet, sad to say, its study has been almost wholly neglected. But it is of no use lamenting over our deficiency in this respect in the past. What is past is irrevocable. Let us calmly survey the present and the future. Let us take a new departure, and with seriousness and alacrity begin a new page. We ought no longer to neglect this all-fascinating, all-enduring, and exceedingly human study. To continue to neglect it will in reality be to sacrifice our own moral and material progress. It is not to be supposed that every one should possess a complete knowledge of statistics. It can not be that each person who annually passes out of the portals of our colleges and universities, with his hall-mark, should pursue the study in his post-graduate life. Like every other study of modern sciences, there should be a few persons who could specialise it. In other words if only a fraction of the most educated in each Presidency and Province were to betake themselves to it

as a special subject, we think, speaking modestly, we might witness in a few short years a great change for the better in the current of Indian thought, and feel the influence thereof in the press, in the council chamber, and on many a public platform. In this way we are sure we could wipe off the reproach which is presently laid, not unjustly, we repeat, at our door.

Now it may be observed that as far as the study of statistics from a practical point of view is concerned, there is to be found to-day quite a plethora of excellent literature, permanent and periodical, which has gone on accumulating with marvellous rapidity during the last fifty years. In Great Britain none has made the statistical study more popular and interesting than the late Sir Robert Giffen, that prince of statisticians. The Government itself has been vastly profited by the statistical department he inaugurated at the Board of Trade thirty years ago. His untiring interest and great ability and industry in this respect may also be noticed in those two admirable volumes called "Essays on Finance," edited by him which we should strongly commend to all Indian students. He was also a pillar of the Royal Statistical Society for many a year. Indeed that Society itself has laid not only Great Britain but the civilised world at large under a deep debt of gratitude by its continued efforts in accumulating a vast store of statistical knowledge on the most scientific basis. There is not the least doubt that it is the foremost institution of its kind in the world for the dissemination of statistics of an all-embracing character. It has a record of its own incessant labours, thanks to a long succession of the ablest experts of whom it is most proud. Numerous and weighty indeed have been the voluminous papers written and read before that Society by those distinguished statisticians whose names are familiar to Europe and the West. The quarterly journals of that most useful Society, published during the last fifty years, offer a rich mine of information to those who would care to quarry in it.

Similarly, societies having the same or kindred object, have long since been established on the European continent and in the United States. These, too, have rendered and are rendering excellent service and enriching the world by their statistical information and research. To us it is a matter of profound regret that here in India we have not a single society of this character. If there be any country where the need of such an institution may be really said to be a crying want, it is India. Even the Government itself was far behind the most backward Governments of the West till late. But in all fairness, it must be acknowledged that since the institution of a separate department of statistics and its recent reorganisation on a wider basis, the Indian Government has greatly made up for its past backwardness. Considerable progress has been made and improvements effected in the numerous statistical publications which are annually issued from the Government of India's Statistical Department. These publications are available to the public at a nominal price. Those are amply sufficient for a careful study by any student desirous of accumulating statistical knowledge and qualifying himself by and by as a fair expert, or at any rate a well-informed and accurate publicist.

Practically then, there is no lack of material or resources for the prosecution of this branch of knowledge, and it is much to be wished that *pari passu* with the awakening of India on all matters affecting her interests, the study of statistics will no longer be neglected. As we have said before, it was high time that the reproach hurled at us in this respect was soon wiped off.

Coming to economics we need not discourse on the importance and advantage of its comprehensive study. Neither at this time of the day is it at all necessary to lay any stress on the subject. Economics in many respects goes hand in hand with statistics. Speaking from the practical point of view it

may be observed that from the days of Adam Smith to our own, the study of economic topics has been fully recognised and insisted upon. It forms the curriculum in every college and university throughout the world. There is quite an Ossa of economic literature of a varied and instructive character. Our modern economists have brought it upto date and vie with each other in propounding the newer problems which the Utilitarianism of our times has brought to the surface. International trade, international politics, international labour, and other leagues, newer methods of communication, especially railways, unknown to the generation of economists a hundred years ago and more, the telegraphs, the telephones, the Suez Canal itself, and a number of modern economic phenomena have led economists to ponder on them and expound their own respective theses. Those have undoubtedly broadened in a vast degree our economic vision, and since Lavelye, the great Belgian economist, has observed that economics enter minutely into the every day life of our common humanity, it should form the equipment of every educated and enlightened unit of our community. Unfortunately, in this respect, too, Indians are far behind, though our colleges and universities teach the science in its elementary phases. The reproach in this matter is even more pronounced, and well it may. For just look what kind of indifferent criticism is offered whenever large fiscal and economic questions come to the fore. Not to go too far, take the last Financial Statement which wrought some alterations in taxation. How many even in the Viceregal Legislative Council were able to discuss the changes, with accurate information and a firm grasp of economic principles? And how many outside the Council hall had any illuminating and educating criticism to offer? What was the sum and substance of the observations in the columns of our leading organs of Indian public opinion? Not that some well-informed and trenchant criticism did not appear. We

should be doing a great injustice to those who in and out of the Council endeavoured to offer some well-reasoned and sober criticism on the crude alterations made in the existing taxation. But those who thus criticised were quite a handful. How many were able, again, to criticise the policy of gigantic railway borrowings with the alarmingly large increase in the annual interest charge? How many probed to the bottom the details of gross railway earnings and working expenses and pointed out the flaws? Indeed how many were there to go minutely into the question of Indian railway finance as a whole to demonstrate that one principal reason of deficits in recent times was this depressing railway finance of the Government of India. To us it is a matter of the greatest disappointment, nay despair, that this devouring monster of railway finance which unseen commits the greatest ravages in our annual revenues, was hardly touched at all. Then take that octopus of military expenditure. True it is that some pertinent though superficial observations were offered, but there was hardly any serious attempt at tomahawking it in the right surgical way. Then take the enhanced silver duty. Even here no educated opinion, based on currency, was offered. Is it a wonder that the governing authorities had an easy time of it, and that they laughed in their sleeves at the incompetence of a large majority of Indians to deal with the question in the way it ought to have been dealt? Take again, the question of gold reserve? Who spoke with any deep knowledge of that economic phantasia of the Indian Government—a reserve built up at the expense of the tax-payers of India for the support of a selfish and shrieking microscopic minority of foreign traders? Letting alone these grave questions of public finance and currency as well their ethics, there is that burning question of the economic drain. Has there been noticed a single effectual criticism on this controversy on which so many, from the most exalted official to the latest imported greenhorn of yesterday, blissfully



ignorant of the very A B C of the problem, talk so glibly and airily? But how may it be controverted without a firm grasp of the economics involved in the controversy? Thus, it will be perceived in how many important directions the almost total lack of economic knowledge handicaps and disables the very best of us from answering the superficialists who talk fallaciously about the drain both here and in England. This then is the measure of the depth of our own neglect and ineptitude. What we mean to say here is that there is no lack of enlightened Indians who with sufficient economic grasp could prove to the hilt the reality of the economic drain. Only they have not studied the subject as it ought to be to enable them to clinch many a superficial and plausible fallacy in which officials, high and low, including the Secretary of State, indulge, and in the bargain unfairly reprobate our countrymen *as if the fact of the drain itself, let alone its causes, was not an absolute fact.* But it is of no use entering here on this controversy. We have only endeavoured to give an instance of that lack of economic knowledge which prevents Indians from treating economic phenomena in the only true and right way they should be treated, with a firm grasp of the first principles, and at the same time to hurl back the reprobation in the face of the reprobaters.

What is wanted for a careful study of economics is a school for the purpose in every prominent capital of the empire. It is something that Swadeshism has aroused a faint interest in this study. Now, we are glad that what our excellent Viceroy calls "honest Swadeshism" had been slowly making its head in the country. Stripped of all exaggerations by its advocates, at the best precious little yet has been done in a practical way, though we recognise the fact that our industrialism cannot be built up in a day. It requires nursing. It requires first a broad and solid foundation whereon to raise the needed superstructure. No doubt a good deal of water has flowed under the

Hooghly and the Ganges, the Indus and the Jamna, the Nerbudda and the Taptee, the Godavery and the Krishna, since India unfurled the standard of Swadeshism and held it aloft in the land, but it must be ruefully observed that very little or no progress has yet been made with the proper study of Economics which is essential to promote that Swadeshism for all practical purposes. Who will deny that for the future well-being of our national prosperity the study of economics is of priceless value? Is it not our paramount duty to wake up in this respect, if we are to succeed in the keen competitive race now going forward in the world in arts and industries, manufactures and commerce, in fact in all matters which contribute to the larger production of wealth? The universal recognition and keen prosecution of economic studies in all the civilised countries of the West is, we need not say, the most gratifying feature of our busy age and the most hopeful sign of the better welfare of the human race in the future. We earnestly put it to our countrymen whether they are to stand aside while the human race is progressing? Are they ever to be hewers of wood and drawers of water, or are they to take their proper place in the rank of the great nations of the world and work out their own better economic destiny? There can be only one answer to this question. Indians to a man are awake and eager for their own economic salvation. Are they, then, going in the right direction? If they are, is it not apparent that side by side with their practical energy, shrewdness, enterprise and resources, whatever they may be, they ought to shake off their lethargy and awake to the imperative necessity of becoming experts in economic knowledge. Here, too, as in the case of statistical studies, all that is wanted is that we should have from time to time among us a class of able experts who would devote their whole time and attention to the practical study of economics and enlighten their less educated brethren. Is it hopeless to get a dozen experts in each province? Is it

hopeless to form societies for the creation of such a class of desirable specialists? We think it is not a hopeless task. The first step is for the formation of an Economic school, on the model of the London School of Economics. Each such school should have a first rate specialist, not only a theorist, but a practical person, to ground and train our young men in this important study. As in other matters so in this, self-help is everything. Indians need not rely on the State to do all that could be achieved unaided by themselves. Of course, the State should reasonably come to their assistance. It could do a great deal by stimulating the spirit of economic studies in our colleges and universities. It can found chairs of Economics and endow professorships and prizes. So far we think the State can come to our aid. But beyond this aid, it is needful that we should do the rest, and, we repeat, the best and most practical way is to found one Economic school in each provincial capital of the empire. It should be a school for post-graduates who may have determined to get themselves well qualified as specialists in this branch of knowledge. Thus there would be established a nucleus of institutions which later on will spread their branches all over the country. It is the only way in which the subject in its practical aspects, can be accomplished. Each school ought to have a competent professor, one who specially understands the needs of India on all economic matters and can give a series of well-thought-out lectures which shall be at once interesting and instructive for business economics.

Thus by the establishment of schools for the prosecution of both statistical and economic studies, Indians will have taken the first essential step towards the realisation of all their hopes and aspirations for a regenerated industrial India. The subject has only been treated here in a skeleton form in order to stimulate public spirit and enable the discerning people to make a modest beginning. It should be discussed in all its broader and practical aspects by our Conferences and

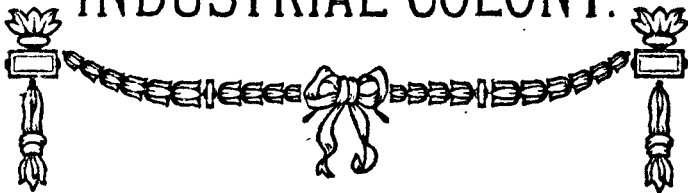
Congresses so that some united action and active co-operation may follow. The rest may be left to time. Great projects of national welfare require great efforts and sacrifices at first ; but when those efforts have been successfully accomplished and the needed sacrifices are cheerfully undergone, the future task may well be left to posterity. We Indians of the present generation will have amply discharged our duty when we have laid down the bricks for a solid foundation which Time in its onward course will crown with a noble edifice beautiful to behold and admire. So let us be the humble pioneers in this great task of the economic regeneration of our country. The times are favourable, the spirit of true Swadeshism is in the air. Let us be up and doing, and leave foot-prints on the sands of Time which those coming after us may safely tread and lead on the nation to its ultimate economic goal.

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P. *[Handwritten signature]*

DARENTH

# INDUSTRIAL COLONY.

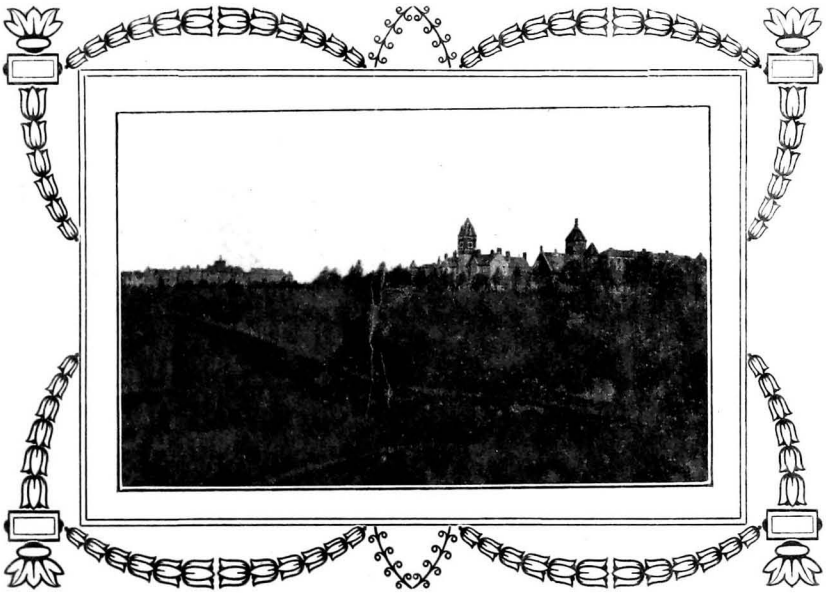


A Descriptive Booklet  
on the Colony, its  
Work and Workers.



*Printed entirely by patients at the Colony.*







## Darenth Industrial Colony.

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THE DARENTH INDUSTRIAL COLONY is situated on high ground at Darenth, near Dartford, Kent, about eighteen miles from London and three miles from Dartford Station (S. E. & C. R.).

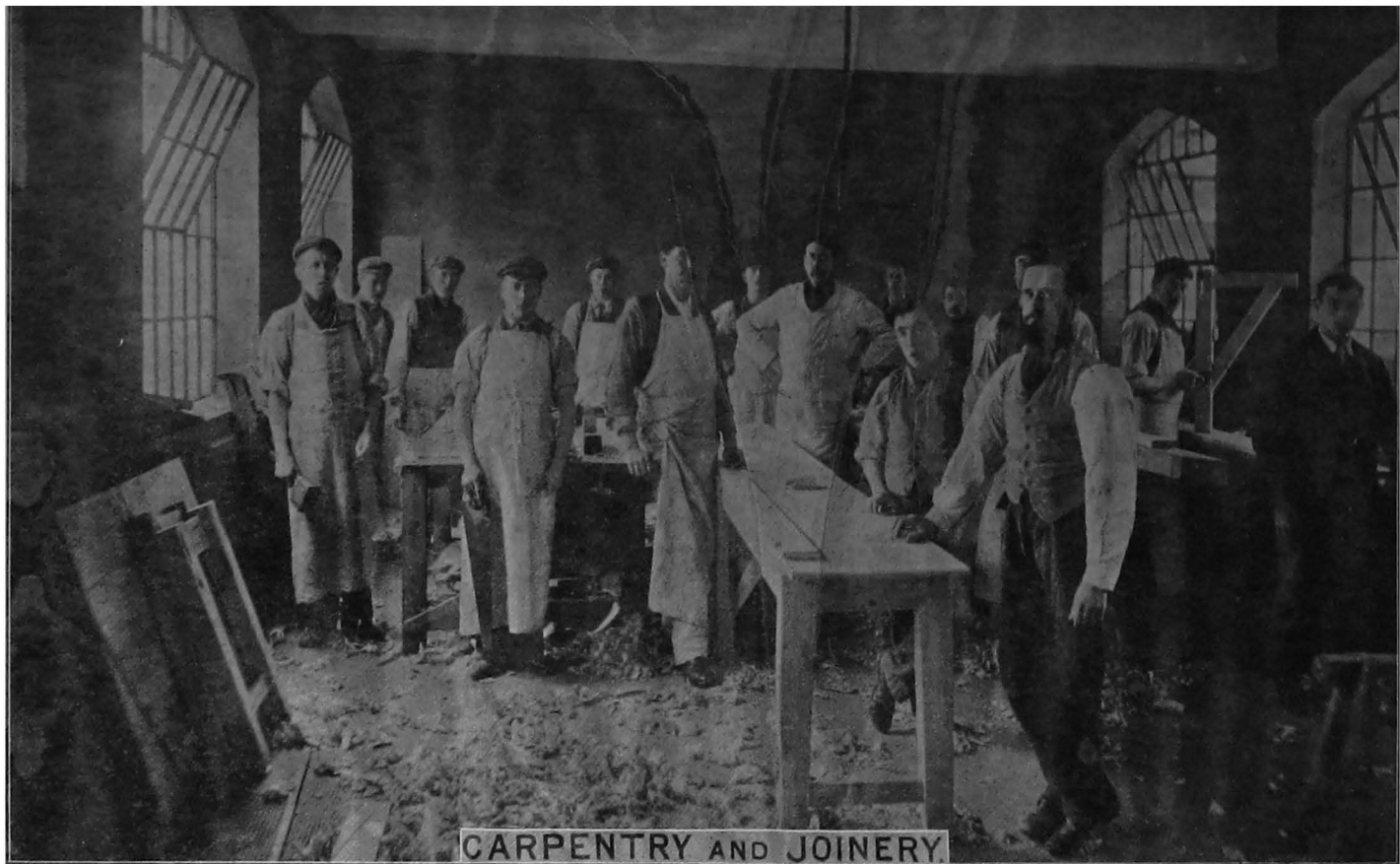
The total site consists of about 164 acres and was purchased in 1875 and 1879 at a cost of £16,072.

The buildings were designed by Messrs A. & C. Harston, architects, and were erected under their supervision. The cost of erection, equipment and subsequent alterations to Michaelmas, 1913, was £364,829.

The colony is composed of three groups of buildings, viz:—

- (i) The **training school** with 502 beds.
- (ii) The **adult colony** with 1,166 beds.
- (iii) The **pavilions** with 480 beds (now being enlarged to 630 beds.)

In accordance with a complete scheme adopted by the Board in 1911 for the classification of the mentally deficient patients committed to their care the



CARPENTRY AND JOINERY.



colony is now occupied as follows:—

The **training school** (for children from 3 to 16 years old) consisting of thirteen blocks for patients and the **adult colony** with eleven blocks are occupied by certified imbeciles of the grade known as "improvable," *i.e.*, those who are capable of being taught and of working in some useful industrial or manual occupation.

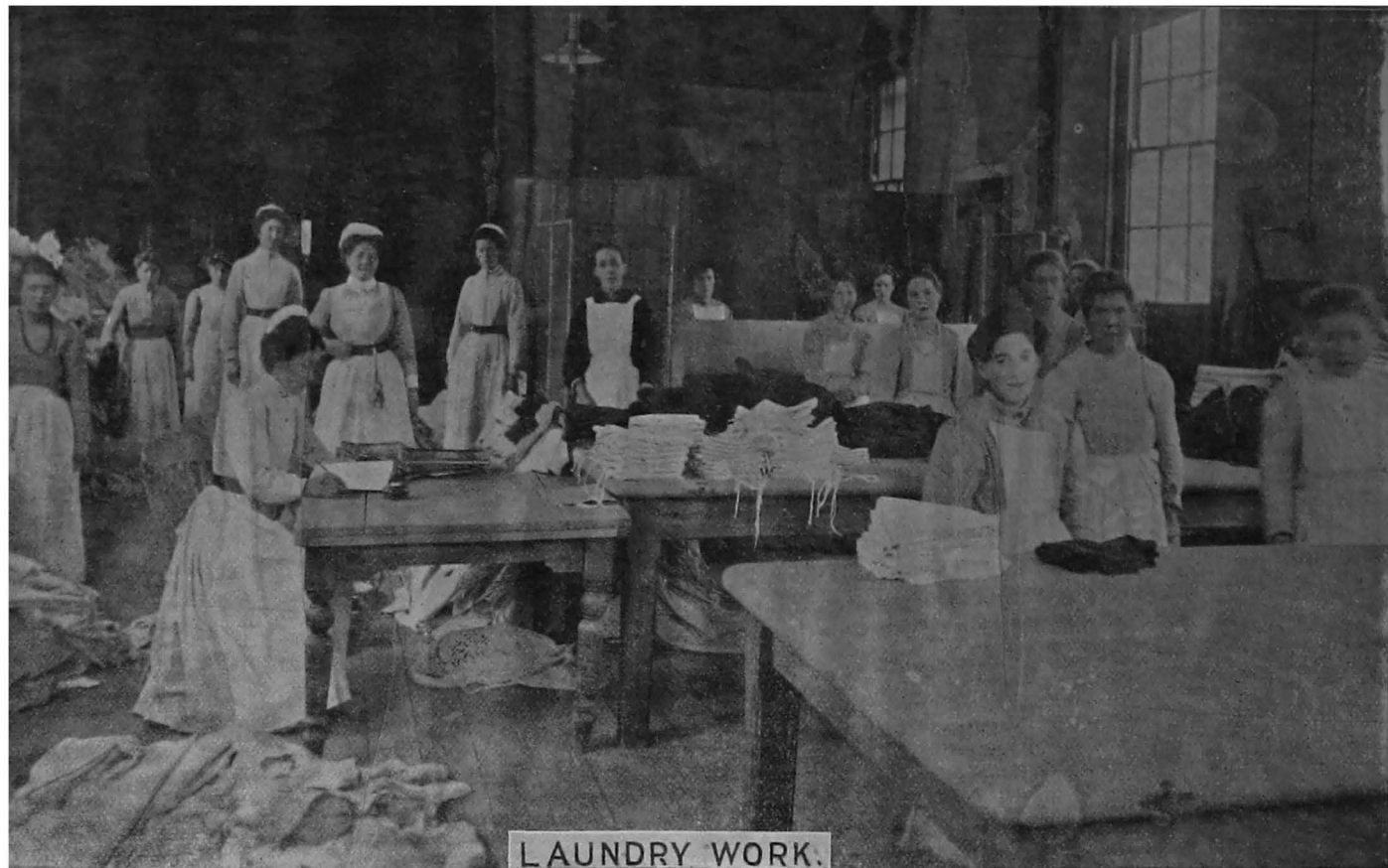
The **pavilions**, consisting of ten blocks connected by covered ways, are occupied by the so-called feeble-minded, from the age of 3 years upwards. This class consists of those whose mental capacity is so far below the normal that their segregation in special institutions is necessary alike in their own interest and in that of the community but who are not certifiable as imbeciles under the Lunacy Acts.

Attached to the different sections are the various workshops, with recreation halls, isolation blocks and the chapel.

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## I. The Training School, for Improvable Imbecile Children.

The teaching staff consists of a head school teacher, three assistant teachers and ten industrial attendants. The last named, in addition to teaching in school, help in the wards out of school hours and are thus in touch with the children all day long. This helps greatly in giving them an insight into the dispositions and habits of the children and enables them to



LAUNDRY WORK.

understand their limitations far better than they could do if they only saw them in the schoolroom.

### Hours of work, methods used and results—

The school hours are from 9 a.m. to 12 noon and from 2 p.m. to 4 p.m. In school the children are classified into various grades or classes according to their mental capabilities. The lowest classes are taught according to kindergarten methods and are given simple lessons and occupations, which are made as bright and attractive as possible, music forming an important part. In the higher classes more difficult occupations are taught.

Experience has shewn that, in the past, too much time has been spent in ~~trying to teach~~ imbecile patients reading, writing, arithmetic, etc. This has entailed hard work on the teacher and resulted in very little benefit to the patients. What is now aimed at is to teach only so much of these subjects as the better class patient can take in without too great a mental stress; and pay much more attention to such occupations as help in the training of hand and eye and so prepare the children, as they grow older, to work at useful trades and thus contribute something towards the cost of their maintenance. The good results obtained by this method are quite extraordinary and may be seen by looking at some of the work which has been done entirely by patients, whose minds are almost a blank and who would not improve in the very least were they taught ordinary school subjects. One characteristic of imbeciles is their imitative power.



MATTRESS AND PILLOW MAKING

and it is largely by using this trait that they are taught.

A marked feature of the school curriculum is physical drill which takes place daily in the large hall.

This drill is most valuable in instilling a sense of discipline into the children and is also most beneficial to their general health and deportment.

### List of occupations taught in the training school—

#### **In the school—**

Paper flower work.	Plain needlework.
Ornamental paper work.	Fancy needlework.
Macramé work.	Crochet work.
Rug-making.	Cross-stitch work
Teneriffe lace and drawn thread work.	Ironing.
Stuffed calico animal making.	Cane-seating. Kindergarten work.

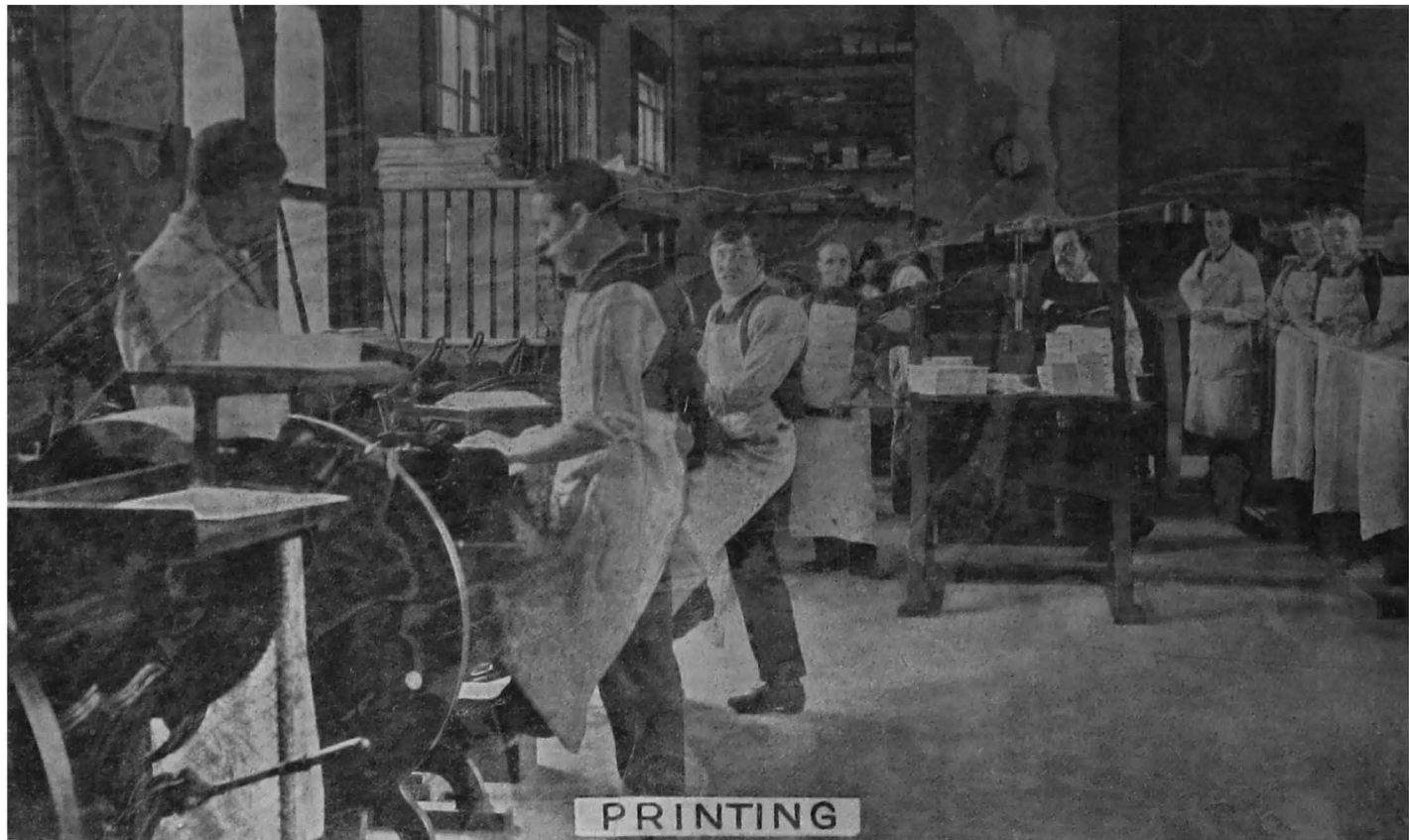
#### **In the shops for the older children---**

Basket work.	Fret and woodwork.
Knitting.	Tailoring.
Handloom weaving.	Needlework for the Institution.
Woolwork.	

The older children are also taught gardening.

## **11. The adult Colony, for Improvable Imbeciles.**

The teaching staff consists on the male side of a craftsman, an assistant craftsman and sixteen industrial attendants with a master shoemaker and



PRINTING

upholsterer; and on the female side of a matron, head sempstress, an assistant sempstress and eleven industrial attendants with laundry and kitchen staff. Each industrial attendant is qualified in his or her particular trade and they all, as in the training school, work in the wards when not teaching in the shops. It is important again to emphasise how valuable this is in promoting mutual understanding between teacher and patient.

### Hours of work, methods used and results.—

The hours of work are, for males from 8.30 a.m. to 12 noon, and from 1 p.m. to 5 p.m. The female patients observe the same hours except that they begin work in the morning at 9 o'clock. Saturday afternoons and occasional Wednesday afternoons are half-holiday.

When patients are transferred, at the end of their school days, from the training school to the adult colony their school record accompanies them and they are at once put into the shop in which it appears that they will be most likely to do well. Here they are allowed to watch the instructor and the other patients at work, to handle the tools in general use and to try their hand in a small way. Should they not like the work in this shop they are moved on to another one and sometimes a patient will go through eight or nine different shops before finding work which he likes and is able to perform. A great difficulty in teaching these trades is to get the patient to take pains and thus make progress however slow. It frequently happens that a patient who has made a fair start at a trade will remain at a standstill for a considerable period--sometimes



BASKET MAKING.



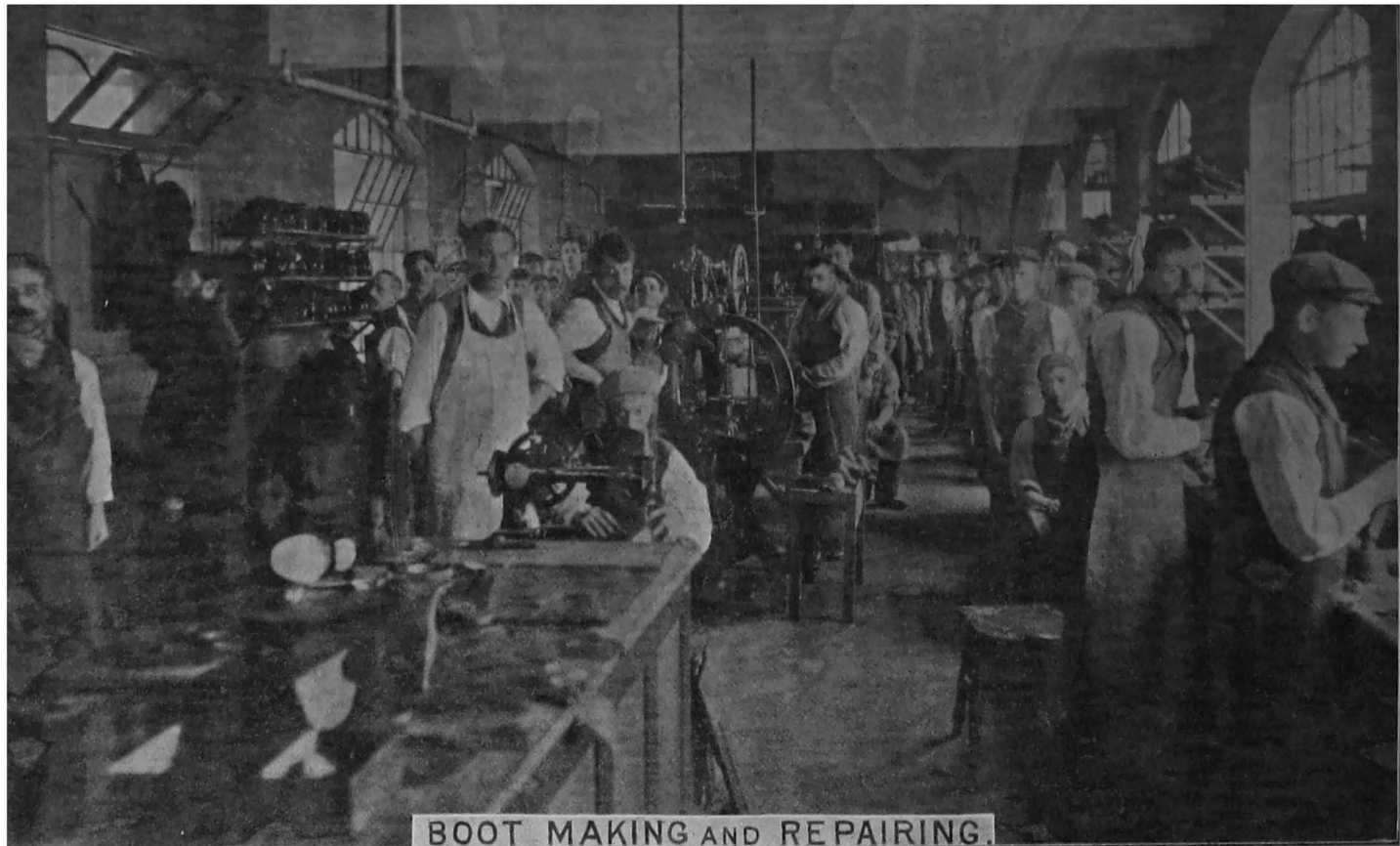
for a year at a time—but that, if patiently persevered with, he or she may suddenly wake up, progress rapidly and eventually turn out a really good worker.

Every effort is made to interest the patients in their work, and to explain to them that the work they are doing is being done with a definite object. They are not only asked to make useful things but also told that these articles when finished will actually be used and not put away and forgotten. It is astonishing how differently the patients will work when they understand that they have to execute an order for goods which must be completed in a definite time, because the goods are urgently needed.

Physical drill classes for both males and females have been held for the past few years by a fully trained staff. The benefit accruing to the patients from this drill cannot be over-estimated; the way they walk and hold themselves and their general behaviour have improved immensely.

The following table shews how the adult patients were employed at the end of 1913—

Industry.	Male.	Female.
Ward work ... ..	45	101
Kitchens ... ..	7	9
Printers ... ..	20	-
Tailors ... ..	50	-
Shoemakers ... ..	63	-
Upholsterers ... ..	35	-
Basket-makers ... ..	21	-
Mat and rug makers ... ..	33	-
Brushmakers ... ..	51	39



BOOT MAKING AND REPAIRING.

Wood-choppers ... ..	37	-
Painters ... ..	15	-
Carpenters ... ..	25	-
Tinsmiths ... ..	7	-
Bookbinders ... ..	31	21
Stokers ... ..	2	-
Handymen, etc....	10	-
Stores ... ..	5	-
Carts ... ..	18	-
Odd jobs ... ..	27	-
Bricklayers ... ..	2	-
Road-makers ... ..	8	-
Mattress-makers ... ..	-	31
Needlework ... ..	-	311

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512 512

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### 111. The Pavilions, for feeble-minded.

The teaching staff consists of a head school teacher (who also supervises the teaching in the training school) two assistant teachers and eight industrial attendants. As in the case of the other sections the industrial attendants help in the wards out of school hours.

#### Hours of work, methods used and results.—

The school hours and the methods of teaching are the same as in the training school. The older patients, some of whom also receive instruction in school, are taught various trades as in the case of the patients in the training school and adult colony.



BRUSH MAKING

# DARENTH INDUSTRIAL COLONY

FOR IMPROVABLE IMBECILES & FEEBLE MINDED

1914

From  
Greenhithe

From  
Dartford

WALLING STREET  
Farm Buildings  
(Not the Property of the Board)

Pavilions for Feeble-minded  
(480 beds to be extended to 640)

Workshops (School)

School

School

School for Children (502 beds)

Administration Block

Training Improvable Imbecile

Isolation Block

Workshops (Male)

Male Side

Workshops (Male)

Recreation Hall

Colony for (1166 Beds)

Laundry

Administration Block

Female Side

Adult Improvable Imbeciles

Workrooms (Female)

Attendants Cottages

Main Entrance

Engineers Cottage

Cottages

Farm Buildings

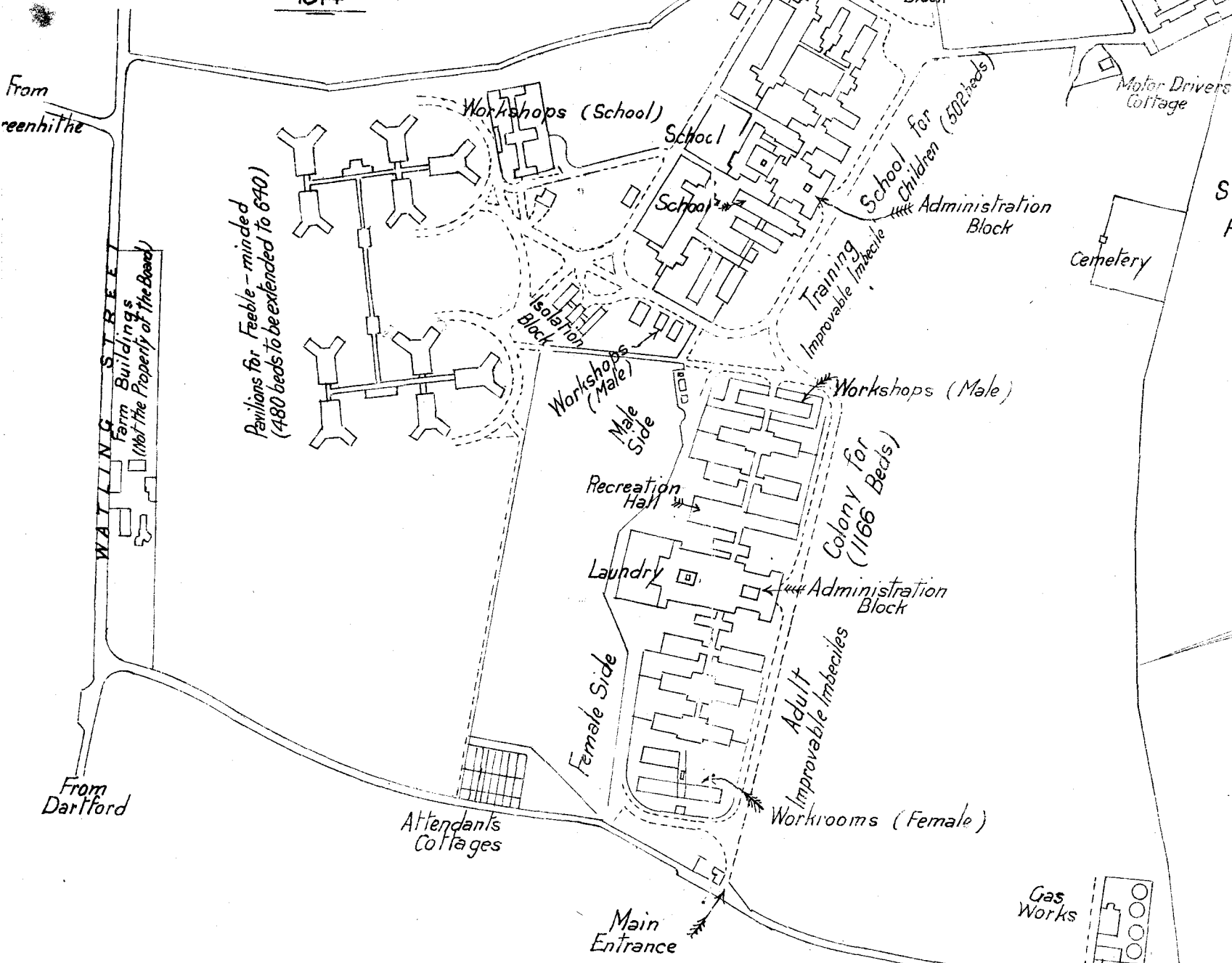
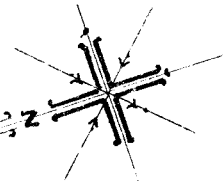
Isolation Block

Motor Drivers Cottage

SOUTHERN HOSPITAL

Cemetery

Gas Works



They also receive regular tuition from the band and drill-master in drill and gymnastics, in the large gymnasium, and they shew remarkable proficiency

A band has been formed from among the elder patients with excellent results.

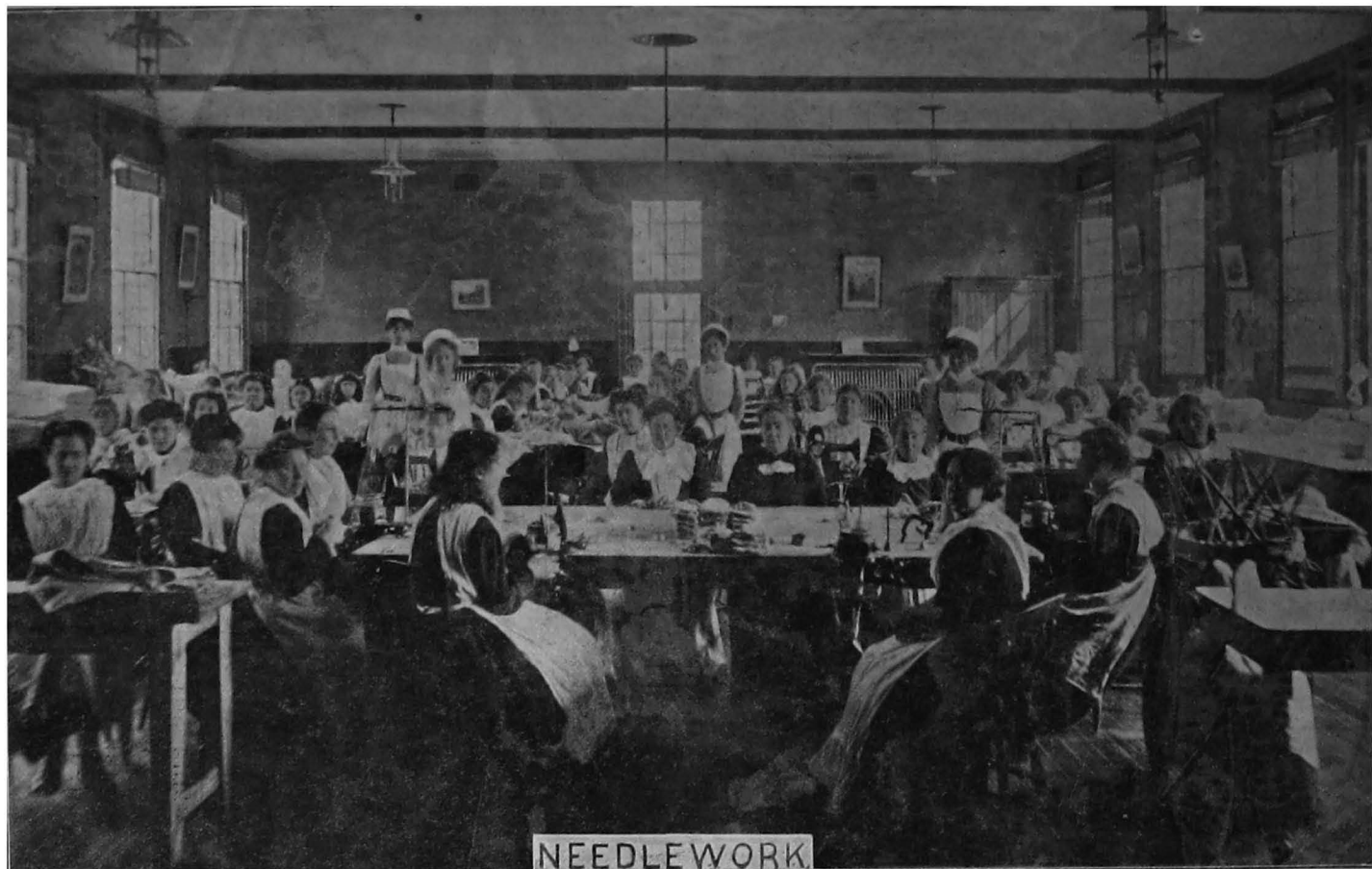
The following table shews how the feeble-minded patients were employed at the end of 1913.—

Industry.	Male.	Female
Ward work ... ..	19	14
Tailors ... ..	19	-
Shoemakers ... ..	28	-
Painters ... ..	1	-
Handymen, etc. ... ..	1	-
Farm and garden ... ..	45	-
Bricklayers ... ..	8	-
Needlework ... ..	-	54
Knitting and fancy work ... ..	-	24
Laundry ... ..	-	48
	<hr/>	<hr/>
	121	140

The value of the goods made in all sections of the institution and disposed of has risen from £4,138 in 1907 to £14,251 in 1913.

In this place the report of the Medico-Psychological Association of Great Britain and Ireland, a committee of which body made a thorough inspection of the Colony in 1911, may fittingly be quoted. The committee stated that they had:—

a noteworthy opportunity of seeing how far the study of pronounced mental deficiency can extend itself towards practicability in a visit to Darenth, the work at this institution showing how really valuable results can be obtained from systematic and scientific arrangements of a training scheme. . . . on the score of industry and cheerfulness at work the inmates at Darenth can set an



NEEDLEWORK

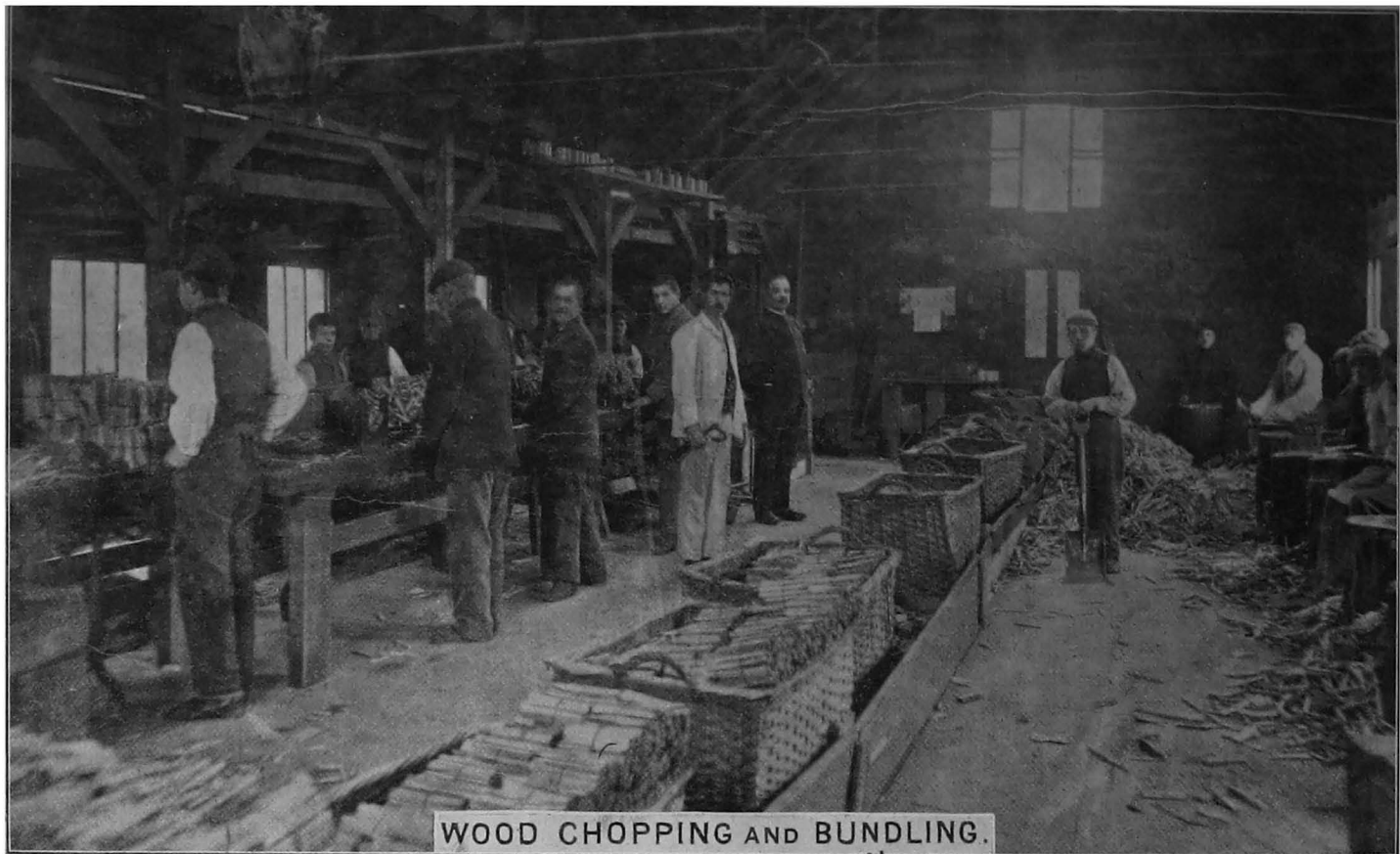
example to all outside. Nothing struck the committee more than the eagerness to work with a smiling face . . . The general conclusions of the committee were that there is an amount of beneficial work done at Darenth that is not generally known, one might say, suspected. If it were more in evidence there can be no doubt much scepticism and hopelessness now shown as to any possible good being done by special institutions would be swept away . . . . Darenth shows one way, and apparently the best, of lowering the cost, not by the profit that can be made on the work but by substituting happiness and ease of management for the reverse.

The committee thought that that instance alone should be of great assistance in solving the question of what should be done with the mental defectives.

Attention is also called to the following extracts from the first report of the Lunacy Commissioners after the new scheme of classification had fully come into operation—

A radical change has been effected in the character and aims of the institution, which has been practically transformed into an educational and industrial colony for the feeble-minded and the imbecile of higher grade . . . Of this work as now carried on we cannot speak too highly . . . We desire to record our impression that the work of the institution is being carried out on well-planned lines, and with much skill and thoughtfulness in organisation, and that the object in view, namely, the adequate training and occupation of the imbecile class is being attained in a most satisfactory and gratifying manner.





WOOD CHOPPING AND BUNDLING.