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THE LEGISLATIVE COUNCIL.

Mr. M. Sambanda Mudaliar has been elected to the Local Legislative Council for Salem, Coimbatore and the Nilgiris.

MATTERS MUNICIPAL.

At the Corporation meeting of the 19th ultimo some mild interpellations by Mr. K. C. Desikacharry were answered by the President. There were three resolutions of which notice had been given by Mr. Desikacharry but which were withdrawn at that meeting. We should like to know the reasons which induced him to withdraw the resolutions which were as follows,

(a) *re* leave granted to Dr. Conran while an assistant Health Officer.

(b) *re* purchase of bullocks at Gudyattem on 18th March 1908, and

(c) *re* damaged rice bags.

• We presume that it was in the interest of the public that Mr. Desikacharry gave notice of these resolutions and that it was some principle which he thought had been departed from in connection with the subject matters of those resolutions and which he wanted to bring to light and discuss at the meeting of the Corporation. If such was the case then we fail to see why the resolutions should have been withdrawn at that meeting. If it was a principle that was involved what does it matter whether the resolution or resolutions had been standing on the agenda for a long time or not? It was said that the subjects the resolutions referred to were not worth discussing then. But it was a pity this was not found out earlier. The next subject was the election of a member of the Standing Committee in the place of Dr. Nair. It is gratifying to see that in addition to their ordinary work as Commissioners so many as five of them

were prepared and anxious to devote their time and energy to work on the standing committee. Mr. Desikachary was elected by 9 votes. Among the other subjects dealt with were the Government memorandum about the Napier Bridge and the report on the workshop and stores. While speaking on the latter subject the Honorable Mr. Theagaroya Chetty took the opportunity to thank the members of the corporation for having elected him to the Legislative Council. He then proceeded to say that he was sorry that the election of members to the Imperial Legislative Council had brought on something disastrous to the corporation in that they had lost the very valuable services of Dr. Nair. The President pointed out that the Hon'ble member was not in order and there was some confusion. But in spite of the President's remark, the Honorable member had his say and gave out the interesting fact that he did vote for Dr. Nair. Perhaps speaking on a matter which the President pointed to be out of order is one of the privileges of an Honorable member of Council.

Wonders will never cease. We have heard of boy musicians and composers in Europe and now a boy mathematician has been discovered in America. He is William James Sidis, a boy of ten. In lecturing on the 'space of four dimensions' at Harvard University on the 6th ultimo he is said to have adduced such abstruse and erudite arguments which even the Professors of Mathematics who heard him confessed they were unable to follow.

Mr. E. Subbu Krishnayya writes a letter in the *Indian Social Reformer* on 'caste-prejudice' the immediate purpose of which is to record the bold step of 'no less a person than a Secretary of the Hindu association of Madras'—to wit

Mr. G. A. Natesa Aiyar—in dining with Brahmo gentlemen at Calcutta. This is one interesting news. 'Another interesting news' which Mr. Krishnayya records in his said letter is that Mr. Aiyar not only dined with 'casteless Brahmos but also dined on a common table.' We do not quite understand whether Mr. Krishnayya means by this other 'news' that the casteless Brahmos and Mr. Aiyar dined at the same table or that instead of sitting down on the floor they got up on a table and squatted down to dine; nor are we sure whether the writer admires the 'bold step' taken by Mr. Aiyar more than thousand miles from Madras or is simply poking fun at him. Did Mr. Krishnayya himself aid and abet Mr. Aiyar in the bold step or is his information only second hand?

Mr. U. Rama Rau's letter, 'The City of Madras and Malaria,' to the local dailies is rather alarming. He does well to point out that Quinine which is the best remedy for the disease is not properly appreciated. He appeals to the public spirited and philanthropic gentlemen of Madras to organise parties in different places to go about street after street and educate the ignorant masses about the advantages of the use of Quinine. We hope his appeal would be heartily responded to. He is willing to supply his pamphlets on Malaria *gratis* to such gentlemen. In conclusion he gives a few points for the information of the intelligent readers of the papers. They are very good and worth remembering but some of them unfortunately, such as the advice never to go to sleep except under a good mosquito curtain, to cover with mosquito proof netting doors and windows of houses and not to allow dusty draperies, etc., to hang about on pegs but to keep them in properly closed wardrobes are such as could be

followed only by the rich and not the poor who form the majority of the victims to Malaria. But the poor have got Quinine to fall back upon which could be obtained for the mere asking.

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According to a correspondent of the *Indian Patriot* Mr. C. Varadachari of Ranipet is an Indian worthy. It is interesting to know from that correspondent, who is evidently an enthusiastic admirer of Mr Varadachari's, that what Mr. Gokhale said of Mr. Dadabhai Naoroji is truly applicable to him ! This worthy is 'spending his last days in religious sublimity.' We do not pretend to know what this may mean. He is at the same time working for the political salvation of India. He has laboured hard and submitted a scheme of his own in a pamphlet form to the Viceroy, the Government of India and the Secretary of State. He submitted his reform proposals to the special committee appointed to prepare the reform scheme which were acknowledged by them . . . For the last 3 years and more Mr. Chari has been a silent worker for the cause of good Government. The silent work consisted in 'submitting some important selected extracts from public prints' to their Excellencies the Governor of Madras and the Viceroy and the India Council members week after week and he has received numerous acknowledgments of his services (?) H. E. our good Governor has known his work thoroughly and the Chief Secretary to Government is also aware of his services. So far good. But what the obliging correspondent wants is that 'some generous recognition may be extended to him by utilizing his services in working out the Reform measures, as for instance an Under Secretary with a seat in the Council as an

official member.' Poor Indian worthy ! What an irony of fate it is to be thus dragged down in your last days from the 'religious sublimity' to a seat in the council as an Under Secretary ! That was the most unkindest cut of all. We are sure you will cry out when you hear of this letter 'oh, save me from my obliging friends !'

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INDIAN CHIEFS AND SEDITION.

In August last H. E. the Viceroy addressed H. H. Nizam and the various Ruling Chiefs in India seeking their co-operation in the matter of the prevention of the seditious movement. He thought that the time had arrived when they might advantageously concert measures and prepare a policy to exclude effectually seditious agitation. In anticipation of the likelihood of His Excellency's advice in regard to the policy to be adopted being sought by the chiefs, the Viceroy, in his letter to H. H. the Nizam, said that he should greatly value 'a full and frank expression' of His Highness's opinion as to the measures which will be effectual in keeping out of Native States the insidious evil of sedition and the manner in which H. E. could assist towards that end and expressed his confidence that H. H. 'the old and valued ally' of the British Government will gladly help him with his wise and experienced advice. The correspondence has been published in a *Gazette of India Extraordinary*.

From H. H. the Nizam's reply we find that His Highness's policy from the outset has been to trust his people and to show them that he trusted them. He abstained from causing unnecessary alarm by issuing manifestoes warning his people against Sedition. A very strict watch has been kept over local officials. Orders

have been issued prohibiting all meetings in which there was a likelihood of inflammatory speeches being made. Persons having a tendency to sympathise with the seditious movement have been warned from time to time and if such happened to be officials they have been transferred. We know that H. H. the Nizam has got the right of deportation which is exercised whenever necessary. The selected individual is given twenty-four hours to quit His Highness's dominions and when that individual happens to be an official, in truly oriental fashion, he is given his full pay for life. Under the Nizam's orders, strict supervision is exercised over teachers and students. H. H. asks H. E. to allow the British Criminal Investigation Department to correspond directly and freely on all subjects with H. H.'s Inspector General of Police and H. H. suggests that measures should be taken to counteract false and alarmist statements in the Press, to warn offending editors, to prohibit the circulation in Native States of objectionable papers and to watch itinerant agitators.

The Begum of Bhopal would suppress seditious newspapers, increase the strength of the secret police in each native state, watch bad characters, supervise teachers in the schools and inflict exemplary punishment on seditionists when caught.

The Maharaja of Kota informs that he has already issued orders which he hopes will be effectual in preventing any attempts in his state either to make seditious utterances or to commit acts of violence by explosive substances.

The Maharao Raja Bundi had issued a notification that it was the bounden duty of the Ruling Chiefs to see that nothing should happen within their territories prejudicial to the peaceful administration of the Empire.

The Maharaja of Orchha says that his subjects have no disloyal feelings up till now and prays that Almighty will preserve such feelings. He has however addressed a message in vernacular for general information and warning.

What H. H. the Maharaja of Baroda says is quite characteristic of that enlightened ruler. He concludes his letter by assuring His Excellency that he is deeply conscious of his own responsibility in preserving peace and tranquility in his State. He would welcome any opportunities for a close consultation in these matters with H. E.'s Government, whenever necessary; and he would ever be ready to cordially respond to any reasonable call for co-operation and assistance in repressing anarchy and sedition.

Among other suggestions the Raja of Dewas would have a Press Censor in British India and each of the Native States and the not very original idea of summary trials of political offenders.

The Nawab of Tonk would exterminate the enemies of the British Government.

The Nawab of Jaora wants the vigour of the law to be 'severe and quick.'

The Raja of Rutlam finds a 'sudden growth of piety and religious propaganda,' which he would check.

The Maharaja of Kishangarh is against long trials in sedition cases. In his state all trials will be summary and final subject only to his confirmation.

The Maharana of Udaipur, Mewar, thinks it a great disgrace alike to their name and their religious beliefs, that 'those people are acting in such an ungrateful way.'

The Maharaja of Gwalior urges the formation of vigilance committees composed of leaders of different communities.

The Maharaja of Jammu and Kashmir thinks that the Native Chiefs should have opportunities of exchanging their views.

The Maharaja Rana of Dholpur has reorganised the machinery for obtaining information of seditious movements in his State.

The Maharaja of Bikanir wants to include sedition and allied offences in the Extradition treaties which would tend to the earlier stamping out of anarchism and disloyalty.

The Nawab of Rampur and the Raja Tehri are ready to collaborate with H.E. in repressing any seditious movement.

The Maharaja of Mysore thinks it a cardinal error in a country like India to tie the hands of the Executive in dealing with the seditious press. The Courts of Law should not interfere with the Government Executive who should have a free hand to deal promptly and vigorously with seditious journalism. He recommends a more stronger Press Law and assures His Excellency that he found the Mysore Press Regulation a most useful and efficacious weapon against sedition.

And the other chiefs have answered in a more or less similar fashion.

Of all the policies indicated in the above replies of the Indian Chiefs we may be permitted to say that H. H. the Nizam's policy of trusting his subjects and showing them that he trusted them might very well be adopted by our British rulers. They might be as severe in their punishment of the guilty but the innocent should not suffer by too much distrust.

Economy—The Secretary of State has decided that officers appointed to posts in India carrying only second class travelling allowances, shall be sent out from Home by second class, instead of as heretofore by first class, on steamers.

RESTRICTION OF THE NUMBER OF LEGAL PRACTITIONERS BY THE PUNJAB CHIEF COURT.

The Punjab Chief Court seems to have issued a Circular restricting the number of legal practitioners in the Punjab and the Rohtak Bar Association has sent a letter to the Registrar of the Court protesting against it. The association regards the proposal as opposed to the best interests and traditions of the profession, that enough of restrictions already exist in the shape of various examinations and that any further restriction is sure to be highly unpopular. It says that no such restriction exists in any other part of the civilised world and suggests a method of raising the status and improving the condition of the profession by recruiting the Judiciary from amongst the legal practitioners as is done in England as well as in other Provinces in India and that this would improve the judiciary as well.

We have no information as to the circumstances under which the Chief Court of the Punjab has been prompted to issue the circular. If the circumstances that exist there are similar to those which exist nearer home we are not sorry that the Chief Court has been bold enough to issue the circular in question. When the supply of an article is greater than the demand what happens in the world of trade is the reduction in the price of the article. And to make up for such reduction there is a deterioration in the quality of the article. It is said that the proposal is opposed to 'the best interests and traditions of the profession.' The question that must be answered without any equivocation is—'are the best interests of the profession safeguarded and are its best traditions followed?' Taking one Rupee to

appear in a Small Cause Suit or 2 Rupees to appear for an accused before a Magistrate and paying 5 annas or 10 annas out of the fees to the tout who gives you the engagement or accepting 5 rupees for a petition in the High Court is, we may venture to say, far from being in the 'best interests and traditions of the profession.' No doubt there are honorable men but can any honest practitioner deny that the tone of the profession is not all it should be? The unhealthy competition that exists in the legal profession is more than scandalous and yet when any step is taken to remove such scandal in the only way it could be done, there is a protest and 'the best interests and traditions of the profession' are invoked in support of the protest. The Rohtak Bar Association says that no such restrictions exist in any other part of the civilized world. The said association talks of something it knows nothing about. We presume that the association will not go the length of saying that France is not a portion of the civilized world. And if the association had only taken some trouble it could have easily ascertained that in the French Courts at Pondichery and Chandranagore there are only a limited number of legal practitioners allowed to practice though there may be a good number of qualified advocates who have to wait till a vacancy occurs before being allowed to practise. The same rule applies to the courts in the other French possessions in Asia. The association would have done well to ascertain what obtains in the courts under the British Resident in Hyderabad (Deccan). Perhaps the association will be surprised to learn that the British Resident in the very 'best interests and traditions of the profession' invoked by it has restricted the number of practitioners in the British Courts within his jurisdiction

The only way in which the best interests of the profession could be safeguarded and its traditions preserved and upheld would be to allow only a certain number of legal practitioners to practice at a time. Otherwise if hundreds are enrolled every year to swell the already overcrowded profession it is only in the ordinary nature of mundane things that the tone of such an honourable profession should go down. How many men are there who observe its hoary traditions? A little expenditure of time and energy will reveal even to a man who does not belong to the 'honorable profession' that the word 'clerk' spells T-o-u-t in hundreds of cases. In our humble opinion it will be very much in the best interests and traditions of the profession if the other courts chartered or otherwise would also take similar steps to restrict the number of practitioners within their jurisdiction; and we would further suggest that there must also be an age limit which would be beneficial in two ways, first by preventing the practice from becoming a monopoly of the old and senior men and secondly by giving fair chances to qualified younger men of the profession.

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ON FAITH.

(By P. K. P.)

I. FAITH AND ITS NATURE.

I believe that I am, I exist in this world. There is not the slightest doubt in me as regards my own existence. I cling to the idea that I am and I cannot lose sight of it as long as I am said to live in this world. I consciously or unconsciously shape all my actions in accordance with that Faith. I order my servant to cook my dinner fully believing that I exist and shall exist, although in this particular instance as in so many of our daily actions, we are totally unconscious of the feeling. I owe this faith to my senses and consciousness.

Their testimony is quite irresistible though not conclusive. Similarly I owe to them the belief in the external world—other than myself—consisting of millions of fellow-men like myself and countless forms of animate and inanimate matter. It is not necessary that all the five senses should bear joint and concurrent testimony of a thing or fact. A star can only be seen by the eye. You cannot taste it, nor smell it, nor touch it, nor hear it; still the testimony of one sense is quite enough for us to believe in the existence of the star without the least doubt.

2. FAITH AFFECTED BY AUTHORITY AND KNOWLEDGE.

Faith is affected or modified in different ways first, by what is vaguely known as 'Authority', and secondly, by knowledge or experience. We believe in several things, although we do not or even cannot know them. Such things, we commonly say, are believed on trust or authority. It may be said that knowledge or experience itself is an undeniable authority. No doubt it is, but it is only one species of authority. The characteristic of authority is that we receive its information without any doubt or question. Whereas with regard to the information furnished to us by knowledge or experience, we question it on all its bearings and satisfy ourselves as to the truth thereof. It is impossible for any man, however able he may be, to acquire knowledge of all things in this world and their different relations to each other by his own experience. He must, more or less, depend and act upon the information given him by the rest of his fellow-men, implicitly believing in it. Otherwise it will be impossible for man to ply his task in this world. Authority in itself is quite variable. What is an authority to one is

not so to another. To a Christian, the Hebrew Scriptures may be an undeniable authority; but to a man of a different creed like a Hindu, Buddhist or Mahomadan, it is quite otherwise.

It is the essential characteristic of any idea that by constant repetition it takes deep root in the mind and gains incalculable strength and control over its actions. Such an idea will be constantly floating in the brain and be ever present to the mental vision, or in common parlance becomes the hobby of its possessor. If this particular idea or picture for ever exclusively possesses the brain, that is to say without giving room to any other idea, then the possessor of this particular idea is said to be suffering from monomania. Faith which is also nothing but an idea, essentially in very many particulars, resembles the hobby or monomania. The idea of the object of any fervent faith, precisely in the same manner as hobby or monomania, gains strength by constant repetition and makes the mind very often forget all other ideas. It takes exclusive possession of the mind and drives out all other ideas that would not associate with it, and makes the mind shut its gates to any new comer.

(1) *Authority—Its nature.*—Let us carefully examine and see what authority essentially consists in, and why it should wield such an irresistible force and take reason and knowledge captive and hold them down by its iron hand. The idea of 'authority' is purely derived from fancy and imagination. These are the two mental faculties that are chiefly at work whenever we form the idea of authority. Whenever we feel a sort of awe, fear or terror in thinking about our fellow-man, we invariably clothe him with some authority or power in imagination. Man feels a sort of vague fear or awe for his master,

and so can very easily believe whatever he says ; and generally we find it to be true. • In the same way several other human passions and emotions give rise to the idea of authority, such as love, regard or respect, admiration. When the idea is engendered by the latter passions, it wields a far more potent spell over our imagination and fancy that we are forced to pay ready homage to it. The wife whom we love is a far greater authority with us than our servant. We will be far readier to believe the version of a fact given by one whom we dearly love and admire than by a stranger for whom we entertain no love or admiration. It is also curious to find that according to the degree and strength of each passion aforesaid the idea of authority animated or engendered by it influences the imagination to the belief of any object. The more we love or admire or respect a person the readier we are to believe what he says. The less we love, admire or respect him the more will we hesitate to believe what he says.

(2) *Authority of parents and teachers.*— Bearing these principles in mind we shall proceed to examine the several concrete cases wherein the influence of authority is felt. We are indebted to our parents and early teachers to the stock of most of our ideas and impressions which form the basis of our faith, knowledge or experience. In fact, they have laid the foundation by implanting in our minds most of our knowable and unknowable truths or untruths, to build or form our own ideas thereon, confirming some of them, pruning some and eradicating the rest. As children and young men we were naturally helpless and altogether dependent upon our parents for our very means of subsistence in this world. We loved our parents for they supplied us with all our then necessities in-

cluding toys, tops, pebbles and a host of other playthings and thereby pleased us to our hearts' content. We were also caned and punished or rebuked and scolded often and accordingly we mingled with the love we felt for them, fear in its various degrees. We were so disproportionately weak in body and mind when we were young that we felt a sort of awe for the strength of our parents and teachers. And last of all there was intense curiosity in us when we were young. Any strange fable was enough to satisfy our curiosity either by way of explaining our then difficulties or by way of pleasing our inexperienced imagination. Could we therefore for a moment wonder—taking all these circumstances into our consideration—why we had believed, without entertaining any doubt, all that was said by them ? Ah ! I distinctly remember how often I teased my poor old grandmother to tell me the stories of Arjuna and Bhima from the Mahabharata. I believed the stories word for word, then notwithstanding the improbabilities and impossibilities, physical and moral, without ever fancying to question the credibility or otherwise of the same.

(To be continued).

WHY INDIA SHOULD BE LOYAL TO ENGLAND.

BROWSINGS FROM HISTORY.

Italy between 1815 and 1846.

(Continued from page 55.)

Giuseppe Mazzini was born at Genoa in 1805. He is said to have shown great intellectual precocity in his childhood and youth. He first attended classes in the faculty of arts at the University; then studied anatomy with a view to following his father's profession but finally graduated in laws in 1826. He is said to have

possessed exceptional abilities as well as remarkable generosity and benevolence of impulses and aims but an utter disregard for conventional rules. He practised for sometime after becoming an advocate but later on adopted literature which was the natural bent of his genius. His literary articles were suggestive of advanced liberalism in politics. He joined the *Carbonari* but on closer acquaintance he was dissatisfied with its organisation. In 1830 he was entrapped into the performance of some trifling commission for the *Carbonari*, was arrested and imprisoned in the fortress of Savonna on the western Riviera. 'The Government were not fond,' so his father was informed, 'of young men of talent, the subjects, of whose musings were unknown to it.' After six months' imprisonment Mazzini was acquitted of conspiracy, but was nevertheless exiled from Italy. He withdrew into France after his release and formed the famous organisation called 'Young Italy.' But unfortunately his aim was the organisation of a revolution and the establishment of a republic 'which necessitated his declaring war upon established order in its ancient forms all over the world,' while patriots of a more practical type, who may be called moderate liberals, aimed at achieving the independence of Italy constitutionally. So the means sanctioned by Mazzini for securing the Italian unity and his revolutionary policy proved obstacles to statesmen of more practical and sober views. It was fortunate therefore that at this time there existed two other men who share with Mazzini the honor of having been the regenerators of Italy. They were Cavour and Garibaldi. Mazzini it was who first believed firmly that Italy could and would be one free nation and he was called the prophet, Garibaldi the knight-errant and Cavour the statesman of Italian

independence. All these were born in the Kingdom of Sardinia. Mazzini was a man of ardent faith, spotless life and lofty genius as well as a writer of impassioned style and a born leader of men; he exercised an absolute fascination over the Italian patriots who rallied to his standard in goodly numbers, but he was thoroughly impractical and a visionary. Cavour, though younger than Mazzini by five years, was a man of exceptional quality. He had a practical sense of what could be done, combined with rare dexterity in doing it, fine diplomatic and parliamentary tact and noble courage in the hour of need. 'Without the enthusiasm amounting to the passion of a new religion, which Mazzini inspired, without Garibaldi's brilliant achievements, and the idolatry excited by this fine-hearted hero in the breasts of all who fought with him and felt his sacred fire, there is little doubt that Cavour would not have found the creation of united Italy possible. But if Cavour had not been there to win the confidence, support and sympathy of Europe, if he had not been recognised by the body of the nation as a man whose work was solid and whose sense was just in all emergencies, Mazzini's efforts would have run to waste in questionable insurrections, and Garibaldi's feats of arms must have added but one chapter more to the history of unproductive patriotism.'

During this period literature played a most important part in politics and through the literary, dramatic and historical works of the period could be deciphered 'the visions, the wishes, the impulses of citizens who dreamed of a free and peaceful Italy and a spirit of opposition to the Governments which had set up after the Napoleonic era.' Fiction, Biography, Science, Philosophy, Painting, Sculpture and Music also contributed

their share in creating a desire in the minds of the people the idea of a free nation.

When Charles Albert succeeded Charles Felix in 1831 on the Sardinian throne Mazzini wrote him a letter urging him to take the lead in the impending struggle for Italian independence, the result of which was that orders were issued for Mazzini's arrest and imprisonment should he attempt to cross the frontier. He was concerned in some abortive revolutionary movements and in 1837 he was forced to take refuge in free England from where he was diffusing amongst the English people a strong current of sympathy for suffering Italy. In Italy itself the science congresses helped to spread liberal influences and though the gatherings were insignificant in their scientific results, they profited the national cause much by facilitating communications between the most eminent men scattered in the different parts of Italy and by arousing the peninsula from the political torpor in which it had been, up till this time, studiously lulled by its rulers.

Italy between 1846 to 1870.

Between 1831 and 1816 Italy was discontented and uneasy. In Rome and Naples misgovernment continued. The numerous petty insurrections in Lower Italy were suppressed with ease. In 1846 when Pius XI was elected Pope on the death of Gregory XVI he declared himself a liberal and granted a constitution in 1847. Tuscany and Piedmont followed suit. Austria and Naples declared that their states required no reforms. In 1848 Austria on the pretext of a liberal demonstration put to death some persons in Milan which created a popular agitation. Palermo rose against King Ferdinand II followed by Naples, which forced the king to grant the constitution of 1821. It was now that the French revolution broke

out and the republic was declared, which threw a temporary power in the hands of the Mazzinisti. Sicily declared herself independent of the Bourbons and called the Duke of Genoa to the throne. In Naples the constitution was remodelled. Lombardy rose in insurrection. The Austrians were expelled from Milan and Venice captivated where provisional Governments were formed. Charles Albert now declared war on Austria in April 1848. But a complete victory by the Austrian General enabled him to re-enter Milan in July and Albert was forced to sue for an armistice. Encouraged by the Austrian success Ferdinand tried to quell the Sicilian revolt. And the frightened Pius declared against the Austrian war thereby rousing the republican hostility. He fled to Ferdinand and threatened to excommunicate his subjects with the result that Rome was declared a republic with three dictators of whom Mazzini was the head. The grand-duke of Tuscany abandoned his people and the petty sovereigns of Italy with the exception of the House of Savoy repeatedly committed acts of perfidy which forced the people to look for their salvation to Piedmont. Albert again took the field in 1849 but on the Austrian General obtaining a decisive victory at Novara, the king abdicated on the field in favour of his son Victor Emanuel II.

A French expedition reached Rome but was refused entrance by the triumvirs of the Roman republic. Garibaldi though he defeated the Neapolitans could not avert the French attack and Rome capitulated after a siege of four weeks and was held by the French troops for the Pope. It was only in April 1850 that the Pope returned to Rome when he began his reactionary reign, supported by his French garrison and Jesuit advisers. After the fall of Rome the petty princes were replaced

in Parma, Modena and Tuscany. Venice alone held out. The year 1849. was disastrous to Italy. The republican efforts at Milan, Rome and Venice had failed. The Austrian victory at Novara had broken the power of Piedmont. Yet the failures and miseries of this epoch was the cause of the future salvation of Italy. The vain trust in petty princes and the misguided confidence in the papal liberalism were all dissipated for ever. Men began to look to Piedmont for the regeneration of Italy and in spite of Mazzini's republican tendencies and distrust of the son of Charles Albert men of sober aspirations recognised that it was Piedmont alone which could make Italy, for it was Piedmont alone which was still free and powerful among a crowd of feeble and anarchical despotisms. It was recognised on all sides that Piedmont must form the substantial basis of Italian independence. Some leading republicans joined the constitutional party.

Victor Emanuel steadily refused all Austrian advances. Savoy had pledged itself to Italy and it had never broken faith. The cares of the ministry were devoted to internal reforms, the organization of the army and financial measures. Ecclesiastical courts were abolished. Church property was placed under state control. In 1853 Cavour became the prime minister and by his advice the Sardinian troops took part with France and England in the Crimean war, where they distinguished themselves in the battle of the Tchernaya. This step secured the nation powerful allies. Cavour realised that he could not expect anything more than moral support and non interference from great Britain and so endeavoured to maintain Louis Napoleon Bonaparte's promise to afford timely substantial assistance. In 1858 he met Napoleon and settled the preliminaries

to a Franco-Italian war against Austria and Napoleon prepared for war. In the summer of 1859 the French crossed the Alps and the Princes of Parma, Tuscany and Modena fled. Two battles opened Lombardy to the French and Sardinian troops, but Napoleon without consulting his allies agreed to an armistice and upon the Mincio as the boundary between Sardinia and Austria. Venice was not to be liberated. But Tuscany, Modena, Parma and Romagna determined to join the Sardinian kingdom and in 1860 with the approval of Napoleon the annexation of Central Italy to Sardinia was effected. Cavour had to pay Napoleon the price of his assistance in the shape of Savoy and Nice for which Cavour was long blamed by the Italians.

About the same time insurrections broke out in the south at Palermo, Messina and Catania. Garibaldi set out from Genoa, conquered Sicily in a few days, crossed to the mainland and defeating the army of Francis II triumphantly entered Naples where Mazzini joined him. He intended marching on Rome which might have involved the interference of Europe. But Cavour now sent troops into the papal states to prevent Garibaldi's march on Rome and to secure his acquisitions for United Italy. The Pope's General was defeated and Garibaldi gained a victory over the Bourbon troops on the Volturno and the kingdom of Naples was annexed and Victor Emanuel was proclaimed King of Italy at Turin, but there remained yet Rome and Venice to be liberated. In 1861 Italy lost her greatest statesman, Cavour. Garibaldi raised a volunteer army and invaded Sicily in 1862 which angered Louis Napoleon. Garibaldi was defeated at Aspromonte. But in 1864 Louis Napoleon agreed to a gradual withdrawal of French troops from Rome, provided Italy respected

what remained of the Pope's temporal power. In 1866 the Austro-Prussian war joined Venice to the Italian Kingdom. Four years later when the French Empire was overthrown Victor Emanuel entered Rome which became his capital and the independence of Italy was complete.

From the short sketch given above it will be seen that Italy, of 1815 after the Congress of Vienna, was composed of many petty kingdoms, most of which were subject to Austrian influence and some actually were joined to Austria itself. There were Savoy, Piedmont, Parma, Modena, Venice and Milan, Sardinia and Genoa, the Papal states and Naples and Sicily. Excepting the little mountain republic of San Marino, whose independence was recognized by the Vienna congress, all the other states were ruled by some sovereign or other. Our readers will remember that in our last issue we said that no people can ever dream to become independent unless they formed one compact nation and that before they could lay claim to the title of a nation they must have a common Language or a common Religion combined with one common political aspiration. But in Italy the people not only had a common Language but also a common Religion and to both these were added a common political aspiration. With such a favourable combination Italy took more than fifty years to achieve her independence. Now let us compare the conditions in India with those which obtained in Italy. We cannot but admit that India is and will remain for centuries to come only a 'geographical expression.' Any school geography will tell us that the extreme length and the extreme breadth of the great continent of India is about the same, *i. e.* about 1800 miles. Its entire area is a about a million and a half square miles,

which is more than one third of the size of Europe. Its population according to the census of 1901 was over 294 millions. There are more than 200 feudatory states and principalities under British rule. It contains a number of races most of them sub-divided into innumerable castes. More than a hundred languages and dialects are spoken in the country. The English of the educated classes is not their mother tongue but only a foreign language.

Before the advent of the English what was the condition of India? If we only consider what progress we have made under the British rule even since the mutiny, can any Indian honestly say that we do not owe everything to the Englishmen? Commerce and industries have improved by leaps and bounds. We have settled administration. There is safety of person and property. We have facilities of communication, by Railway, Telegraph and Post. The highest appointment is open to us without any distinction of caste, creed or color. We have Indians as members of the Indian Council in England, as judges of our High Courts, and as members of even the Executive Councils in India. We have local self-government and Legislative Councils in which under the new Act we have been given a non-official majority. We have freedom of speech and liberty of the press and so long as we do not abuse any of these privileges our rulers do not interfere with us. They are scrupulous in respecting our religious faith. They are giving us high education. All these benefits we enjoy under the British rule. Can it be said that we were at any time better off under our Indian rulers? India consists of hundreds of races sub-divided into many more hundreds of castes professing numerous creeds and yet it is only under the British rule that these various races

are living at peace and amity with each other. If the British were to withdraw from India what will be the consequence? Can there be the slightest doubt that anarchy and chaos will reign supreme the moment after their withdrawal? Will there be any safety of person not to speak of safety of property? Where will the educated be then? We fear that it will be the educated who will suffer first from the anarchy that is sure to ensue. As it is what amount of jealousy there is between caste and caste. The non-Brahmin envies the Brahmin. One caste is jealous of another and but for the restraining presence of the British they will be at each other's throats in a moment. Every day we see how the Brahmin supports the Brahmin and how a non-Brahmin will gloat over the fall of a high placed Brahmin or *vice versa*. In public beautiful sentiments of sympathy and good will are expressed. It is only policy but in their hearts they do rejoice. During the agitation for Simultaneous Civil Service Examination, we ask, did not the non-Brahmins feel that its introduction will be most prejudicial to their interests because it will be the intellectual Brahmin who will score and leave the non-Brahmin miles behind? No doubt there was a cry for it from all castes and perhaps throughout India but we cannot conceal the fact that the non-Brahmins would not have been pleased if Simultaneous Examination had been introduced into India. This only gives an instance of the relationship between two of the main caste divisions and one could easily imagine what it must be among the other numerous sub-divisions. How often have we not seen in this twentieth century faction fights between Tengelai and Vadagalai Brahmins on the question as to whether the image of a Vaishnava God in a temple ought to wear a

Tengelai namam or a Vadagalai namam! What fights have we not witnessed over the rights of a particular caste going in procession through a particular street! What edifying arguments are advanced in our courts about the rights of castes to do any particular thing or to receive some particular honor, in a temple for instance! It is because we are under the British rule that such matters take such mild courses as suits in the Law Courts for the establishment of such rights. Remove the British and violence will take the place of the present peaceful method of fighting for one's rights. If the British withdraw from India to-morrow what is to become of India? Who is to rule the country? Is it to be ruled by any Indian Prince? If so, then who is to be the Indian Prince? The Nizam, Mysore, Baroda or Kashmir? If one of these Princes is to be the King or Emperor of India will the other Princes quietly submit to his rule as they do now to the British? Or is India to become a Republic like the United States of America? Then will all the present Princes lay down their rights and quietly become republicans to be ruled by the President of the United States of India?

No. No. Such things are impossible and they would never come to pass. A moment's reflection would convince any one that India as she is can never become a nation in the true sense of the word and therefore she can never become independent as independence is understood in other civilized countries. If England this day severs her connection with India, the day after, her place will be taken by Russia and will any man who has any idea of Russia and her ways say that it will better our condition? The English are foreigners no doubt, and it may be humiliating that a population of three millions who inhabit India should be

ruled by a mere handful of Englishmen. But then it is the very vastness of the country and the immensity and the diversity of its population which make it necessary that the paramount power to overlord them all should be a foreign nation and if that is admitted, there cannot be any doubt that the English nation is the fittest one to be that power. Then why should we not make the best of what we have and be content? Instead of dreaming of impossibilities let us improve ourselves in every way we can

and by word and action make our rulers realize, that we feel their presence in India is necessary for our safety and our progress, that we are grateful to them for all they have done and are doing for us and that we are loyal to them. Let us ask for as much participation in the administration of the country as we like but let us not give any the slightest room for a charge of ingratitude or disloyalty to be brought against us.

ACT No. XIV OF 1908.

PASSED BY THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

(Received the assent of the Governor General on the 11th December 1908.)

An act to provide for the more speedy trial of certain offences and for the prohibition of associations dangerous to the public peace.

WHEREAS It is expedient to provide for the more speedy trial of certain offences, and for the prohibition of associations dangerous to the public peace; It is hereby enacted as follows:—

Short title and extent. 1. (1) This Act may be called the Indian Criminal Law Amendment Act, 1908.

(2) It extends to the Provinces of Bengal and of Eastern Bengal and Assam; but the Governor General in Council may, at any time by notification in the Gazette of India, extend the whole or any Part thereof to any other Province.

(3) When extending Part I to any Province under sub-section (2) the Governor-General in Council may declare the operation of the provisions of that Part relating to the constitution of the Special Bench to be subject to such modifications as may in the opinion of the Governor-General in Council be necessary to adopt those provisions to the circumstances of that Province.

PART I.

SPECIAL PROCEDURE.

2. (1) Where a Magistrate has taken cognizance of any offence specified in the Schedule, and it appears to the Governor-General in Council or to the Local Government that in the interests of peace and good order the provisions of this Part should be made to apply to proceedings in respect of such offence, the Governor-General in Council, or the Local Government, with the previous sanction of the Governor-General in Council, may make an order in writing to that effect, and may by such order direct that the provisions of this Part shall apply to such proceedings.

(2) No order shall be made under sub-section (1) in any case in which an order of commitment to the High Court or Court of Session has been made under the Code of Criminal Procedure, 1898; but, save as aforesaid, an order may be made in respect of any offence whether committed before or after the commencement of this Act or, in the case of a Province to which this Part is extended under section 1, before or after such extension.

3. (1) On receipt of an order under section 2 the Magistrate who has taken cognizance of the offence, or any other Magistrate to whom the case has been transferred, shall proceed to enquire whether the evidence offered upon the part of the prosecution is sufficient to put the accused upon his trial for an offence specified in the Schedule, and shall for that purpose record on oath the evidence of all such persons as may be produced in support of the prosecution, and may record any statement of the accused if voluntarily tendered by him.

(2) Where before the commencement of proceedings under this Act the evidence of a witness has been recorded under the Code of Criminal Procedure, 1898, in the course of an inquiry into the same offence as that to which such proceedings relate, such evidence may be treated for the purposes of this Act as if it had been taken under sub-section (1).

4. The accused shall not be present during an inquiry under section 3, sub-section (1), unless the Magistrate so directs, nor shall he be represented by a pleader during any such inquiry, nor shall any person have any right of access to the Court of the Magistrate while he is holding such inquiry.

5. When the evidence referred to in section 3 has been taken, the Magistrate shall, if he finds that it is not sufficient to put the accused upon his trial for an offence specified in the Schedule, record his reasons and discharge the accused, unless it appears to the Magistrate that the accused should be tried or committed for trial under the provisions of the Code of Criminal Procedure, 1898, for any other offence, in which case the Magistrate shall proceed accordingly.

6. When upon such evidence being taken the Magistrate is satisfied that it is sufficient to put the accused upon his trial for an offence specified in the Schedule, he shall—

- (a) frame a charge under his hand declaring with what offence the accused is charged,
- (b) make an order directing that the accused be sent to the High Court for trial, and
- (c) cause the accused to be supplied with a copy of the order and of the charge and of the evidence taken under section 3.

7. In framing any charge under section 6 the Magistrate may also frame a charge for any offence not specified in the Schedule with which the accused may be charged at the same trial, and the procedure of this Act shall apply to any such charge.

8. When an order for trial has been made under section 6, the Magistrate shall send the Charge, etc., to be forwarded to High Court, the order together with the charge, the record of inquiry and anything which is to be produced in evidence to the Clerk of the Crown or other officer appointed in this behalf by the High Court.

9. (1) The Magistrate may, if he thinks fit, summon and examine supplementary witnesses after the order for trial and before the commencement of the trial.

(2) When the Magistrate examines witnesses under sub-section (1) he shall forthwith cause the accused to be supplied with a copy of the evidence of such witnesses.

10. The accused may at any time before his trial give to the Clerk of the Crown or other officer as aforesaid a list of the persons whom he wishes to be summoned to give evidence on his trial.

11. (1) All persons sent for trial to the High Court under this Act shall be tried by a Special Bench of the Court composed of three Judges,

(2) No trial before the Special Bench shall be by jury.

(3) Where there is a difference of opinion among the Judges forming the Special Bench the decision shall be in accordance with the opinion of the majority of those Judges.

12. No person who has been remanded to custody in the course of proceedings under this Act shall be released on bail under the provisions of section 497 of the Code of Criminal Procedure, 1898, if there appear to the sufficient grounds for further inquiry into the guilt of such person.

13. Notwithstanding anything contained in section 33 of the Indian Evidence Act, 1872, the evidence of a witness taken by a Magistrate in proceedings to which this Part applies shall be treated as evidence before the High Court if the witness is dead or cannot be produced and if the High Court has reason to believe that his death or absence has been caused in the interests of the accused.

14. (1) The provisions of the Code of Criminal Procedure, 1898, shall not apply to proceedings taken under this Part in so far as they are inconsistent with the special procedure prescribed in this Part.

(2) When holding a trial under section 11, the Special Bench shall apply the provisions of Chapter XXIII of the said Code with such modifications as may appear necessary to adapt those provisions to the case of a trial before the High Court without a jury.

PART II.

UNLAWFUL ASSOCIATIONS.

Definitions.

15. In this Part:—

(1) "association" means any combination or body of persons, whether the same be known by any distinctive name or not; and

(2) "unlawful association" means an association—

(a) Which encourages or aids persons to commit acts of violence or intimidation or of which the members habitually commit such acts, or

(b) which has been declared to be unlawful by the Governor-General in Council under the powers hereby conferred.

16. If the Governor-General in Council is of opinion that any association interferes or has for its object interference with the administration of the law or with the maintenance of law and order, or that it constitutes a danger to the public peace, the Governor-General in Council may, by notification in the official Gazette, declare such association to be unlawful.

17. (1) Whoever is a member of an unlawful association, or takes part in meetings of any such association, or contributes or receives or solicits any contribution for the purpose of any such association, or in any way assists the operations of any such association, shall be punished with imprisonment for a term which may extend to six months, or with fine, or with both.

(2) Whoever manages or assists in the management of an unlawful association, or promotes or assists in promoting a meeting of any such association, or of any members thereof as such members, shall be punished with imprisonment for a term which may extend to three years, or with fine, or with both.

18. An association shall not be deemed to have ceased to exist by reason only of any formal act of dissolution or change of title, but shall be deemed to continue so long as any actual combination for the purposes of such association continues between any members thereof.

THE SCHEDULE.

(See section 3.)

1. Any offence under the following sections of the Indian Penal Code, namely:—

Chapter VI, sections 121, 121-A, 122, 123 and 124.

Chapter VII, sections 131 and 132.

Chapter VIII, section 148.

Chapter XVI, sections 302, 304, 307, 308, 326, 327, 329, 332, 333, 363, 364, 365 and 368.

Chapter XVII, sections 385, 386, 387, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 431, 433, 436, 437, 438, 440, 454, 455, 457, 458, 459 and 460.

Chapter XXII, section 506.

2. Any offence under the Explosive Substances Act, 1908; and

3. Any attempt to commit or any abetment of any of the above offences.

ACT No. VI OF 1907.

PASSED BY THE GOVERNOR-GENERAL OF INDIA IN COUNCIL.

(Received the assent of the Governor-General on the 1st November 1907.)

An Act to make better provision for the prevention of public meetings likely to promote sedition, or to cause a disturbance of public tranquillity.

WHEREAS it is expedient to make better provision for the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquillity; It is hereby enacted as follows:

Short title and extent.

1. (1) This Act may be called the Prevention of Seditious Meetings Act, 1907.

(2) It extends to the whole of British India, but shall have operation only in such Provinces as the Governor-General in Council may from time to time notify in the Gazette of India.

Power of Local Government to notify proclaimed areas.

2. (1) The Local Government may, by notification in the local official Gazette, declare the whole or any part of a Province, in which this Act is for the time being in operation, to be a proclaimed area.

(2) A notification made under sub-section (1) shall not remain in force for more than six months, but nothing in this sub-section shall be deemed to prevent the Local Government from making any further notifications in respect of the same area from time to time as it may think fit.

Definition.

3. (1) In this Act the expression "public meeting" means a meeting which is open to the public or any class or portion of the public.

(2) A meeting may be a public meeting notwithstanding that it is held in a private place and notwithstanding that admission thereto may have been restricted by ticket or otherwise.

(3) A meeting of more than twenty persons shall be presumed to be a public meeting within the meaning of this Act until the contrary is proved.

4. (1) No public meeting for the furtherance or discussion of any subject likely to cause disturbance or public excitement or of any political subject or for the exhibition or distribution of any writing or printed matter relating to any such subject shall be held in any proclaimed area—

(a) unless written notice of the intention to hold such meeting and of the time and place of such meeting has been given to the District Superintendent of Police or the Commissioner of Police, as the case may be, at least three days previously; or

(b) unless permission to hold such meeting has been obtained in writing from the District Superintendent of Police or the Commissioner of Police, as the case may be.

(2) Any officer of Police, not below the rank of an Inspector, may, by order in writing, depute one or more Police-officers or other persons to attend any such meeting for the purpose of causing a report to be taken of the proceedings.

Power of Police to take report.

(3) Nothing in this section shall apply to any public meeting held under any statutory or other express legal authority or to public meetings convened by a Sheriff or to any public meetings or class of public meetings exempted for that purpose by the Local Government by general or special order.

Exception.

5. The District Magistrate or the Commissioner of Police, as the case may be, may at any time by order in writing, of which public notice shall forthwith be given, prohibit any public meeting in a proclaimed area if, in his opinion, such meeting is likely to promote sedition or disaffection or to cause a disturbance of the public tranquillity.

Power to prohibit public meetings.

a disturbance of the public tranquillity.

6. (1) Any person concerned in the promotion or conduct of a public meeting held in a proclaimed area contrary to the provisions of section 4 shall be punished with imprisonment for a term which may extend to six months, or with fine, or with both.

Penalties.

(2) Any public meeting which has been prohibited under section 5 shall be deemed to be an unlawful assembly within the meaning of Chapter VIII of the Indian Penal Code and of Chapter IX of the Code of Criminal Procedure, 1898.

7. Whoever, in a proclaimed area, in a public place or a place of public resort, otherwise than at a public meeting held in accordance with, or exempted from, the provisions of section 4, without the permission in writing of the Magistrate of the District or of the Commissioner of Police, as the case may be, previously obtained, delivers any lecture, address or speech on any subject likely to cause disturbance or public excitement or on any political subject, to persons then present, may be arrested without warrant and shall be punished with imprisonment for a term which may extend to six months, or with fine, or with both.

Penalty for delivery of speeches in public places.

political subject, to persons then present, may be arrested without warrant and shall be punished with imprisonment for a term which may extend to six months, or with fine, or with both.

8. (1) The Regulation of Meetings Ordinance, 1907, is hereby superseded.

Repeal.

(2) Nothing contained in this Act shall affect—
the previous operation of the said Ordinance or anything duly done or suffered thereunder; or
any obligation or liability incurred under the said Ordinance; or
any punishment incurred in respect of any offence committed against the said Ordinance; or
any investigation or legal proceeding in respect of any such obligation, liability or punishment as aforesaid;

and any such investigation or legal proceeding may be instituted or continued and any such punishment may be imposed as if the said Ordinance had not been superseded or had not expired.

9. This Act shall continue in force until the expiration of three years next after the passing thereof.

Duration of Act.

THE MURDER IN THE CALCUTTA HIGH COURT.

It is with extreme regret that we have learnt of yet another horrible murder. This time also the assassin is a young man of about 18 but a Bengalee named Gupta. After Mr. Justice Harrington, who is hearing the reference in the Alipore Bomb case, rose for the day on the 24th ultimo, Gupta shot dead Shamsul Alum of the C.I.D., who had distinguished himself in the Alipore case within the sacred precincts of the Calcutta High Court. The repetition of such horrible and insane crimes forces one to fear that in spite of the activities of the police, there are more people of the violent anarchist type at large than have been caught and punished. The assassin seems to have made some statements which show that the man had no personal grudge against the poor officer. Then what is the object of this murder? Whatever object induce these murders to be committed there can be no doubt that the assassins or the depraved men in whose hands they seem to be mere tools are the worst enemies possible to the progress of our country. And every Bengalee, we feel sure, who has the real interests of his country at heart will co-operate with and help the Government in every way to suppress these enemies of mankind in general and of India in particular.

The following has been sent to us for publication :—

The Hindu Public are all aware how our first Guru, the venerable Adi Sri Sankaracharya expounded and established on a sound and firm basis the principles and tenets of the Advaita philosophy, a philosophy which has been accorded one of the premier places among schools of philosophic thought all over the world. The subtle truths so felicitously expounded have been published in books, which stand to-day as the living monuments of his super-human powers.

Though our venerable Guru, the Adi Sri Sankaracharya has been immortalised by his works, still His Holiness—the present head of the Sringeri Mutt—has thought it necessary that, at the present day, the Hindu public require His embodiment in a concrete form in the land of His nativity. This holy place is 'Kaladi' situate within the territories of the Maharaja of Travancore, a kingdom very appropriately styled 'The Land of Charity'.

His Holiness of the Sringeri Mutt communicated this pious wish to the Maharaja of Travancore; and His Highness, with his usual generous and religious impulses afforded all possible facilities for its consummation.

In the present tour of His Holiness commenced with this object, the Hindu public have zealously and enthusiastically responded to this call and have given ample demonstration of their cordial co-operation with this holy movement by their munificence.

Buildings are being erected for the Prathishta of Sri Saradamba and Adi Sankaracharya and are nearing completion. The ceremonies will commence in the beginning of February and the Prathishta ceremony is fixed for the 21st February (10th Masi 1085). The Hindu Public are expected by their presence at Kaladi, to show their reverence to their Adi Guru, the Great Sri Sankaracharya.

N. B.—A large number of Hindus are expected to be present at Kaladi on this occasion.

The agent of the Mutt is putting up sheds to accommodate the visitors as there are no buildings at Kaladi.—Kaladi is reached by a good road—and is about 4 miles from Angamali. Angamali is a railway station in the Shoranoor-Ernaculam line. Shoranoor is reached through Erode, via, Podanur Junction in the Erode-Calicut line.

Visitors are requested to write in time to the following address for carriage and accommodation.

Address.

Agent,

Sringeri Mutt, Kaladi,

via, Angamali Station,

S. I. R.

Sir,

Please publish this in your paper in English or Vernacular as the case may be and oblige.

I remain,

Yours sincerely,

FOR SRI KANTA SASTRI,

T Agent, Sringeri Mutt.

A. SUNDARA SASTRI,

Tinnevely Bridge