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THE BRITISH GOVERNMENT,  
THE HINDUS, THE MAHOMMEDANS,  
AND  
SWARAJ IN INDIA.

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batants in the friendly intercourse of peace, and the interchange of commerce, and in the East the Mussulmans provided a more astonishing miracle and the greatest incident in the history of the world—the conquest of India—the wonderland of Kshatriya chivalry and the head-quarters of Hinduism—the conversion of millions of Hindus to the Moslem faith, and the intermixture of its varied races by marriage with the victors.

In the West the desire of the Christians for possession of an earthly Jerusalem, when they should have been on the lookout for a heavenly one, led to fearful bloodshed during the Wars of the Cross and the Crescent; and in the East the dream of the Khwaja Sahib of Ajmere—a Mahommedan saint who was ordered by the voice of God from heaven to leave Medina, settle in Rajputana, and undertake the gigantic enterprise—the subjugation of India to the arms of Islam—resulted in the desired conquest, the wholesale slaughter of infidels, and the marriage of heathen womankind to Mussulmans. Three-fourths of the 60 millions of Mussulmans in India are derived from Hindu mothers.

In Spain the Mussulmans with despotic sway ruled the country and introduced into it peace, the orange, the fig, the grape and the pomegranate; in India, under the stimulus of religion, they consigned Hindu womankind to the harem, and their male relatives to the sword; in the exercise of their sovereign will they imposed the *Jazzia* on infidels;



and in the splendours of empire they expended the profuse riches of Bharatvarsha on *tamashas*, *naulches*, architectural wonders, and the pleasures of *hukkas* and seraglios.

During the period of Alf Arslan's gigantic empire, which extended from China—the Sinim of the Old Testament—to the shores of the Mediterranean Sea, and in the lifetime of Jhengis Khan and Tamerlane, they knocked down kingdoms like nine pins in the broad extent of the world's skittle ally, and turned polyglot humanity into doubtful Mussulmans. In Ceylon, in Madagascar, in Siam, in Tonkin, in Malaya, in Java, in Batavia, in the Philippines and the isles of the sea, shoals of queer fish of unbelievers were brought into the dragnet of Mahommedanism.

After having powerfully dominated the world's three continents—Europe, Africa and Asia,—and after its two turns of triumphant success in spiritual conquest and the magnificence of its worldly prosperity, Mahommedanism has fallen on evil days of decadence. Roughly speaking, there are 210 millions of Mussulmans in the world distributed as shown below :—

70	millions	under the flag, or the protection of England, in Europe, Asia and Africa.
30	„	under the Sultan of Turkey in Europe, Africa, Asiatic Turkey and Arabia.
30	„	under the Czar of Russia, in European Russia, Asiatic Russia and in the Caucasus.



25 millions under the Government of the Chinese in Mongolia, China, Yarkund, Kashgar, &c.

15 „ under the Dutch in Java, Sumatra, Borneo, Celebes, etc.

20 „ under the French Government in Africa, Madagascar, and Tonkin.

20 „ under the Germans, Portuguese, Italians, Austrians and Spanish.

• Total 210 millions. From this statistical statement it will be seen (1) that England rules one-third of the Mussulmans in the world and a larger number of them than under the control of the Sultan of Turkey, the Shah of Persia, and the Amir of Afghanistan put together, and (2) that six-sevenths of the Mussulmans, or 180 millions of them, exist under Christian rule.

The Pan-Islamism, which has come into being of recent years, and whose *raison d'être* is to weld all Mussulman communities, scattered over the world, into a compact whole, under the protecting aegis of the Khalifate of Constantinople, has not made any headway, inasmuch as it is the outcome of a worldly spirit in Mahomedanism and not a spiritual awakening. Mussulmans themselves believe that as a militant power they have been played out, and that the period of their temporal greatness has ended on earth. This being so, is there a remote chance of an Abdul Kadir, or Schymil, or Arabi Pacha arising

to overthrow the Manchu Dynasty in the Chinese Empire or elsewhere the government of the Christian foreigner? Hardly, for the fiat of destiny has gone forth from *Allah Taala* that henceforth Mahommedanism is to be a spiritual kingdom and not of this world, in the same way as Jesus Christ told his disciples, in thirteen places in the New Testament, that the kingdom of this world belongs to Satan and not to God. Moreover, it was foretold by Mahommedan tradition that in the last days Mahommedans would be under Christian rule, and be the poorest of the poor everywhere, and the prophecy has been fulfilled to the letter.

Mussulmans say that as the worshippers of the true God they have forgotten that human welfare is based on morals; that in proportion as a nation is religious, so will its temporal happiness progress, for God visits the sins of all, whether they be Jews, Christians, Mahommedans or *Kafirs*, to the third and fourth generations; and that the operation of the divine law has resulted in the evanescence of the renowned Babylonian, Assyrian, Median, Grecian and Roman empires, which had the world in their grasp, and in their becoming mere memories of the past. Once upon a time the proud Portuguese, who thrived as sailors but languished as Christians, and who were the governors of Bombay, have in their descendants become its cooks; while, alas! the Mussulmans, instead of being the *hakims* of India, have become its hewers of wood and drawers of water, its *khansamans*, its *bhistis*, its

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labourers, its poor and its beggars. The fallen condition of Moslem peoples in this world is a deeply impressive lesson that divine laws are of everlasting duration and of universal application, for they cannot be infringed with impunity.

Mahommedans believe that the Paraclete promised to the world by Christ, whom they call Ruh Allah, or Spirit of God, is Mahommed the Prophet; that he is the last that has been sent to mankind to declare to them the way of God, and to give them an opportunity of improving their minds, hearts, and lives, prior to their entry into Paradise, their original destination; that the predestined time for the existence of Islam is finishing; that the end of the world is at hand; that the present is the time of Djelal or Anti-Christ, when everything and every one are false; when nobody has a sense of honesty with regard to keeping his word after giving it; and that Christ, whose creation was planned, counselled and determined by God from all eternity, will appear for the Millenium, at the mosque of Omar at Jerusalem, to fight and destroy Djelal and inaugurate an epoch of everlasting peace and happiness.

On one hand the Moslem tradition is that so long as Moslems hold in their possession the holy lands of Egypt, Arabia, Mesopotamia and Palestine and the city of Constantinople—where the Palladium, brought from Rome, was buried—so long will they retain the spiritual mastery of the world; and on the other there is the Christian legend to the effect that



so long as England has in her keeping the stone of Scone (is it a fragment of the black stone of Kaaba in Mecca?) so long will she retain the temporal sovereignty of the world. Owing to her naval prowess, England is the mistress of the sea, monopolizes the trade of the world, and is the richest of nations therein, as she is, what is better, the land of civil and religious liberty in the truest sense of the expression.

Seeing, then, that 180 millions of Mahommedans in this world are under the rule or protection of Christian governments, and that the regeneration of Islam as a world power is not possible against the decree of fate, the question arises, what part should Mussulmans take in furtherance of the Hindu propaganda of Swaraj? Before the question is answered, the following facts should be considered:—

The native press, biased by prejudice against the British Government, and prone to think ill of it, misrepresents its motives, misjudges its acts, and mistrusts its *bona fides*. It makes out that the British govern the natives and plunder them at the same time, but not from any altruistic motives.\* No Government

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\*The other day, i.e., the 17th day last, H. H. The Nizam of Hyderabad, than whom there is not a kinder hearted and more enlightened prince and ruler in the Moslem world, issued orders in a *Jurida*, the Government Gazette, that owing to very impertinent correspondence forwarded by Syed Abdul Rushid Nawab Syed Jung Nawab Asuf Mazaffar-ul-mulk, Secretary of *Sarf-i-khas*, his titles should be withdrawn, and the allowances, granted from the *Sarf-i-khas* or crown lands, and from the *Diwani* or State, should be stopped, and that he should be forthwith expelled from the Nizam's Dominions. What Eastern ruler does not utilize his power of punishment of his subjects who oppose his will or flout his authority?

in the world, and certainly neither Germany, nor Russia, nor Turkey, nor Persia, nor a Native State would allow, as the Indian Government does, the native press to abuse it in-and-out of season, without placing the muzzle of restraint on its freedom and on the liberty of speech. The Indian Government permits journalistic violence of language and allows political agitators to roam about the empire at will, speechifying and influencing the popular mind by the hope of Swaraj and the overthrow of foreign rule. The native prints habitually criticize the actions of the Government and their servants in a hostile spirit of fault-finding, and laugh to scorn their good motives in reforms. When Government prohibited *Sati*, introduced the age of Consent bill, and adopted inoculation and segregation as measures for stamping out the decimating ravages of plague, what angry uproars were aroused among the Hindu community. Did they not think that the first two measures were tampering with the Hindu religion, and the last an interference with their liberty to die how they liked?

The sudden blaze of hostility aroused among the Hindus over Lajpat Rai's case is akin in character to the outbreak of Anglo-Boer war which prevailed during the Boer war, when the continental journals of Europe falsely made out that Englishmen were ogres, whose morals were vile and whose tyrannical form of government all over the world was worse and an evil which was synonymous with wickedness. It was only when the late Earl of Salisbury, then Prime Minister

of England, told the Anglophobes, in a Mansion House speech, that if the vilification of England continued in force, England would be compelled to play her trump card, conscription, and maintain an army of a million of men, that Germany and other hostile nations came to their right senses and realized the truth—patent to all—that no other nation on earth but England could have sent across the seas, for over 3,000 miles, a fully equipped army of 300,000 men and have continued the war for 50 years more, without a breakdown of her fabulous resources of money and material!

When Anglophobia was rampant, Pan-Germanism was at its height and believed that England had become an effete power, and that Germany was destined by Providence to step into her shoes as the naval power and obtain the commerce of the world into her hands. Even Holy Russia revived the legend that, after the manner of Jhengis Khan, Tamerlane, Baber, and Nadir Shah, she was designated by heaven to be the next conqueror of India. When Lord Curzon, as Viceroy of India, went to the Persian Gulf (on a political mission to Kowait and to frighten the Duria Beghi out of his wits) and then despatched a British expedition to Lhasa, where the Dala Lama is a demi-god to 500 millions of Buddhists in China, Mongolia, Siberia, etc., Russia was wild at what she thought was British intrusion into Russian spheres of action in Persia and Thibet, and ordered, as a counter stroke of policy, in a ukase the mobilization of a Russian army of 250,000 strong, under command



of the Commander-in-Chief of Central Asia, General Kuropatkin, for the invasion of India. These German and Russian day-dreams of aggrandisement, at the expense of England, have come to naught by those master strokes of British statescraft—the Anglo-Japanese Alliance and the Anglo-French *entente cordiale*.\*

According to the general consensus of opinion of the races of the world, England is the greatest land of liberty. No one, under the British flag, can be forced against his will to join the army or navy or any other service. His person and property are protected and his religion is not interfered with. As in the sight of God Almighty all nations, whether black or white, or yellow or copper coloured of skin, are alike, so in the eye of the British law all are equal in status—from the Maharajah and the Viceroy to common coolies. If, say, a Viceroy and Governor-General of India kicked his Bengalee punkha coolie—and knocked him down with a blow of his fist, would not the former be prosecuted? Where can liberty of this kind be found elsewhere? Do not political refugees from all continental nations pay a compliment to England by fleeing to her shores for an asylum?

It is attested by the evidence of history that the Hindus were never a united nation in India, which

\*An alliance of friendship between England and Turkey is absolutely necessary for universal peace, and should be contracted at once. The Sultan, as the Khalifa of the Mussulmans, would to-morrow throw over Germany for the regard of England, who would be the mistress of both land and sea.

has been a sort of dumping ground for all races of mankind in the shape of *Pahlavās*, *Yavanas* and *Sakas*. For the wars of the Mahabharata and Ramayana, mankind, from all parts of the habitable world, were collected in their millions, and brought into the Peninsular to take part in the contests, which are the themes of epic poetry. Then in chronological order come Darius Hystaspes, Alexander the Great, Seleucus, Mahomed of Ghazni, Jhengis Khan, Tamerlane, Baber, Nadir Shah and, finally, a string of Portuguese, Dutch, English, and French soldiers. Indeed, it may be well said that no other continent in the world has had, from time immemorial to the present date, such an influx of foreigners as India.

The reason why the Hindus, in spite of their philosophy and gifts of head and heart, have never become a great nation and dominated Asia, is the caste system, which has kept classes apart from one

\*If the Hindus have been the most recently conquered of nations, the Jews have been the most persecuted, although they received marvellous tokens of divine favour as shown below:—

The Urim and the Thummim, by which God revealed His will to the high priest; the voice of God—the Bath Kohen—which was audible in the Holy of Holies in King Solomon's temple at Jerusalem; the fire which fell from heaven and consumed, in the twinkling of an eye, the sacrifice on the altar; the Shekinah or presence of God—which was manifested by a shining glory, which could not be viewed by mortal eyes and the spirit of prophecy, which existed among the priesthood.

In the sacred history of neither Zoroastrianism nor Buddhism nor Hinduism nor Islamism were such wondrous privileges vouchsafed to any other race; and more remarkable still, hell itself swallowed up the enemies of the Jews; the food of angels was given them as sustenance; and the microscopic Jewish nation surrounded by the great, cruel and terrifying powers of Assyria, Babylonia, Media and Rome, was miraculously preserved from extinction by God himself, to remain his chosen race till the crack of doom.

another, and weakened their power of combination either for attack or defence. The religious and racial animosities have never been put to sleep by the soothing bottle of the *Vedas* nor by the lullaby of the *Bhagavit Githas*. These animosities will ever be a disintegrating influence even in the era of *Swaraj* itself. The high-born and the low-born have been separate and distinct units in the body politic, and like oil and water their palescence, in social development, is and ever will be a mere chimera of the brain. Is there any likelihood of Brahmins admitting the theory of the universal brotherhood of mankind, and translating it into practice, by marrying Sudra wives or widows, or by eating and drinking with low-caste men? How many Hindu gentlemen of light and leading have done so? Could not their number be counted on the fingers of one's hand?

A Brahmin is an incarnate deity in the eye of a Sudra or a Chamar, who, on the contrary, is in a Brahmin's opinion an impure being, whose presence is a pollution to the land, and whose touch is bodily contamination, which requires a holy water bath for its removal. The Sudra's virtues are considered of no account, on the score of his being an outcaste, and his mere presence in the world is an evil to it. There is

\* In the winter of 1901, when going on official business from Ajmir to Calcutta, I stopped for two days at Benares and was mightily struck by the vitality of Hindunism, in spite of Moslem efforts of centuries to stamp it out. Taking my two Mahomedan peons with me, we floated down the Ganges in a boat, along the bathing ghats, beautified by Anrangzeb's mosque, with its slender minarets piercing the sky, and noticed in the foreground the wonderfully busy scenes of pious life—close upon 30 thousand men and women engaged in dips in the water and the *pujas* of prayers and flowers.



no living unity of heart and mind between Brahmin and Sudra.

Public meetings have been held by Hindus in Madras and elsewhere, energetically protesting against the social and political disabilities under which a native of India in the Transvaal suffers, and their removal has been implored at the hands of England. Have the Hindus forgotten that they themselves have never in the past practically accepted the postulate of the common *bhai bandi* of man and treated Sudras on a footing of social equality and can they expect the African to do at once what they have not done in milleniums?

The Western idea is that the mild Hindu is a passive and innocuous being, who has nothing to do with the British Government but to obey them, or with the British taxes but pay them, or with the English officials but to salaam them reverentially. To those who know him familiarly, this is a fancy portrait of him. As a *Rayat* he is intensely conservative, slow of new ideas, does not march with the times, but does what his forefathers did in the days that are gone. As a *Bunnia* he is keen of business and wide-awake to the main chance. As a *Sowcar* he does not abound with the milk of human kindness, but is pitiless and grasping. It is said as a proverb that it takes two Greeks to cheat a Jew, and three Jews to hoodwink an Armenian—well, with the Indian *Marwarree* money-lender, charging 1 anna and even 2 annas as interest on a borrowed rupee, he could any day

give his European *confreeres* points and score in the long run. In the capacity of a rowdy armed with a *lathi*, he can give a good account of himself in the operation of cracking heads and breaking bones. As a graduate of a university, either as a B. A. or M. A., he is pedantic, over-conscious of his intellectual superiority, self-opinionated, thinks a deal too much of himself, and oft shows contempt for those who are not alumni. As a *Sadhu*, he is far from careful of truth, for he issues and circulates grotesque tales about Europeans being evil spirits, who by means of gas and water pipes are corrupting the religion of the Hindus, and blighting the prosperity of the country. As a *Sepahi*, who gets much *tallab* from the *Sirkar*, but has little to do in its service, he is content with the military *otium cum dignitate*, as he knocks about *Chownies* wearing a *banka topee* or a large turban. As a Zamindar, afraid of the British Government and modern politics, he hunts with the hare and runs with the hounds.

The modern craze of the world is democracy. What would be the gains of Swaraj should it ever be established in India? Would it be possible, in the presence of Brahminism, to reconcile the conflicting castes and creeds and harmonize the Moslem, with his cry of "*Allah Akbar*," and the Hindu, with his cry of "*Bande Mataram*", which is an invocation to *Kali Mai*, into a nation? Hardly, for in the imagination of a Brahmin, a Mussulman, even of the highest dignity, is a "*mleccha*," and in the mind of the

latter, the former is an out and out "Kafir". The turning of Englishmen out of India, "bag and baggage," would not perhaps be possible, and would be disastrous if possible. Would it not be more than likely that the sixty millions of Mahommedans, aided by the sharp-witted Afghans, who ever keep a covetous eye on India, would seize upon the reins of Government from the Hindus, many of whom hope and expect the expulsion of Englishmen from the country with desire, and knock Swaraj on the head for a Mussulman form of despotic Government? Would the Hindus make a stand for their independence and fight tooth and nail for *Swaraj*? Does the past of Hinduism hold out any hope of their getting the better in the struggle with their fierce brethren the Mussulmans? No. The condition of the Hindus under Mussulman rule would be worse and be illustrative of the moral of the story of King Log and King Stork, were *Swaraj* brought about. How could the Hindus—ever divided by the barriers of caste—avoid the Scylla of political severance from the British Government and at the same time steer clear of the Charybdis of subjugation by Mahommedans?

It is difficult to diagnose the causes of the present unrest in India. Some say that the unrest, such as it is, is due to the partition of Bengal—an administrative necessity which injured no one; others, that it is due to the over-assessment of the British land revenue, which is lower than that exacted from cultivators in the territories of native chiefs; while other explanations of it are set out as below:—



1. *The hopeless indebtedness of the natives to money lenders.*—The natives call the British Government the *Bunnia ki-raj*, for the money lender rules the roost therein, and  $\frac{3}{4}$  of its peasantry and most of the remaining population are indebted to him and forever in his bonds. The *Bunnia* has been defined as both a horseleech and a benefactor in one. On marriage occasions, during famine times, and in days of want, the natives resort to him to be fleeced, and depend on his resources of money for the very means of existence. By outward seeming he is amiable in deportment and tender of heart to those suffering from the pangs of debt; but inwardly he is a roaring lion of usury. He advances money oft without security, and on easy terms as to its repayment, on the principle of making the high rate of interest cover the risk of the unsecured loan. The poor in purse and in need of money go to him for it, and do not hesitate to promise more than they can perform with regard to its return. He appears to believe his clientele honest; but in his heart of hearts he thinks them to be, what they are more likely than not, liars, because they do, times out of number, keep their promise to the ear, but break it to the hope. Thereupon, with his money and his patience gone, but in no way put out of humour by an event he had expected, he goes to his *dokan*, makes up his accounts, which are increased by the addition of *sooth* to fourfold of the original sums and is prepared to have the necks of his debtors placed within the noose of the Civil Law. Should a debtor get, what is called

in native parlance, big word, refuse to pay the debt and defy the *Bunnia* to do his worst, that man will forthwith place his claim into Court, demand the judgment-debtor, and the Court will yield to the Habeas corpus. The judgment-debtor thus lassoed by the law gets frightened out of his wits and humbly begs pardon and mercy of the judgment-holder. Yes, indeed, the power of the purse and the Civil Procedure Code are more than sufficient to avenge the *Bunnia's* wrongs and recover his dues. By their Civil Procedure Code, and by allowing imprisonment for debt, (things foreign to the ideas and practices of the East) the British Government have called into being not a second-hand source of ruin but an active blight—the *Bunnias*, who are eating up the land like a hungry lot of *tiris*.

2. *The loss of religious faith* among the present generation and the consequent spread of materialism in the world. This is one of the worst signs of degeneracy of the age, which refuses to obey the will of heaven as expressed in inspired writings. There is no surprise in the fact that now-a-days mankind, wholly and solely given up to the worship or acquisition of mammon and the enjoyment of the pleasures of sense, do not realize the merits of a holy life and the justice of fair dealing with fellow men. Most of them do not think that truth is the key-stone of morals, for disregarding social and religious usages, which are antithetical to those of the past, they frame their own canons of conduct towards God and their neighbours, and reckon not of the future day of

reckoning. The modern paraphrase of the Scriptural saying that "charity covereth a multitude of sins" is that the possession of money by a sinner whitewashes his bad morals, and the *beau monde's* watchword is "Let us eat, drink and be merry, for to-morrow we die."

3. *The personal liberty enjoyed by every one under the British flag.*—From the birth of time the East has been under the rule of despotic Rajahs and Maharajahs. Their subjects were killed or kept alive, according to the capricious whims of the rulers, in whom the terrible powers of life and death were concentrated. Even during the period of Mussulman reign in India, the Emperors exercised as a personal prerogative of royalty the power of taking life. Both Hindu and Mussulman potentates were feared, because qualified to put to death or keep alive any of their subjects, unlike British Viceroy, Governors, Lieut. Governors and Chief Commissioners, who as mere official gew-gaws have, by virtue of their position, not a scintilla of authority, for they have no power of punishing any one by arrest, etc. Experience shows that the only thing that Easterns dread in their rulers is power, and, when that is wanting, they do not respect them. Was it not for this reason that Lord Minto, the Viceroy of India, was viewed by the natives at Lahore, Delhi, Agra, Calcutta, and Bombay as a harmless bugaboo of officialdom, while His Majesty the Amir Habibullah of Afghanistan who, having practical experience and efficiency on the technique of Oriental absolutism, can



on his own initiative and for his own contentment, slice off a rebel subject's head, was watched with a lively sense of awe by them?

4. *The freedom of the Press and the liberty of speech.*—Both of these were unknown either to Hindu or Mussulman Governments of the past. Now every native in the land may interpret in his own sense the *Sirkar's* actions, and censure them as he likes, to his heart's content, and he may also hold a public meeting to condemn them *in toto*. He may, as he characteristically does, agree to differ from others, class their views as mistaken and wrong, because they do not coincide with his, and finally call European officials tyrants, blood-suckers, *djinns*, *bhuts* and other picturesque epithets of abuse. To be called by names of gross meaning is not the way to get Europeans and the Government looked up to by the public.

5. *English education, which is afforded by Government colléges and schools, by Missionary institutions, and by schools subsidized by Municipalities and Local funds.*—The yearly output of graduates from these establishments is greater than requirements, so that thousands upon thousands of scholars fail in their object of getting what are called "pen and ink jobs" and other posts under Government, and in consequence become disaffected towards it, for not being able to give them employment. The British Government consider university degrees as the *critéria* of mental worth, and appoint the holders to high posts, forgetful that education in English is not

everything\*. It is far from being everything in India, where birth, character and position in society count for much in popular estimation. By appointing the sons of Sudras, Bunnias and other low castes to big posts the Government have dissatisfied the *elite* of Hindu and Mussulman society, who have to salaam base born officials, whom they would neither know nor speak to in private life. Another bad result of wholesale English education is that native scholars, who are of humble parentage, forsake the callings of their forefathers as *infra dig*, expect to become "*Babajs*" of dignity, and do not second Government measures but do everything to thwart their success.

It has been suggested that the prodigious yearly outturn of B. A.'s, M. A.'s, and Matriculation students, who are the reserve stock of the country's discontent, should be stopped by the simple device of (1) Government not allowing students to go up for their Matriculation and Degree Examinations of the Calcutta, Madras, Bombay, Allahabad, and Lahore Universities in English but only in their own Vernacular languages; (2) all Missionary schools and colleges giving up the teaching of English exclusively for native languages; and (3) only a percentage of boys being permitted to graduate in English.

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\*For reasons of state, and as a compliment to the Mussalmans, who were the rulers of India before the advent of the English, a Mahomedan gentleman of rank and attainments should be appointed the Chief Commissioner of the Central Provinces, and a Hindu gentleman of social position and educational worth the Chief Commissioner of Mysore.

In China neither a foreigner nor a barber's son is allowed by the Manlin College at Peking to compete for his B. A. and M. A. degrees. It is believed this plan would effectually stop the over-plus of B. A.'s, M. A.'s, Pleaders and *Vakils*.

6. *The Pax Britannica*, which has, in the name and in the exercise of law, stamped out from the land the plague of misrule, the pastime of internecine warfare, and even the thugs, who to please the Goddess *Kali Mai*, and as an act of faith in her protection of those who loved her, garotted travellers and stole their money, as a facile mode of getting it. Natives are not wanting in a liking for occasional rows, riots and dacoities, which tend to destroy the *ennui* of life. The profound peace that now prevails in British India is not to their taste. Life is melancholy and the humdrum character of its events is distressing to their spirits.

7. *The high prices of articles of commissariat.*—Owing to free trade, which is the shibboleth of British economists, the cost of living in India for all, but especially for the commonalty, has increased by leaps and bounds under British *regime*. Fifty years ago wheat, barley, maize, and millet, the staple food stuffs, were bought by the maund for a rupee; but now they cannot be had for that price except at  $\frac{1}{2}$  or  $\frac{1}{4}$  the quantity. Other articles of daily consumption have also run up in price to a surprising degree, since the old practice of the *nirrick*, to regulate their fluctuations, was done away with by the British. One result



of the abolition of the *nirrick* is that the *Bunnias*, left to themselves, sell stores at fancy prices, thereby furnishing the poor and enriching themselves, with nobody to prevent their doing so. The natives are protectionists to the backbone, and do not understand the absurdity of free trade, which permits during scarcity the depletion of cereals by their exportation to other countries of the world.

8. *The administration of criminal justice.*—The procedure of British Courts is both complex and tedious. The Code of Criminal Procedure, too, is cruelly severe in its punishments and is unsuited to the genius of the Indians. The army corps of pleaders, the *vakils* who are in abundance, and the ubiquitous police, who are protectors and oppressors in one, find it a convenient and handy instrument for the infliction of pains and penalties on the innocent, who are kept in terror of the law. The manufacture of forged documents has become a lucrative trade, perjured witnesses can be hired for money, and justice is but a mockery for laughter.

9. *Want of friendship between rulers and ruled.*—The complaint is that the rulers and the ruled do not in private life mix with one another in social amity, but keep aloof as if under the repulsion of positive and negative electric currents. The native say they find the *Sirkar* impossible and its officials impracticable. The blame for this state of affairs is thrown upon the shoulders of the Europeans; but how can they be

friendly with native gentlemen when their womankind are stowed away in zenanas out of sight of male visitors? Is it fair and just to expect Europeans, at private receptions, to allow their sisters, wives and daughters to mix with native gentlemen and not to have the return privilege of talking to or being in company with their wives, daughters and sisters? The concrete realities of eastern life are such that native husbands, who believe that women are safest under lock and key in the seclusion of the zenana, and who, when invited to English houses, cast scrutinising glances of admiration at English ladies, dressed to kill, do not care to exhibit their wives and daughters, with clothes fitting close to the shape, to the gaze of western spectators.

10. *Taxes on persons and things.*—Some of the taxes, such as the income-tax, which is too inquisitorial in its character as a measure for raising the wind, and the octroi, which, as imposed by the Municipalities of towns and cities, raises the price of articles consumed by poorer classes of the populace, are far from popular. The feeling of offence against the British Government is further emphasized by the levy of conservancy, water, and other rates, which are identified in the native mind as the exactions of the Sirkar. In the East the idea is ancient that public benefits should be free of charge of any kind. The *rationale* of taxes on houses, carriages, bicycles, etc., is understood, but not the paying for water, lighting, and conservancy.

11. *The victory of Japan over Russia.*—The news of this event, which took away the breath of the

world with surprise, was an unending source of amusement and delight to illustrated comic papers, which caricatured Russia as a Goliath of wrath in top boots, and Japan as a pigmy, 4 feet nothing in size, and in a military uniform, fighting with fisticuffs. The former was represented with his proboscis swollen, his eyes bunged, and his Adam's apple lacerated, flying for his life westward, while the latter in hot pursuit was depicted kicking him in the regions of the *os coccygis*, and crying out in a high pitched voice, "Bonzai, I shall see that you are not left behind in Manchuria as before." The Japs signalized their name by the renown of military prowess and daring courage, and showed to Asia what they could do in the conquest of an enemy, and what they could accomplish by the potent spell of national feeling.

12. *The fear of the Police.*—The dread of these *gardiens de la paix*, who represent the authority of the criminal law, is a reality, and under their fostering care,—when paid for—the populace prosper in domestic ease and flourish in their pursuits of life. It stands to reason that the Police, in whom is vested the power of arrest and investigation of crime, should be feared by natives. This is so in all countries of the world. But in India the idea is deep-rooted in the mind that every official, from the highest to the lowest, has his price, and that the police, ever greedy of filthy lucre, and most susceptible to *doceurs*, are ever ready, for a consideration, to show by what use of quadratic equations



of the Penal Code they can square anybody concerned in a *mukaddama*, and when, by the applied mathematics of false evidence, they can prove that the innocent are guilty sinners and *vice versa*. "What is to be will happen," is an oft-quoted saying. The police, although they recognise the truth of the pious ejaculation, yet think that human efforts should be added to the divine interposition, for which they pray for their own good, and that any opportunity of feathering their own nest should never be lost. To prove that the longing desire for the root of all evil cannot be effaced from the police mind, but finds expression in action, the following story of extortion will be related. The story is true, but the names of its *dramatis personæ* are fictitious. Some twenty-five years ago there lived, in a sacred city in the United Provinces of Agra and Oudh, when I was the Superintendent of the Railway Mail Service, one Lala Sonah Chandi, a *Lakhpati*, who, by the profuse expenditure of his money on construction of charitable dispensaries, hospitals, free schools, and bathing-ghats, coaxed Government into making him a Rai Bahadur. When he got the title on parchment he was supremely happy, for although his fortune had decreased, yet he knew his worldly dignity had increased in an inverse ratio. Just then an unfortunate *contretemps* happened in his domestic menage, to show that usually evil is a coefficient of good. His sister, an elderly widow of some years' standing, who lived in the same house with him, offended with the cruelties of widowhood,

and no doubt praying to Siva for deliverance from them, was by some mischance brought to bed of a child, who, as a living proof of sin, was smothered at the birth and given to the *mehtarani* to be secretly thrown away. In the dead of night the sweepress took the body and buried it in a neighbouring dust-bin, where it was pulled out by a hungry dog. The Municipal Overseer reported the finding of the corpse to a Mahomedan Police Inspector, Khan Bahadur Sar Buland, who forthwith arrested the sweepress who split upon her mistress, who admitted the infanticide in tears. Thereupon the Rai Bahadur was interviewed by the Inspector, before whom he threw himself along with his turban, and begged for mercy and police succour. The policeman raised the suppliant from the ground and promised both for 75,000 Rs. cash down. The finale of the business negotiations was that for this flea-bite of hush-money, the *waradath*—to use police phraseology—was compounded, the meeting broke up with murmured good wishes, and the possibility of a Mussulman Khan Bahadur uniting with a Hindu Rai Bahadur and sinking differences, not for the obtainment of Swaraj but their mutual interests, was established.

13. *The existence of the Arms Act*.—Owing to the provisions of this Act no native may retain possession of a gun or a sword without a permit of a British Magistrate. Natives of social status and position, as also cultivators, are allowed to carry arms but not the rabble. The National Congress some years ago repre-

sented that the martial races of the Sikhs, Pathans, and Goorhas were dissatisfied at being deprived of the privilege of having arms ; that their fighting instincts were being destroyed thereby ; and that the repeal of the Arms Act should be ordered. The Government of India received the suggestion with a *non-possumus*, and just as well too, for had the people been armed to the teeth, there would probably have been by this a blaze of anarchy everywhere in the land. The fanatical Moslems in Eastern Bengal would have clashed with the Hindas over *Swadeshi*, and massacred them in a frenzy of wrath and for the glory of God. The Arms Act is the sheet-anchor of safety and the basis of protection for all, for were it not in force our lives would not be worth a day's purchase.

14. *Ravages of disease and scarcity.*—The occurrence of misfortune in its two-fold forms of plague, which has existed for 10 years, and famines, which have become endemic, has engaged the speculations of the natives and disheartened them. They have in malice propense ascribed these visitations of Providence to the malignant influence of the English, whose diabolical aim is to exterminate their subjects. Most comically absurd untruths about the wickedness of the English are originated to defame them. It is given out that their devilry knows no limit of power or boundary of mission. They not only create plague for the destruction of human life, but they also cause periodic famines for the same object. Many natives believe, as an article of faith, that the English have, by



the magic means of their *jadughurs*, compassed the ruin of India's religions, its impoverishment, and the break-up of its society. It is stated, in undertones, that the English dabble with the powers of darkness and are red-faced *djinns*, for under what other theory could they be able to produce the phenomena of steam engines, electric trams, electric telegraphs, electric lights, motor cars, telephones, gramophones and wireless telegraphy? During the dark days of the Mutiny did not the mysterious *chappatis* circulate by hand, along with stories by tongue, about ball cartridges greased with a mixture of lard and cowsfat to show that the English were occupied with the fell design of poisoning both Mussulmen and Brahmin sepòys; and in recent years has not the daubing of the trunks of mango trees, with a compound of liquid mud and cowdung, in the United Provinces of Agra and Oudh in Behar and in Bengal, been accepted by the vulgar as an indication of the downfall of the British power in the East? Only the other day, did not the rumour go along the Punjab frontier that the British were poisoning the water supply of towns and cities so as to kill natives first and secure their landed property and money afterwards? Who cannot recall to mind other similar silly stories of Government Engineers, deficient in skill but not in evil, burying natives alive in the bed of the Ganges to secure the stability of the railway bridges over it? It is pure and simple hatred of the English which can give birth, currency, and long life to these transparent falsehoods.

15. *Civil Courts*.—Hindus have an unfortunate *penchant* for litigation, which is fostered by British Civil Courts, which are intended, *inter alia*, for determination of questions relating to possession or division of property in conformity with the Hindu law of succession, etc. As there is no finality in judicial decrees, which may be and are in appeal oft reversed or upheld either by a Subordinate Judge's Court or by a High Court, or by the Privy Court in London, well-to-do plaintiffs resort to law suits out of personal animus against the defendants, so that they may be put to expense or harassed in mind as to the upshot of the law's eccentricities.

16. *The Forest laws* are not to the liking of the peasants, who have a recollection of a glorious past of free grazing for their herds of cattle, sheep, and goats, which destroyed more than they ate. Formerly, the cowherds and goatherds, who did not economise in the expenditure of firewood, which they obtained gratis, cut down valuable timber trees with a lavish hand, or set fire to square miles of jungle. The peasants confined their regard to the upkeep of their cattle and did not care if the whole world was burnt up, so long as they maintained them in return for nothing. The result of this wholesale destruction of forests, by means of animals and bonfires, was a deficiency in the annual rainfall of the country, and the consequent occurrence of famine.

\*Unless and until Hindus release themselves from the thralldom of old world ideas, give up observance of caste, acquire a knowledge of scientific methods of manufacture of articles, and adapt themselves to the mechanical civilization of the West, they will never, like America, Germany and Japan, secure India's industrial regeneration, increase her wealth and prosperity, and make her take her place in the community of nations. That a nation goes to wrack and ruin by not keeping abreast of the times is

The Emperor of China Kwang-sui is, the head of the Progress Party, and sincerely desirous of the good of the Empire, and the Empress Dowager of China is an uneducated woman, who is his aunt and step-mother, and of very conservative views. He is a mere figure-head in the Government, and she is virtually the Sung-li-Yamen and all put together. After the signal defeat of China by Japan in 1894, the Emperor resolved upon the construction of railways, the creation of a powerful navy, the formation of a regular army, and a thorough revision of all departments of the State on western methods, as the only possible safeguard against a further national downfall and ignominy; but the Empress Dowager, backed up by the old-fashioned Princesses, Kang, Yung Lu and others, who were opposed to the introduction of western learning and civilization, made his efforts at reformation of non-avail, as explained in the following story. Kwang Yu-wei, the reformer and a private individual, memorialized the throne for a personal interview, which was granted as an unparalleled example of royal condescension. In the private confab the Emperor was told the truth that the only hope for the existence of China as an independent nation was to model the Government on western lines. As the Son of Heaven, the Emperor was conjured to take the reins of power into his own hands; to rule according to his own will and pleasure and to lose no time in carrying out the scheme. On this advice the Emperor shortly afterwards did kick over the traces, for he dismissed from office several big ministers, including the late Li-Hung-Chang, who forthwith repaired to the Empress Dowager for redress, which was given him, forasmuch as he got back his post, and six colleagues of the reformer were arrested in Peking, and decapitated within 24 hours. Kang Yu-Wei himself escaped his fate by seeking asylum on board H. M. S. *Esk* at Woosung, and so lived to tell the tale of the fiasco. The occurrence affords a striking contrast between the fearfully effective working of despotic imperialism, and the milk and water policy of the Government of India in its deportation of Lal Lajpat Rai from Lahore to Mandalay.



exemplified in the case of China, which, although the greatest empire, with regard to population, and the vast extent of its learning, yet is a bye-word of reproach as an effete and obsolete form of government carried on on the pattern of antiquity. In China B. A.'s are called *Shi'u-tsai*, and M. A.'s *Chujen*, and yearly 14,000 of them take their degrees; and it is computed that at present within the compass of the empire there are 700,000 graduates waiting for employment in the Civil Service. Like the Hindus, the Chinese are conservative in their ways of life, habits of thought, and modes of religion, so that nothing new is introduced into their domestic affairs and their Government policy. The consequence of all this addiction to the past has been that Jhengis Khan, Ogdoi, and Kublai Khan conquered China, and established therein the Mongol dynasty, which was overthrown by the Ming dynasty, which was subverted by the Tartar dynasty, which has continued to the present day. Owing to inaptitude, the Tartar Government could not even protect itself against foreign aggression, for in 1842, England, under the threat of force, had the Treaty ports opened to the commerce of the world. In 1894, war broke out between China and Japan, and the latter gained a complete victory over the former both by land and sea. Several western powers seized upon that opportunity for a scramble for bits of China, and it was the brilliant victory of Japan over Russia that stopped the break up of the Empire, which has, like India, no cohesion among the many classes

forming the inhabitants. It should be remembered that it was only when the patricians and the plebeians combined that the strength of the Roman power was established.

A true story of what happened in a native State, while I was the Superintendent of the Railway Mail Service, Rajaputana Division, will be related to show how native justice is feared. The Division was a large one, extending over a wide area of space, from Ajmere, the head-quarters, to Ferozepore, *via* Rewari; to Delhi; to Agra, *via* Bandiqui; to Khandwa; to Bhopal and Baroda, *via* Fatehabad and Ujjain; to Ahmedabad; to Rajkot and Bhaonagar, *via* Wadhwan Camp; and to Hyderabad, Sind, *via* Luni Junction. (By Jove, it is no joke to be in Government service, for Government can and do take their money's worth out of one by exaction of a full tale of work from him.) I was a bit young in years at the time, and owing, perhaps, to the afflatus of official pride, fancied myself a conjoint Postal Viceroy and a Wandering Jew. While *en route* to Jodhpore on tour, I heard at Marwar Junction that a head-sorter had been rude to His Highness the Maharajah of Jodhpore. Of an evening His Highness had come to the railway station, and, seeing the lighted interior of the mail van, opened a conversation with the sorter, who was engaged in the sorting of mails. The sorter, a cheeky and impertinent man, told the Maharajah to shut up and go away. When informed that he had affronted the Maharajah, the sorter said he did not care two straws. His Highness was put

out at the uncalled-for rudeness, and two of his body-guard would have, there and then, beaten the sorter within an inch of his life, were it not for their regard for the British Government, whose servant he was. A few days after, the Manager of the Jodhpore-Bikaner Railway, wrote and asked me, as a favour, to remove the sorter from Jodhpore territory, and knowing him to be in fault I did so, transferring him to the section working between Chitorgarh and Udaipur. The sorter, who was a high caste Brahman of Rewari, when on his way to his destination, saw me in office at Ajmere, and, catching his right ear with his thumb and forefinger of his right hand, said, "*Hazoor nai mera jan bachai jab mera ko reyasat sai tabdil karai.*" (Sir, you saved my life when you transferred me from the native state.)

In spite of the Secretary of State of India's open declaration in Parliament that the deportation of Lala Lajput Rai was due to his participation in sedition, the Native Press attacked the Government of India for its Russian mode of terrorism, affected not to see sedition in the Panjab, Eastern Bengal, and at Cocanada, turned a blind eye to native lawlessness, and pretended that neither the one nor the other existed, except in the heated brains of officialdom although it is an open secret that the boycott and the Swaraj, the outcome of the hatred of the *feringhis*, are seditious in their origin, lawless in their method of procedure, and anarchical in the results. The outburst of native passion over Lajput Rai's arrest, and



The refusal to credit the Government of India with a good motive, in what they did as a political necessity and for the safety of the empire, which is the outcome of a day and which will not, like Jonah's gourd, perish in a night, put the back up of the Home Government,—which unmistakably declared, through the press, that they would neither tolerate violation of the law nor seditious practices by the disaffected natives of India. A similar significant note of warning to Turkey and the Egyptians was given by the British Government that they would not put up with Anglophobia in the land of the Pharaohs so long as the English *regime* remained there as a directing power.

The Hindu leaders of the National Congress should not forget that John Bull, in the plenitude of his spare cash, has invested untold\* millions of it in Indian Railway stocks and shares, and spilt much of his blood in India; that being the banker of the world, he has given enormous loans to many countries on interest (his creditors, who are jealous of his immense wealth, spitefully say the background of his policy is to convert heathens to Christianity, and to fill his own pocket with their money: nay, that his heart is situated nowhere else but in his pocket); that by the alliance with Japan and *entente cordiale* with France, he finds he is bossing international politics both in the East and the West; that his navy is the largest and the most formid-

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\* From the fact, that in Indian Railway stocks alone the English have invested the sum of 25 thousand lakhs, the fabulous wealth of England can be gauged.

able from the 15th century, when the sea route to the East was discovered *via* the Cape of Good Hope, England, by the defeat of the Portuguese, the Dutch and the French, who contested with her the supremacy of the sea, gradually obtained the practical monopoly of the world's trade, and her proud pre-eminence, as the mistress of the sea, was due to the happy accident of her geographical position as an island, and the daring spirit of her sailors, whose nautical genius rivalled that of other nations); that nations, cap in hand or on their knees in *kowtow*, wait upon him for his good-will and pleasure; that knowing his title to India is the sword, and realising that political changes are now-a-days moulded, directed and inspired by democracy, he is somewhat ashamed of the title deed; and that he yearly spends half a million of money on his navy, for the protection of India from naval attacks. For these and other reasons, he will never be in the humour to grant self-government to the Indians so long as their sham heroics about *Vande Matharam*, Boycott, *Swadishi* and *Swaraj* continue to chafe his temper.

Most men evolve their facts from books, but if they used their eyes instead of the manuals, they would know that the gorgeous East of India is a myth,\* and that its peasantry is miserably poor.

\* The Chinese peasantry, some of whom hunger puts in the way and teaches how to subsist on the fare of cats, dogs, pigs, mice and snails, are poorer than Indian *rayats*, who, roared on stent *chapattis* or *dal bhat* or rice, have the strength of a *Kachar*, the appetite and digestion of an ostrich, and the staying powers of a steam roller, in the fervid heat of the sky.

and unable to be healed of their poverty, till an industrial development of its resources takes place. Out of the 280 millions of inhabitants, 70 per cent of them depend, for the means of livelihood, on agricultural pursuits. On the whole, the peasantry are not deficient in thrift, but they are foolishly lavish in the expenditure of money on marriages. On borrowed capital they conduct their wedding revels in the fashion of the Arabian Nights, and afterwards live in debt and regret to the end of their days. Of late years, the decline in the fertility of the soil has been great, but owing to chronic indigence the rayats are unable, by application of artificial and natural manures, to secure its restoration to pristine fruitfulness. The wages of labour and the cost of living have expanded, and the existence of a gold currency, which is artificially propped up by the stinted supply of silver, with its depreciated value, forces them to sell their products at a fixed rate of rupees to the pound sterling, viz., one shilling and four pence to the rupee.

It is said by those who do not care for them that a characteristic failing of Hindus is that they seldom do anything without a motive. They will not relegate their own interests to the background in favour of the good of others, who are not their relations or caste men. They are pre-occupied with the conservation of health, wealth and prosperity, and have a keen eye for worldly advantage, and to secure it they are obsequious and subservient to foreigners, whom they hoodwink with cunning. They are *mutlabi*,



and over-fond of money. With shrewd sagacity and subtle wit, their policy is ever to overreach and circumvent those in authority over them; they account successful fraud, in getting the better of others, as proof of talent; they labour with the resources of flattery and intrigue to get into the good graces of Europeans, from whom some benefit may be expected; and they are fond of their own ways and always desire to have them, regardless of the wants and wishes of others, who are not Brahmins. This portraiture of Hindus is certainly overdrawn; but they are inferior to none in point of natural genius, intellectual gifts, and learned acquirements. Nevertheless, the heterogeneous elements of their society have never been assimilated and harmonized. The diverse castes into which Hinduism is split up have been a source of weakness and the cause of the Hindus remaining a conquered nation. The Hindu sub-divisions are a seething hot-bed of angry passions. Owing to the existence of many castes, Hindu society remains divided and distracted by disputes; and even the Brahmin community is always disunited by factious cabals. Hindus are foolishly rigid in the externals of religion, but care not for charity to their neighbours, not of their fold. They will not redress the wrongs of widows and Sudras, nor reform abuses, but are firm and resolute of purpose in allowing things to continue as they are. To the question, Is there any hope of fusing the castes and welding them into a whole, the answer is an emphatic No. To get Brahmins to love

and associate with others, who are not of their caste, is like trying the impossible.

Owing to the caste system, Hindus keep Mussulmans at arm's length, discard the company of Europeans; do not mix with Parsees; mingle not with Jains; keep aloof from Buddhists; have nothing to do with Sikhs and Goorkhas; and associate not with Sudras and others. Such touch-me-not exclusiveness is more than offensive to the sensitive conscience of Mussulmans, whose turn of mind is chivalrous, romantic, and adventurous. Although Mussulmans have ruled India for 7 centuries, married Hindu wives *ad lib*, and lived with Hindus as neighbours, side by side, why is it a social phenomenon that they still will not drink water at the hands of the Mussulmans, on score of their being an unclean race? Is not this hurtful to the pride of Mussulmans? And then, as if to accentuate the ill-feeling, the Hindus fancy that to wear a fez is equivalent to apostacy, and to dine with beef-eating Mahomedans is downright religious collapse. In spite of the close connection of centuries, between Hindu and Moslem, they are to-day in religion and social habits as far apart as the poles are asunder. Religion exercises over the Hindu a great influence, extending not only to the concerns of everyday public life but even to the details of domestic habits. In all this observance of the minutiae of ancient customs, have not the Hindus gone beyond the bounds of reason and wise policy, and is not the scheme of uniting

Hindus and Moslems in a bond of close friendship an impossibility in the *ignis fatuus* of Swaraj? Under the risk of Moslem fanaticism, Hindus should know that their fortunes are bound up with the continuance of British rule.

The prevalent unrest is a symptom of a movement which is at work all over the world, and is a sign of the times. It is active everywhere, and expresses itself by outbursts of strikes, riots, bomb outrages, abuse of official authority, and a hatred of despotic monarchism, the power of the church, and the influence of its priestcraft. In China a desire to upset its Manchu Emperor, in favour of a western constitutional Government, is gaining strength; in Persia the popular craving for Parliamentary Government has been gratified by the grant of a *Miglis* by the Shah-in-Shah; in Russia the object of the revolutionary movements therein is to get rid of Czardom in lieu of a Republic; in Arabia the Turks and the Arabs are fighting one another for political ascendancy in the Hadjaz; in Africa the discord between the Negroid and Christian powers are accentuated by racial feeling; in Spain and Portugal the public are tired of monarchy and are yearning for a republic; in France and Italy socialism and radicalism, rampant and deadly enemies of the Catholic Church, hate the well-to-do classes,\* who, though human of race, are demons in all else, because of their luxury, which is compounded of its triplex

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\* On account of colour, white-skinned races are showing marked hatred of dark-skinned races, who are returning the compliment with interest.



forms of a good table, a snug fire and a carriage and pair; in Germany the people are dissatisfied with militarism, and the autocratic vagaries of their Emperor, and are leaving their fatherland in large numbers for the United States of America; in South America the democracy go in for *coups d'etat* as a common recreation; and in America itself there are labour rows, trust rows, burning of Negros, etc. What has happened to the judgment of the world that it will not be content either with monarchy or constitutional Government?

The social reforms, which need to be carried out by the Hindus, to enable their taking their place in the forefront of nations, are as follows:—

- (a) Brahmans should cease from teaching that they are *Deotas*, who protect mankind in war and rule them in peace. The idea that Brahmans are gods is an insult to the common sense of the community. Evidently Brahmans have neither the empire of the heavens, nor, what is worse, control of Bharatvarsha, their mother land of epic poetry. Moreover, in practice, the rule that Brahmans should be treated as divinities is difficult of enforcement. Besides, as the present age is the *Kali-yug*, when there are to be no distinction of caste and no true Brahman left, the existing lot of self-styled Brahmans must be spurious ones. The number of *soi disant* Brahmans in India is

so very large that it is evident to the understanding that countless thousands of Sudras and other Pariahs have constituted themselves Brahmans by wearing the *janeu*. An onlooker cannot mistake most of them for specimens of dilapidated Brahmanic dignity, and when told that they are the "twice born," he marvels at the news. The pure stock of the Brahmans, engaged in the sibilant murmuring of Vedic texts in daily worship of the gods, has died off in the world, and the present vast number of Brahmans is of counterfeit quality.

- (b) The cruel lot of Hindu widows, who are prohibited by custom from re-marriage, should be ameliorated without further ado by the Brahmans, who have stunted the culture of the masses and done nothing for the elevation of their nature. To British rule belongs the credit of penalising infanticide, child-marriage, and *sati*. It was in 1856 that Lord Canning, the Viceroy of India, legalized, by legislative enactment, the marriage of Hindu widows; but the marriage thus allowed them and put within their reach, with the object of saving them from the fate of social ostracism and infamy, has, by the opposition of the Brahmans, remained a dead-letter to this day, although a few stray Hindu reformers here and there, and by fits and starts, have tried, without avail,

to induce Hinduism to sanction the re-marriage of widows, who number close upon 250 thousand, and whose ages vary from 5 to 50 and more. Isolated from society, the grown-up widows suffer from many disabilities in the zenana, where flirtations and amours form the staple of their domestic joys.

It is a matter of common knowledge that Hinduism makes Brahmans worse in their nature, already with the taint of original sin, and spoils them too by the virus of worldliness. The phenomenon would appear to justify the generalization that one of the results of being a Brahmin is the growth of selfishness in him. What other theory would explain away his unconcern for the sufferings of the lower orders and his not thinking that the sum of religious practice is the divine direction "love thy neighbour as thyself?" There is no subject about which so much has been written and so little done as social reform and the education and emancipation of Hindu womankind. Modern Hinduism does not seem to deliver from evil the better nature of Brahmans, who seem to invest all their share of godliness in talk and arguments, and think that their own sins are expiated by ceremonial *pujas*.

- (c) Hindu womankind should be educated. At present they are taught neither reading nor writing, and are thereby kept in ignorance of literature all their lives. The *Bhagavat* of the Hindus lays it down as a law that



Hindu women should not be permitted to hear read the Vedas; and the Code of Manu forbids them to be taught either law or religious observances. Hindu husbands, who are steel-bound by the caste system, fancy that women excel as baby-producers but possess inferior and different souls to themselves. In fact, the Brahmanic notion is that the subordination of woman to man is not of office but of nature, although her power for good or evil is so great that it originated the saying, "the arm that rocks the cradle rules the world." To deprive women of education is to undermine and sap the power of a nation.

- (d.) The vast number of beggars who exist on the public should be reduced. It appears, from information procured at the last census, that they were approximately 52 lakhs of *sadhus*, and *jakirs*\* within the territorial extent of India. The greater portion of these ascetic recluses strive to deliver their better nature from the grasp of sin; they do not allow their thoughts to be corrupted by the impact of worldly life, nor permit their carnal appetite to be inflamed by its luxuries. They rest wherever they like and sleep whenever they want. That the poor fellows fail deplorably in their endeavours, heaven knows.

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\* Among them are the *Nangas*, whose costume consists of their birthday suit and coils of false hair as top-knots of their heads.

Many of them toil not nor spin but lead a lazy good-for-nothing life. A fondness for a vagabond life gets settled in their bones. For them it is a far pleasurable experience to get their bread by the mere asking than by the sweat of the brow. As for the mendicant Brahmins, they do not believe in the scriptural statement that all men are liars, but in the dictum they are certainly fools, whose pockets can be and are easily tapped in the name of charity.

- (e.) Matrimony should not be viewed in the light of a commercial transaction. In Bengal the schedule of rates for marriageable bachelors is high. In fact, there is a sliding scale among graduates, whose precise values are clearly determined. There an M. A. has a value of 10 thousand rupees, a B. A. of five thousand, and a matriculated student of two thousand five hundred. Well-to-do fathers, on the look out for suitable sons-in-law, get them for daughters at these prices. In India a husband commonly never sees his bride until it is settled that he is to marry her, and after all arrangements for the marriage have been made and decided upon by parental authority. He takes her on trust, and if she turns out, on inspection, a wall-eyed fright, why, it is the result of *Karma*.

The Hindu practice of early marriage undoubtedly secures domestic felicity, mutual love, healthy off-

spring, and heavenly blessing and is preferable to the habit of our western youths, who, after they get old and have their constitutions wrecked by a course of dissipation, marry aged wives, who consider them as two-legged money-making machines, and who oft have tempers as hot as blast furnaces, and tongues which cut and wound feelings with the sharp edge of hollow ground razors. This is why in India there are no divorce cases, which are a bad feature of home life in the west, where matrimonial stoicism in difficulties is accepted as a translation of *noblesse oblige*.

Those who know India intimately are aware that a Hindu usually views his *joroo* with interest, and as a walking savings' bank, which contains his deposits of silver and gold, in the shape of ornaments on head, neck, forehead, nose, ears, arms, fingers, waist, legs, and toes. His first impulse, when he gets money and has provided for her decoration, is to bury it in the ground for safe custody, for he is by nature against the idea of turning capital to account by the purchase of stocks and shares, Government script, etc. Capitalists should induce him not to invest his money in his wife but by outlay to encourage Swadeshi handicrafts, to foster home-made manufactures, to take to technical and mechanical training, and to fit himself for modern arts and industries.

Knowing that the backward condition of the Hindus must be laid to the account of their caste, which has been an effectual bar to their being a great nation, and seeing that the world has got bad and there is in it greater need for the attainment of *Swarga*



(heaven), than *Swaraj*—a consideration of the foregoing information, in conjunction with the following facts:—1st, That the martial races, of the Mussulmans, Sikhs and Gurkhas, as also the ruling chiefs, are in favour of the English, and (2)\* that nothing seems to deter the extremists among the Hindus from their headstrong project of obtaining self-government from England by the doubtful means of Boycott and Swadeshi, will show that, even were the Hindus not to fail of success in their ambition, they would be worse off than before. Those who are the true friends of the Hindus, and who have their future well-being at heart, would ask them to listen to the wisdom of counsel pointing out

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\* The *Durbars* of Cashmere, Nepal and Nowanaggar have issued manifestos prohibiting their subjects from participating in political agitations against the British Government. The leaders of the Sikhs have also prohibited their doing the same.

The Hindu gentlemen, who have prominently identified themselves with the agitation in India, are Surendranath Banerji, Bipin Chandra Pal, Tilak, Shyamaji Krishna Varma, M. A., and Gokhale, B. A.

Strange to say, the four first named have come to grief at the hands of the British Government. Mr. Surendranath was dismissed from the Bengal Civil Service for some fault, Mr. Tilak and Mr. Pal were sent to prison for breaches of the law, and Mr. Varma, as the President of the Home rule society of India, and the editor of the *Sociologist* of London, was expelled from England as a undesirable alien. The Hon'ble Mr. Gokhale, member of the Viceroyal Council, thought it necessary to explain, in the newspaper press, the reason why of his having at Lahore put up as an honoured guest with Lala Lajpat Rai, before his deportation to Mandalay.

The speeches of Surendranath and Pal have incited to sedition, and in Calcutta, the head quarters of British officialdom and the centre of multiform commercial activities and public life, the Government have had to suppress a portion of the ultra radical native press with force, and to send the persons of some of its editors to jail, as a measure of common safety.

the folly of their going against England, the best of powers in the world, and making her their enemy to no purpose. As a religious race, who understand the evanescence of earthly prosperity, and the delusions of *Maya*, Brahmans should strive after the establishment of a *Swaraj* of heaven and not the mirage of a self-governing India.

In the time of Aurangzebe Alungir, the imperial order was that a Hindu, whether a Maharajah or a Commoner, was not to salute a Hindu before saluting a Mussulman. This etiquette, devised for the dignity of Islam, was strictly observed. But now-a-days the Mahomedans, in their fallen fortunes, have become poor of purse, and the Hindus, who formerly dreaded them, do not, under British rule, pay them sufficient respect, nor regard their religious susceptibilities. Have not the Hindus wilfully caused *émeutes* by allowing the crash of their music of conchs, cymbals and drums at a temple to synchronise with the *Muezzim's* sonorous voice calling the faithful to pray at a neighbouring mosque in the dusk of eve; by permitting the weird and long-drawn howls of a *sunka*\* to be boisterously blown as a Hindu procession slowly passed opposite a mosque; by building a Hindu fane of a height which overtopped the dome and minarets of an adjoining mosque; and by throwing the carcass of a dead pig into the precincts of a mosque, etc.?

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\* In the ritual of worship, the loud and discordant sounds of their musical instruments are necessary, morning and evening, to frighten the demons of the air from destruction of the world.

In argumentative discussions relating to public affairs, Hindus have not been fully sensible of the fact that the Mahommedans were their rulers for a very long period of time, and have not shown them much good will. What a hubbub Hindus kicked up over the retention of Urdu—the *lingua franca* of India—as the Court language in the United Provinces of Agra and Oudh, and how they enunciated their views that their own Hindi language should be substituted in justice to themselves. What a fearful much ado about nothing they made over the partition of Bengal, because they thought they saw in the measure a desire on the part of the British Government to benefit the Mahommedans who, to the square mile, are denser in Eastern Bengal than anywhere else in the country. How some Hindus imagined that the recent gorgeous reception of the Amir of Afghanistan by the Government of India was meant to please their Mussulman subjects. If Hindus made the alleged Government favouritism, which high officers showed in appointing Mahommedans over the heads of Hindus to high public posts, the text of unfavourable remarks.

It is a strange thing that natives should be more the oppressors of natives than Europeans themselves. It is the experience of those who know India that in most departments of Government service natives prefer to have the cases in which they are on trial for breaches of the law, or departmental rule, dealt with, not by their own countrymen, from whom they



despair of justice, but by Europeans! Were a plebiscite taken, it would show that the bulk of the Hindus like British rule to any other.

Of late years some of the educated classes do not much care for the British\*, and would like to get rid of them for home rule. Yet they pretend that they would be sorry to lose them. Is not all this a sad contradiction in terms and a queer commentary on the present day political aspirations of a people who were ever a conquered nation?

Respect for England went up in the thermometer of the world's regard as soon as the British firmly declared they would resort to war over the Fashoda dispute, and France immediately gave in, in the knowledge that hostilities would have resulted in the loss of her African and Indo-China empires and other colonial possessions which, being at its mercy, would have been seized upon by the British fleet.

India's intellectual vision has been injuriously affected by the world-forces of socialism, radicalism and atheism, as also a desire to do away with the monopoly of high office held by a limited number of Englishmen in the Civil Service and the Army; and it is therefore that England has, in her benignant rule, failed to elicit the response of affection from

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\*The English have been in India for nearly 200 years, and should not be treated as strangers to it by the Hindus. The English, like the other European nations, except the Turks and Magyars, are of Aryan origin. The word *Arya* is traceable in that of Ireland, and the philologist's inference is that the Herberns of Celtic history are an offshoot of the Hindus, with whom they are identical in character, except in the love for poteen and the shillelagh.

the natives, who are proud of their ancient history, and who need an occasional show of power to make them respect her. Western education has roused in them a sense of personal liberty and of freedom of conscience and a love of country and of solidarity. Peace and order, the law and the police, the post and the telegraph, roads and railways, canals and courts, *thanas* and *dowai khanas*, the army and the navy, and civil and religious liberty are acknowledged by them as benefits, but are not accepted as a sufficient *quid pro quo* for the evils of a foreign rule.

This being the case, and disorder and sedition gaining head, the introduction of a democratical form of Government into India, where there are differences of race, religion, and usage, and where the love of that form of *swaraj* has ever been wholly alien to the feelings of the Hind, accustomed to the sway of Rajahs, Maharajahs and Emperors, whose authority was not regulated by any law but their own will, would assuredly end in an explosion of the powder magazine of religious and racial hatreds, in risings, in bloodshed, and in loss of country.

The state of the world being anarchical, the Government of India should, in their humanitarianism, fearlessly make the most of empire, with its concomitants of political perils, and observe *fortiter in re*. Yielding concessions clamorously demanded by Hindus as of right could do no manner of good, nor even were the land revenue itself relinquished

in charity, and the peasantry permitted the tenure of land without payment of any tax whatsoever, and were the loaves and fishes of office given to the educated natives in abundant measure, the Government would never, under the circumstances, get into the good graces of the native literati. *Verbum sap.*

All nations of mankind await a saviour, who will usher in a golden age of a recreated and renovated world. The Jews, the Parsis, the Hindus, the Christians, and the Mahommedans expect a final restoration of all things, through the means of a divine being, who will in the last days be triumphant over the combined powers of evil.

The Mussulmans believe that the appearance of the one-eyed *Mahdi*, with the letters C. F. R. (for Kafir or spirit of unbelief and blasphemy) will be the sign of the Millenium of Christ in the Holy Land.

The Hindus think that the arrival of Kalki, (the last Avatar of Vishnu) to equalize the four castes, and to bring in an era of peace and plenty for all created beings, will be the prelude to an everlasting kingdom of happiness.

The Parsis fancy that the manifestation of Peshotan, an eon of Zeruane Akerene,\* as explained in the Zardustnama and the Zamastpanazem, will put an end to the existing condition of beings and the worlds, and re-establish with glory the ancient religion and empire of Persia.

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\*Ahura Muzda of the Parsis is the Sri. Mahadeo of the Hindus.



The Jews, who, as their birthright, are the children of light, await the coming of King Messiah (Christ) in Palestine.

The world has turned topsy-turvy and no mistake. When men express themselves dissatisfied with God's inscrutable operations in dispensing good for evil, and do not thank Him for his manifold mercies; when divine laws are held in small account and have no influence on human morals; when persons fear neither God nor man and are pleased with nobody and with nothing; when people in self will break away from control and are a law unto themselves in all matters, secular and religious, thinking and doing just what they like and no more; when folks in self-conceit consider their own opinions as correct and those that hold contrary ones as fools;\* when men make their own desires and not the good of others the rule of practice in life; when the mania for democracy has caused low-born, low-bred, and undesirable persons to pose as the leaders of a nation, and to secure notoriety by self advertisement; when there is next to nothing of love lost between parents and children, brothers and sisters, and aye, husbands and wives; and when the world has turned a bear-garden, wherein each nation is ready and willing to fly at another's throat or

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\*The world must have got upside down when men have taken to abusing God! I myself heard in Ajmeer, during the Khwaja Sahab's Oorooos, the blasphemy of Mussulmans calling Allah bad names for the acute miseries of mankind.

At Sujat Road Station I was told of the comic doings of a Rajput soldier. Under the stimulus of an overdose of *bhang*, and in a future of religious excitement, he was wild with Shiv, for allow-

hoodwink it with diplomatic finesse, it is no wonder that the Hindus look upon the British Government, which is the best, as unsatisfactory.

The following divine truths show, (1) that there are in a spot the size of this, in the first or visible heaven of the *via lactea*, quadrillions of stars as great if not greater than the sun, the centre of our solar system. What then must be the astounding infinity of the stars in the expanse of that heaven alone? (2) That as there is no interruption of sight, when men blink their eyes, so in the sight of God Almighty countless eons or ages are in duration like the wink of the eye. God, therefore, is everlasting. \*

The Jews, Christians, and the Mussulmans believe in the existence, one above another, of six other heavens besides the first heaven seen by mortal eye. All these seven heavens, whose immensity is beyond the comprehension of human thought, are in God's ken like an atom which floats in the air and is rendered apparent only by sunshine. It stands to reason,

ing the famine of 1902 to occur in Rajputana, where people were dying of starvation in hundreds. Seeing in a small temple close by the lingam of Shiv, the warrior thus addressed the God in a volcanic outburst of passion :

"You bhane—t, do you exist to kill us wholesale in Rajesthan, turn a deaf ear to our prayers for food, and are not even afraid of the wrath of a Kshatria? See what I shall do to you." Saying this he hastily dug up with a mattock from the basis the idol, spat on it in contempt and disgust, and finally lifting it up with both hands threw it with force into a chulla of fire.

\*In the Christian scriptures Christ, the First-born of God, is termed the Word—the Logos—who created all things, who made man, who talked with Adam at the Fall, who is the Angel of the Covenant, who looks after the fortunes of mankind, who is the Angel of the Lord, who appeared as the Shekinah, in the mercy seat of the ark, at Jerusalem, and who is the Judge, appointed by God from all eternity, to punish Satan in the Day of Judgment. From Christ proceeded the hierarchy of the Seven spirits, inhabiting the

therefore, that God is every where and that man has been created by God as the most insignificant, the weakest, and the most helpless of beings, expressly for dependence on divine providence, for protection from harm and the means of life. Everything a man sees in the material world is a mystery his philosophy cannot explain; he knows not the present or the past, and what will happen to him in a moment's time; it is beyond him to produce the food he eats, the water he drinks, and the clothes he wears; and the celestial hierarchy of seraphim, cherubim, archangels and angels, who carry out the divine will and accomplish the divine purpose in the government of

seven heavens representing the seven epochs of time, and typifying Mind, Reason, Intelligence, Wisdom, Power, Justice and Peace the seven divine attributes. These primary Aons or emanations are in number seven, the same as the antagonistic principles of the Amshaspands of the Zendavesta, and the Sephiroth of the Jewish Kabbalah.

According to Hinduism, Vach, or speech, is the active force of Brahm, the head God: it proceeds from him; it is the mysterious syllable Oum of the Vedas; it is the Hanovar of Zoroastrianism; and it is the power which created the external or material world and the seven major gods recognised by heathen mythology.

Even in the Platonic and Alexandrian philosophy is the power of God represented as the manifestation of his word and therefore we have, in the theory of the duality of things, the following phenomena.

- (a). *Christ versus Satan.* On one side there are the seven pure spirits, with their inconceivably great number of emanations of cherubim, seraphim, archangels, principalities and powers, under the control of Christ, and on the other the seven antagonistic angels and their equally vast effluxes—the Gods and Goddesses of Egyptian, Grecian, Roman, and Hindu mythology, under command of Satan, the Prince of Darkness, the Demiurge, and the Ialdabaoth.
- (b). An invisible spiritual world against the visible world of matter, extending to the fixed stars in the first heaven.
- (c). The seven spiritual gifts of the soul acting in opposition to the seven lusts of the flesh in man. According to Oriental Philosophy, Christ restricted the influence of the seven



the universe, administer to his wants. Man is nothing, for have not his generations disappeared like a wink of the eye? Is not the abiding place of men's souls hidden from human knowledge, and are not their bodies resolved into the elements in a manner we know not? Who is so vile as man? The breath of his nostrils is precarious, and is he not made the receptacle of his own excrement—from which he shrinks as from foul pollution? For man are not miracles as great as those of the valley of

unclean spirits created by Satan by fixing them to the stars, and therefore is it that they possess such a malignant power over human affairs, as believed by the Hindus and other nations and even by the Jews, inasmuch as it is stated in Judges, Chap. v, 20, "*the stars in their courses fought against Sisera.*" For this reason are the seven days of the week named after the planetary bodies.

- (d) In Judaism, Christianity, and Islamism, there is true worship of one God, in contradistinction to the practice of polygamy, i. e., the worship not of the creator but the worship of his creatures.
- (e) The Paradise of God, in opposition to the Kaïsa of Hinduism, the counterfeit paradise.
- (f) The good spirit as the guardian angel of man and his bad angel.
- (g) The punishment of the dead in the Hell or Sheol of God, and in *Patula* or the nether regions of the Prince of Evil.
- (h) Life eternal of God, and death everlasting of Satan, who is aptly called the ape of God in all matters.
- (i) The spiritual nature of man, under the influence of good, and his material nature under that of bad.

The exercise of reason can satisfy any man that there is divinity in him, for can he not, if he is a traveller and anywhere, instantly recall to his mind's eye scenes of Calcutta, Pekin, Constantinople, St. Petersburg, Paris, London, New York, San Francisco, and the uttermost parts of the earth, and to his memory the features, forms &c., of his friends and relations long dead and gone? His soul, allied to his body in life, flies off in a moment beyond the limits of space and time, while his body is in *statu quo*.

Ajalon, where the sun stood still in the heavens for a day, at the prayer of Moses, and of Jerusalem, where, at the bidding of Hezekiah, evening became morning in a twinkling of an eye, daily performed, for is he not given food which is brought forth through the agency of the earth, and which is unable to be produced by the power of the Egyptian, Grecian, Zoroastrian, Roman and Hindu Gods and Goddesses who, being like him subject to Fate—thereby showing that they are finite creatures—and also being guilty of murders, adulteries, frauds\* and other crimes, are not worthy of human worship? Is it not a marvel of marvels for infinitesimal man, whose destiny has been determined from eternity, and whose soul Satanic powers do their best to destroy, should have God Almighty as his purveyor and angels of light as his guardians?

The colossal fool-man—when vested with powers of harm, as a king or other great one of the earth, and under the dementia of pride and sensualism, not only dares to trample on the laws of God Omnipotent, but rides roughshod over human rights, acts in a way that makes devils laugh and angels weep, is so run with business of wickedness, that he has no time for holiness, is a turncoat ever willing to change sides from God to the Devil, according as the current of self-interest veers its course, and quite forgets that the race of man has

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\*Therefore the statement that the various religions of the world differ only in form but are essentially the same is false.

passed away like a fleeting shadow (kindly consider the beauty of this scriptural simile).

The Jews, God's chosen race, by whom the world has been blessed, should remember that by the wholly unjust and universal persecution undergone by their race, which is scattered to the four winds, it has become the most moral and the most law-abiding of nations; the Mussulmans should not forget that the loss of worldly prestige and their poverty have made them humble and contrite of heart and a devout and merciful race; and Christian peoples should ponder the fact that the prevalent Jingoism of the British, the Pan-Germanism\* of the Fatherland, the Spread-Eagleism of the United States, and the Chauvinism of the French, indicate that the spirit of charity and good-will is lacking in their acts.

In view of the unsatisfactory state of religion and public affairs in the world, the object of the writer is two-fold, firstly, to respectfully ask the *Anjuman-i-Islamias* of Lahore, Delhi, Lucknow, Calcutta, Madras, Bombay and elsewhere, to issue a joint *fatwa*, as to what should or should not be done by Mahommedans, with regard to the present unrest in India and its Swaraj, and, secondly, to request the reader, whoever he may be, not to engage him in a confutation of its statements, but to do eve

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\*Germany's day dream is, by the absorption of Holland, Austro-Hungary, and Turkey, to outdo the vast extent of Charlemagne's Empire, and, by making Antwerp and Trieste her naval ports, to dominate both Europe and Asia.



thing in his power to further the circulation of this pamphlet, which is based on the motto, *finem respice*, for the present unrest is the beginning of the troubles which are in store for the world in the near future, AND THE END OF ALL THINGS IS AT HAND.

MADRAS,  
23rd August 1907. }

