

“A Dying Race”— How Dying?

BY

KISHORI LAL BARKAR, M.A.B.L.

Vakil High Court, Calcutta.

Author of the Mīmāṃsā System of Interpretation of the Hindu Law, the Hindu System of Moral Science, the Hindu System of Religious Science and Art, the Hindu System of Self culture, the Hindu System of Physics, the Indian Evidence Act, etc

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PREFACE.

While away from town during the Pujah holidays I happened to come across Col. Mukherji's pamphlet, entitled,—“The Dying Race.” The question that had pressed upon the Colonel's mind was indeed of the highest moment to the country.

It seemed to me that to deal with the question in the proper way was to proceed upon an examination of the facts and figures available, bearing upon the social and economical conditions of the people, more critically than was done. The papers which are reproduced in this book were written following the above method so far as the limited resources at my command permitted, and they appeared in the *Amrita Bazar Patrika*. I hope others who have greater leisures will supplement the defects which have occurred in these papers.

The pressing questions both for the Government and the people are Malaria and poverty. To mitigate these crying evils there may well be co-operation between the two. But independent action on the part of the rulers

and the people has also valuable advantages. Any how the facts require to be thoroughly examined and most earnestly attended to.

CALCUTTA . }
February, 1910. }

K. L. S.

The publication was delayed by circumstances one of which was that, it would be better to incorporate the result of the new census of 1911. But as it would be a pretty long time before the full report of this census is prepared, it is deemed proper in view of the activities of the social movements—*viz* the marriage questions etc—not to delay the publication any longer ; as when the result of the new census will be out, it would be easy to issue a supplement giving the additional figures.

CALCUTTA }
August, 1911. }

K L S

ERRATA.

PAGE.	LINE.	INCORRECT.	CORRECT.
1	4	writter	writer.
2	18	division in	division—
7	20	is better	was better
14	11	loose	lose.
21	13	Mr. Joane's	Mr. Jone's.
22	12	rigions	regions.
24	12	decipline	discipline.
26	24	ocasion	occasions.
42	17	expression the	expression.
47	12	is	has been.
48	20	There	Here.
49	11	their	there.
56	4	as	us.
59	23	cotton weaving hand	hand-weaving.
71	5	India	Indian.
71	6	Indian's	India's.
77	17	great	greater.
79	10	most	more.
93	21	man	many.
99	9	up to	up.
123	5	should	should be.
134	20	inspired	is inspired.

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"A Dying Race"—How Dying?

Both Communities Decreasing—I

"A dying race" is the heading of a series of essays written by Lt. Col. U. N. Mukherjee, late of the Indian Medical Service. We must thank the writer for drawing the attention of the people in the direction indicated by the above heading. But we are afraid the Lt. Col. has missed some essential points involved in the question and has further directed his attention in a wrong channel to find the causes. But before entering upon a discussion on those points let us see what the figures of the census, on which the Lt. Col. stands, really mean.

Compliments
to Lt. Col. U.
N. Mukherjee.

Those figures indicate :—

(1) that both the Hindu and the Mahomedan populations of Bengal proper, are falling off gradually from the rate of increase which should be normally kept up ;

(2) that as between the Hindu section and the Mahomedan section relatively, the latter is falling off at a somewhat less accelerated speed, as compared with the former, on the average of the four divisions of Bengal because in one of these divisions, viz., East Bengal which is inhabited mostly by the Mahomedans, the conditions are in every way favourable, it being the granary of India ;

(3) that this division in East Bengal possessing peculiar advantages, and mostly in the occupation of the Mahomedans should be excluded from calculation and then it will be found that the Hindus and the Mahomedans are sailing together down the stream of destruction ; and

Figures indicating the decline of both the races.

(4) that even the case of East Bengal itself shows the same thing.

The Lt. Col. starts with the census of 1872, according to which there were in that year, a little over 171 lakhs of Hindus and nearly 167 lakhs of Mahomedans in Bengal proper. This census, however, it must be admitted, is not very reliable; yet we have no objection to take it into account but it is better to leave it aside and to begin with the census of 1881. We give the figures of that census as below :—

The Census

Of 1872—
not reliable.

Of 1881.

(Table A)

	Hindus.	Mahomedans.
West Bengal	6207409	958429
Central Bengal	3564884	3512893
North Bengal	3623644	5383389
Total	1,33,95,637	98,54,711
East Bengal	4673715	8541406
Grand Total	1,80,69,352	1,83,96,117

Now let us look at the figures of the next census, which are given below :—

(Census of 1891).

	Hindus.	Mahomedans.
West Bengal	61,00,340	9,99,191
Central Bengal	3,67,8792	3,61,0166
North Bengal	37,39,868	5,57,9433
Total	1,18,18,994	1,01,88,122
East Bengal	51,96,264	9,98,5781
Grand Total	1,70,15,258	1,11,86,903

Of 1891.

In the next place we give the figures of the fourth census i. e. that of 1901.

	Hindus.	Mahomedans.
Of 1901.		
West Bengal	6855164	1084820
Central Bengal	3883367	3773321
North Bengal	3938526	5876409
Total	14677057	10734550
East Bengal	5514025	11220497
Grand Total	20191082	21954977

The means of determining the comparative rate in census.

Now we have the means of determining the comparative rate of increase both of the Hindus and the Mahomedans as well as of the two combined, by looking to the rate of increase between 1881 and 1891 and that between 1891 and 1901. As we have already said that in order to find out the general drift of population both of the Hindus and of the Mahomedans, we shall take into consideration the figures of Western Bengal, Central Bengal and Northern Bengal, for these three divisions represent the ordinary state of things, both as regards advantages and disadvantages. While East Bengal forms an exceptional case, being the gratary not only of the whole of Bengal but perhaps of the whole of India,

The East Bengal forming an exceptional case.

There a bumper crop is had by mere scattering of seeds. Whoever the people who are in possession of the lands, whether they be Mahomedan peasants or Hindu Namasudra peasants, their conditions must compare favourably with the rest of the people of Bengal. So we have no doubt, the good Colonel will see the fairness of excluding East Bengal from a calculation which is intended to test the general drift of the Hindu and the Mahomedan population of Bengal. Now what do the results of the figures given above of the three census show?

The fairness of excluding E. Bengal.

The following is the rate of increase of the population shown, both as regards the Hindus and Mahomedans in all the four divisions of Bengal:—

Increase in population in general.

(Table B.)

	1881-1891.	1891-1901.
	W. Bengal.	W. Bengal.
Hindu	3.1 p. c.	7.1 p. c.
Mahomedan	4.2 p. c.	8.5 p. c.
	C. Bengal.	C. Bengal.
Hindu	3.2 p. c.	5.5 p. c.
Mahomedan	2.7 p. c.	4.5 p. c.
	N. Bengal.	N. Bengal.
Hindu	3.2 p. c.	5.3 p. c.

	1881-1891.	1891-1901.
	N. Bengal.	N. Bengal.
Mahomedan	3.6 p. c.	5.3 p. c.
	E. Bengal.	E. Bengal.
Hindu	10.3 p. c.	6.9 p. c.
Mahomedan	16.9 p. c.	12.3 p. c.
	United Bengal Proper	
Hindu	5.2 p. c.	3.9 p. c.
Mahomedan	9.0 p. c.	7.7 p. c.

Both are
equally falling
off.

From the above percentages, it is clear that as regards the first three divisions, both the Hindus and the Mahomedans are equally situated in respect of the rate of increase of population. During the first decade the rate of increase of the Hindus was only 3 per cent and odd in each of the three divisions and as regards the Mahomedans, it is also the same upon an average, there being 1 per cent more in the W. Bengal above 3, and about 1 p. c. less below 3 in the C. Bengal. Thus both the Hindus and the Mahomedans are equally down the stream compared with all India not to speak of the European countries. For, the combined population—Hindus and Mahomedans—for the whole of India, for the same period, viz. between 1881 and 1891, shows a percentage of increase of 10

Running
parallel.

dec. odds. (The Hindu percentage being 10.82 and the Mahomedan percentage 10.61.) Thus the Hindus and Mahomedans of Bengal were both faring very ill as compared even with their brethren in other parts of India, not to compare with the rates of increase in European countries, which in England was about 12.8 per cent. Thus the wail of Lt. Col. Mukherjee should have gone forth both for the Hindus and Mahomedans of Bengal equally. The percentage of the second decade is almost equally bad for both the communities. During this period also, the percentage is, upon the whole, the same for both as regards the three divisions on an average.

Comparison
with other
parts of
India.

Now to take up East Bengal, the percentage of East Bengal is better both as regards Mahomedans and Hindus, as might be expected, owing to the exceptional fertility of the soil. During the first decade the percentage of the increase of the Hindus in East Bengal is

In spite of the
fertility of
soil of East
Bengal, both
Hindus and
Mahomedans
are equally
falling off.

Remarks of
Mr. O'Don-
nell.

10 (ten) dec. odds and that of the Mahomedans is 16 (sixteen) dec. odds. The relative difference is well explained by the fact admitted by Lt. Col. Mukerjee himself—that nearly the whole of the land is in the occupation of the Mahomedan peasants who would naturally be tempted to indulge in the luxury of polygamy as Mr. O'Donnel puts it. He says, "The Mussalmans, particularly in East Bengal, are polygamists, whenever they have means to support a second wife, generally a widow, married as often as a convenient unpaid domestic drudge, as for the sake of the children she usually bears her master." But then mark the comparative rate of the second period. In the second period we find that the Hindu rate of increase has fallen from 10 dec. odds per cent to 6 dec. odds per cent. and the Mahomedan rate of increase has fallen from 16 dec. odds per cent to 12 dec. odds per cent. Who after this will not say, that the Bengali race is on the way to death not

only the Hindus but the Mahomedans also for some reason common to both? For what special reason on earth could there be for the Mahomedan peasantry, in occupation of the most fertile tract in India, falling away from their rate of increase, if there were not something more than the causes, fancied or real, which the Lt. Col. has been pleased to trumpet forth in his essays viz. training in Musalmans and want of training in Hindus, bad Brahmins and good Mollahs, sitting at the same feast and the exclusion from it and so forth.

Still some-
thing under-
lies.

When does a nation die?—The causes—17.

Lt. Col has
missed the
mark.

But before proceeding to enquire the true causes for this sad state of things, let us consider some points which, as we said at the outset, were the essential points in the question, but missed by Lt. Col. Mukherjee. He heads the subject, and we think very properly, by the sensational expression "A Dying Race." When is a race properly said to be dying? When does an individual die? As a veteran doctor of great experience he is bound to say that a man does not die if one of his legs be cut off or both of them be cut off or even in addition one of the arms be cut off or even the last arm also be cut off. But he dies instantly if his brain be cut off. The Bengali race, whether the Hindu section or the Mahomedan really lives in that portion of the community which forms its brain. If the brain portion of the Bengali Hindu com-

A nations
die,—

munity or the Bengali Mahomedan community ceases or threatens to cease to exist, the race is dead. So in dealing with the question of the "Dying race," any sensible man is expected to make a difference between the leading i.e. the brain portion of the community and the mass. In Europe where aristocracy in general is at a discount, the aristocracy of intellect is respected and must be respected. The labourites are rising, but rising how? It is by developing some aristocrats of intellect out of their body. One is deeply disappointed in going through the essays of Lt. Col. Mukherjee, written with so much energy and earnestness, to find that amidst the long dissertations on Bâgdis, Hâris, coolies and agricultural labourers, there is hardly one word as regards the rapid decrease of the intellectual middle classes of both the Hindu and the Mahomedan communities. We say of both the communities, because the Mahomedan middle class gentry is no

When its
brain portion
is cut off—

i. e. when
the middle-
class gentry
disappears.

But hardly
a word about
them from
Lt. Col. Mu-
harjee.

less vanishing than the Hindu middle class gentry. It is this which should be the burthen of the alarm of the "dying race." more than anything else. If the Hindu and Mahomedan middle class gentry disappear (the uppermost class is admitted to be disappearing) and only the cooly population and the agricultural labourers remain, will it be proper then to say that the race is existing? We only here mention the point without entering into the causes, which are working the ruin of the Brahmins, the Vaidyas, the Káyasthas, etc. on the one hand and the families of Saids, Pathans and Moguls on the other hand.

The so-called
system of
caste.

One word more only in the shape of preliminary observation. The writer feels very deeply what he considers to be the sad rigour of the Brahminical caste-system. He has himself very fairly pointed out that "In England of course there is no caste as we understand it, but there is something not far removed from it. These are the classes,

and the barriers between them are as distinct, and sometimes as rigid as they are between any two castes in India. The only difference is that it is possible to get from one class to another though it is not always so easy as it is supposed to be. 'It takes three generations to make a gentleman,' a statement often made, not quite seriously, has still got a significance that can not be mistaken." We may be permitted here to remind Col. Mukherjee that his ancestors, the Brahmins, were the only people in the world who took away the poison or sting of the caste-distinction. The chief point in their philosophy and religion, in fact, the first axiom, is that the soul of every body is identifiable with the Supreme Soul of all—therefore all souls are equal. What other nation has laid down this truth so seriously? According to the Hindus the difference between man and man consists in the difference of bodies and what is a body in view of the Hindus? It is something nothing. But

In England

Amongst the
Hindus.

A query answered:

you will say, why then so seriously prohibit intermarriage and interdining—(if I may use the expression)? The answer is, it is to preserve *Suchi* which means not only physical sanitation, but also spiritual sanitation. The Brahmins were anxious to prevent levelling down. Levelling up, they kept open. If this has been perverted now, by all means cry against the perversion. But for a Brahmin thinker to loose sight of the ideal is an anomaly. Col. Mukerjee very fairly and justly points out that in England and in other European countries the classes forget their distinction at public sports and demonstration. Was it otherwise in India? Even now has it ceased to exist? The sports have nearly ceased to exist as he properly points it out. There were sports in villages and towns, in the Zemindar's *butcheries* and on festival grounds, everywhere in the land. Why have they ceased? The cause is the same, which will account for the evil

And reasons adduced.

occasioning the dying state of the race.

Now let us come to the main question, —the question of the dying race— why the rate of increase of population is gradually falling off.

Why Dying?—

With reference to the question the first thing is to enquire whether the rate is falling off owing to a falling off in the rate of birth or owing to an increase in the death-rate. If the former were the case, one might say that the causes were to be looked for in the social customs and manners of the people. In short, one might think that the cause was a diminished vitality and stamina in the constitution of the people themselves. But we presume to give facts and figures which will show that this is not the case. On the contrary, the facts and figures which cannot be disputed will conclusively establish that the real cause of the evil is malarious fever deepened and perpetuated by poverty.

The real cause lies in malarious fever and poverty.

The Cause—Malaria and Poverty—III.

Birth-rate
and Death-
rate.

In England.

To get an idea of the enormous death-rate of Bengal, it is necessary to compare its death-rate with that of some country in Europe. Take for instance, England. The birth-rate of England is 25 or 26 per mille and death-rate 15 per mille, our birth-rate is 45 per mille, against the death-rate of 40 per mille. The excess of births over deaths in England is about 11 per mille, while in our case, the excess of births over deaths is only 5 per mille. This certainly justifies the explanation "A Dying Race." But this at the same time shows that, the cause of our race being on its way to death is abnormally high death-rate and not abnormally low birth-rate. Mr. Bain in his census report also says this. Now the question is what are the causes which bring about this high death-rate. To a certain extent deaths occur naturally, as for instance by old

age. This is a cause which is unavoidable. Then again there are causes which are accidental. The ideal death-rate therefore consists of only old age and unavoidable accidents. The aim of the statesmen of all countries is to keep down the death-rate to the ideal rate by preventing not only deaths by poverty and starvation but also deaths by epidemic diseases, which are mostly preventible and which at any rate ought to be preventible in the present advanced state of science. If deaths due to preventible causes are allowed to increase, the sanitary authorities are held responsible for it.

If England be taken as the standard, the normal non-preventible natural causes i. e. the normal death is taken to be 6 per thousand. And out of the 15 per mille, 9 per mille is set down as due to preventible causes, viz. epidemic and infectious diseases. In our case deaths owing to preventible causes come up to 34 per mille. Analysing the preventible causes

Causes—unavoidable and accidental.

The death-rate of England compared with that of India.

Malaria
covers three-
fourths.

which must account for this 34 per mille of deaths, we find from vital statistics that 3 to 4 is due to cholera and about 5 to 6 to several other serious diseases, such as tuberculosis and the remaining 20 to 25 is found due to fever. Out of these 20 to 25 due to fever, malarious fever is responsible for a very large portion. In Bengal at least malaria would cover three-fourth of the fever-figure i. e. about 18 per mille of the deaths would be due to malaria

Causing 18
deaths per
mille.

Mortuary
statistics of
Bengal for
1885-1895.

We give figures below taken from Mortuary Statistics of Bengal between 1885 and 1895, showing the rate of death in the 24 districts of Bengal per mille from fever. We also give against each figure the rate of increase of population, separately of the Hindu and the Mahomedan communities, male and female between 1881 and 1891. The rate of increase of population is not growing as regards either of the communities, for there is no doubt that since 1895 when the fever-figures were taken, the rate of death

by fever has considerably increased over those figures :—

(Table C.)

Districts.	1881-1891	1885-1895	1881-1891
Burdwan	-0.3	22.21	+1.5
Bankura	+1.5	15.58	-1.9
Birbhum	-2.9	21.15	+2.6
Midnapur	+4.4	18.96	+4.5
Hughli	+6.8	21.88	+14.1
24 Pargnas	+16.3	16.57	+14.1
Nadia	+4.5	26.87	+2.20
Jessore	-3.9	32.13	-1.7
Murshidabad	-2.2	26.63	+4.8
Khulna	+9.4	21.47	+8.7
Dinajpore	+3.2	30.02	+6
Rajshahi	-2.3	32.39	-9
Rangpore	5.5	27.91	+1.6
Bogra	+9.4	20.54	+11.2
Pabna	+1.8	23.73	+5.2
Darjeeling	+35.4	24.94	+19.7
Jalpaiguri	+22.1	30.48	+6.5
Dacca	+11	15.51	+18.1
Fardpur	+6.05	19.49	+11.9
Bakharjanj	+8.9	20.01	+15.4
Mymensing	+2.5	15.82	+21.2
Chittagong	+9.9	19.49	+10.4
Noakhali	+17.3	21.43	+24.9
Tipperah	+9.4	14.60	+21.8

Increase of death-rate by fever.

Rate of increase of population of Mahomedans during.

Combined fever death-rate per mille among Hindus and Mahomedans—average of the years.

Rate of increase of population of Hindus during.

Therefore the cause of the race being on the way to death in Bengal, is conclusively traced to malaria. Malaria, again, if it does not chiefly originate in poverty is developed and is perpetuated by poverty. Everybody has noticed that fever which was season-fever in a locality is converted into epidemic malaria after

Malaria—the
cause—a sort
of blood poi-
son.

that locality has passed through one or two seasons of scarcity and famine. Malaria is said to be a sort of blood poison and it would be palpable to the sense of the ordinary man that when blood is impoverished by insufficient food, fever which would otherwise pass off lightly acquires the force of permanent poison wrecking the constitution.

The Cause (Contd.): Malaria and Greece—IV.

Greece after it had lost its independence was in the gripe of malaria as we are here. There is this parallelism between the case of Greece and our case. Greece was proud of an ancient civilisation which has ceased to be of any avail, and so we are also proud of an ancient civilisation which has ceased to be of any avail to us. Greece was reduced to a state of poverty and so are we. Thus we may usefully reproduce here the gruesome picture of malarious fever in Greece, drawn in Mr. Joane's Greek History and Malaria, published at Manchester in 1909, trusting this will serve to disillusionise those theorists who would glibly start any but the right theory to account for our ruinous condition. The author first gives the general description of malaria as follows :—

“ The peculiar and distinctive characteristics of malaria are not to be looked for in these sudden and violent catastrophes.

Parallelism
between
Greece and
India as
to the condi-
tion after
their fall.

Characteris-
tics of
Malaria.

Owing to the manner in which it is propagated, it tends to fasten itself upon certain districts, and once there, generally speaking, it remains for ever. Of course there are exceptions ; ague gradually disappeared from England as the marshy parts were drained, and the applications of the results of scientific research has diminished considerably the amount and severity of the disease in Italy and elsewhere.

**Malarious
Regions—a
few instances.**

This being so, malarious regions gradually lose many of their inhabitants, not only by death but also by emigrations. Examples are Sologne in France, the Campagna and many parts of India. Those who leave the country to seek healthier homes are mostly the rich and the intelligent ; and so at length there remains but a residue of the poor, the stupid and the unenterprising. Left to themselves, these wretched inhabitants sink into still greater degradation for they are without any to ameliorate their lot by example, precept or active help.

'The moral sense of the natives of these towns' says North (1) 'is so degraded that the death of a horse or mule is said to be a matter of far greater concern than that of a child or relative.'

Williams (1) quotes the experience of Bishop Heber who says 'the whole skirt or margin of the mountains—the Himalayas from Rohilkhand country—is surrounded by a thick forest, of nearly two day's journey with a marshy soil, and an atmosphere during two thirds of the year more pestilential than the Sunderband or the Grotto del cane.....'The villages also, through which he passed, he says, were singularly wretched, though there is no want of building materials, and the rate of land is very low. 'It seems, however, as if the annual ague took away all energy from the inhabitants, who are a very ugly and miserable race of human beings, with large heads and particularly prominent ears, flat noses, timid bellies, slender limbs and shallow complexion. The inhabitants

Bishop Heber's description of the country lying at the foot of the Himalayas and its people.

of the Roman Campagna are scarcely less wretched. . . .

Hippocrates' account of the effect of living in Malarious places :

The degradation of those who inhabit malarious places was carefully recorded by Hippocrates. He states that those who live in low, moist, hot district and drink the stagnant water, out of necessity suffer from enlarged spleen. They are stunted and illshaped, fleshy and dark, bilious rather than phlegmatic. Their nature is to be cowardly and averse from hardship, but good discipline can improve their character in this respect. This remarkable account is, so far as I know, unique in Greek literature, but it is a certain proof that Greeks were well aware of the deleterious effects of malaria.

Unique in Greek literature.

So apathetic do those become who reside in unhealthy regions, that it is often observed how careless of their own improvement they seem to be.

Malaria—a cause of moral apathy.

It is a characteristic moral feature, says Macculloch, 'of those who reside in such unhealthy situations in France and

has been noticed by every one who has examined those districts, to deny strenuously the existence of the dangers and to maintain that neither the soil in which they inhabit nor the air in which they die rather than live, nor their modes of life or labour, are unwholesome.'

Macculloch's
remark.

Malarious regions are generally extremely fertile. The moisture which favours the growth of mosquitoes, at the same time renders the soil suitable for agriculture. The increase of malaria is an economic calamity which robs a country of its most precious source of wealth.....

Characteris-
tic feature of
the malarious
regions.

Increase
of malaria is
but an econo-
mic calamity.

Celli sums up briefly and to the point. 'Malaria annually costs Italy incalculable treasure.'

Celli's opi-
nion on Ita-
lian Malaria.

The dwellers in malarious regions consciously or unconsciously recognising the peril—that fatigue is the cause of fever—tend to avoid toil either of body or of mind, if it be so violent that an attack of fever may be expected to follow. In time the impulse becomes steri-

Peculiar cha-
racteristic of
the inhabi-
tants of the
malarious
places.

typed as a habit, and so partly for the reason given here, and partly because the energetic emigrate to healthier homes, laziness and lack of enterprise are marked characteristic of these unfortunate people. Each generation, as it is born, is subjected not only to the same physical surroundings as were its parents, but also to an unhealthy moral atmosphere. The evil results of such a condition have often been observed by physicians and others. 'The natives of India' says Martin, 'of the higher classes avoid all exertion during the rainy season; while the working classes at all seasons, are sparing of extra labour, and when compatible with the work in hand, sitting is ever the posture of the artisan in the East.'

How they live, move and have their being in regions malarious.

The natives of India.

"of our country" and its effects on the people.

'There is in hot climates' it has been well observed, 'a *vis inertia*' which indisposes men to change their customs or to cope with abuses; and the indolence which the climate occasion conduces

to the stability of their barbarous institutions... ,.....' ”

Having given as above the general ideas of malarious fever, the author proceeds to deal with the case of Greece in particular —

“The greatness of the Greek character depended in no slight degree upon the constant intercourse of a comparatively small number of men who met to discuss and transact the business of a city state. If but a small proportion suffered at one time from the consequence of malaria, in the course of a generation the number would suffer enough, greatly to weaken the mental life of the whole community. The mischievous effect upon the children can scarcely be exaggerated. Those, whose parents were victims, could scarcely fail to copy the characteristics of their elders, to form habits of indecision, and to sink^o into pessimism, moroseness, ferocity and other forms of psychic weakness.

Characteristics of the Greeks who lived in the malarious places—and the cause of their national downfall

Change of
Greek cha-
racter after
the 5th cen-
tury B. C.

It is surely not fanciful to trace to this source the subtle but unmistakable change which came over the Greek characters after the 5th, and to a greater degree after the 4th century before Christ.

Brilliance
lost.

Patriotism
died out
and.—

Boldness,
prowdiness,
enthusiasm
disappeared
giving place
to depression,
selfishness
and criminal
weakness.

Gradually the Greeks lost their brilliance, which had been as the bright freshness of the youth. This is painfully obvious in their literature if not in other forms of art. Their initiation vanished, they ceased to create and began to comment. Patriotism with rare exception, became an empty name, for few had the high spirit and energy to translate into action one's duty to the state. Vacillation, indecision, fitful outburst of unhealthy activity followed by cowardly depression, selfish cruelty and criminal weakness are characteristic of the public life of Greece from the struggle with Macedonia to the final conquest by the arms of Rome. No one can fail to be struck by the marked difference be-

tween the period from Marathan to the Peloponnesian war and the period from Alexander to Mummians."

The above are reflections on the dire result of malaria of a great writer who combined in himself scientific as well as historical researches on the condition of Greece situated much as we are. Now remember that the death-rate from malaria, in the Lower Provinces of Bengal is at least three times as large as that of Greece and the result in the way of reducing the rate of increase of the population is shown in the following table.

Death rate from malaria of Lower Bengal is three times as large as that of Greece.

(Table D.)

RATE OF INCREASE FOR THE
WHOLE OF BENGAL.

(From Census Report of India of 1901.)

1872-81	1881-91	1891-1901.	Rate of Increase for the whole of Bengal.
+11.5	+7.3	+5.1	

The Effects of Malaria and Poverty—V

Putting the
cart before
the horse.

Malaria—a
cause of soci-
al disinte-
gration

Consequence
of Malaria
classified.

It seems that in attributing the sickli-ness, apathy and laziness of the people which are concomitant with epidemic malaria to social causes, one puts the cart before the horse. Instead of social dis-organisation being the cause of these, it is clearly their effect. The writer from whose work we gave a lengthy quotation in the previous paper, has the following on the subject :—

“Malaria then is a disease which attaches itself to particular districts and and in consequence may be classified as follows :—

(1) The rich, the capable and the energetic seek healthier homes and so the inhabitants of a malarious district tends to become a mere residue of the poor and the wretched.

(2) Cities being, as a rule, less ma-larious than cultivated plain, the urban population tends to absorb the agricul-

rural class, and national physique and well-being suffer in consequence and cities isolated by malarious surroundings often fall into decay and ruin.

(3) This process will be accompanied by great economic loss, for extremely fertile districts, which are the peculiar prey of malaria, may fall altogether out of cultivation. The ruin of agriculture is a great blow to any country and it must be remembered that malaria attacks farmers in particular and that mostly at harvest time, when all their energies are especially needed.

(4) Malaria falls most heavily upon the young, whose physical powers are so weakened by repeated attacks of fever that childhood may be one long sickness and adequate education is impossible. *'Aestali pueri Si valent satis discunt.'* The inhabitants of malarious districts age rapidly and die young.

(5) Exertion and strain often bring about a relapse, because the malaria parasite will live in the body for months

or even years. Naturally the inhabitants of malarious places tend to avoid fatigue and to become sluggish and unenterprising. A habit of laziness is gradually formed.

(6) Account must also be taken of loss of life, loss of time and the physical suffering caused by the disease besides the permanent physical disturbance it may produce in the patient."

Lord Minto's
letter.

Lord Minto, our present Viceroy's grand-father, in a letter written on 20th September, 1807, says the following regarding the physique of the Bengalee race :—

Physique of
the Bengalee
race in 1807.

"I never saw so handsome a race. They are much superior to the Madras people, whose form I admired also. Those were slender. These are, tall muscular, athletic figures, perfectly shaped and with the finest possible cast of countenance and features. Their features are of the most classical European models with great variety, at the same time."

Where are the tall, muscular, athletic

tic and perfectly shaped Bengalees in our villages and districts now? Thanks to the depredations of Malaria and poverty!

As regards the connection between poverty and malarious fever it can hardly be expressed in a better and pithier language than the following extract from a Government Medical report:—

Malaria and the Government Medical Report.

“Fever is a euphemism for insufficient food, scanty clothing and unfit dwelling.”

Thus poverty is in a great measure responsible for malarious fever and other epidemic diseases. This cause is not only working on the Hindus but on the Mahomedans also. In fact, late Justice Mr. Amir Ali in a paper headed “A cry for the Indian Mussalmans” published in “The Nineteenth Century” of August, 1882, made the same complaint, though he confined it to the Mussalmans. The present condition of the Indian people both Hindus and Mahomedans has been truly depicted by that

Poverty: a cause of Malaria and other epidemics.

Mr. Amir Ali on Malaria and the Mussalmans.

eminent physician (Sir Frederick Treves, who came the other day to India, in his book named "The Other Side of the Lantern" :—)

"The other side of the Lantern."

["India leaves on the mind an impression of poorness and melancholy. Sadder than the country are the common people of it. They are lean and weary-looking, their clothing is scanty, they all seem poor and toiling for leave to live. They appear feeble and depressed."]

Effects of Malaria.

The fearful ravages of malaria is obvious to any one who travels through the districts like Nadia, Jessore and Burdwan, not excepting the towns. The annual returns of the sanitary Commissioner of Bengal and the census Report, as we have pointed out, conclusively show this : 50 lakhs of people annually die of fever in British India and Bengal alone contributes more than one third to this fever deathroll. In four years from 1900 to 1904, the district of Jessore lost 2,34,870 souls out of a total population of 18,13,135.

Out of the 50 lakhs of death from fever Bengal alone contributes more than one third.

The people are suffering not only from insufficiency of food, but also from want of drinkable water. Well-to-do men of villages have as a rule deserted their homesteads and taken up quarters in towns owing to malaria and want of good water. The effect of such migration is disastrous on the poor villagers, for they are deprived of that assistance which they expect from their natural leaders. This constitutes a social evil *no doubt, but it is an evil for which the gentlemen who would take shelter in towns can not be blamed.* How the villages are thinned and the towns crowded in malarious districts will be seen from the following figures of malarious districts like Burdwan, Murshidabad and Nadia when compared with those of Buckergunj, Mymensingh and Faridpur which are comparatively less malarious :—

Insufficiency of food and drinkable water in villages and migration of the well-to-do thereof give rise to social difficulties.

(From the Census Report of India, 1901).

Table E.

District	Number of Towns.	Number of villages	Total Population	Population of the towns.	Population of the villages
Burdwan	6	3662	1532475	86728	1445747
Murshidabad	5	3668	1333184	75908	1257276
Nadia	9	3411	1667491	95355	1572136
Backergerij	5	4612	2291752	45574	2246178
Mymensingh	8	9770	3915068	103397	3805671
Faizpur	2	5283	1937646	29112	1908534

A DYING RACE—HOW DYING?

We may also draw the attention of our readers to the following table, showing how malarious districts are deserted in comparison with comparatively less malarious districts :—

Malarious districts compared.

Table F.

District	Immigrants	Emigrants
Nadia	59,010	1,23,737
Murshidabad	71,096	78,696
Jessore	47,036	71,134
Buckergunj	59,985	39,012
Mymensingh	1,15,010	80,536
Farakpore	73,483	75,810

Any how it is not an evil of the nature of good mollahs and bad Brahmins, caste-distinction and non-caste-distinction and so forth. Mr. Justice Chandravarkar, who is an eminent advocate of social reform, justly remarked in his address at the Social Conference of 1903 :—

Mr. Justice Chandravarkar and the caste-distinction

“It is a superficial view to take of the cause of the degeneracy of a community of people to say that it has gone down, solely because it is divided into innumerable castes, it enforces infant marriage, it prohibits widow marriage and keeps women in seclusion.”

Caste and the like are not the cause of racial decay.

The gradual decay of the race 'is

The causes
of decay
are prevent-
ible.

purely due to causes which are prevent-
ible by the efforts of the state and have
been found so preventible.

No special racial cause in Bengal—VI.

Mahomedan customs may be better than the Hindu customs or they may be the reverse. But has that anything to do with the question when one sees that both Hindus and Mahomedans are equally falling off throughout India? If one requires proof of this, let him consult the following table taken from the report of Mr. Bain on the general census of India :—

Customs here have nothing to do with the falling off of races.

Table—showing the increase of population among the different communities of India.

Table G.

Religion	Population 1891	Percentage on total population.	Approximate percentage of variation between 1881-91.
Brahmins	207,731,727	72.33	} + 10.82
Animist	9,280,467	3.23	
Jain	1,416,638	0.49	14.86
Buddhist	7,131,361	2.48	+ 24.46
Jew	17,194	0.006	+ 20.93
Christian	2,284,380	0.80	+ 21.85
Musalman	57,321,164	19.96	+ 10.61

A proof from Mr. Bain's report on the census.

The following passage is also taken from Mr. Bain's report.—

Mr. Bain
again.

“The birth rate is indeed very far above that of any European country, we except Russia, and reaches near 48 per mille in the whole country. But the death rate is equally abnormal, even if we omit the more frequent occurrence of famine and epidemic diseases in India and may be taken to reach, on an average, 41 per mille.”

The Hindus
and the
Mahomedans,
—they differ
in customs
true but still
they are equal-
ly falling off.

Nobody will deny that if the Hindu customs and the Mahomedan customs essentially differ, they differ in all the provinces of India. Yet notwithstanding that difference both the Hindus and the Mahomedans of the whole of India are equally falling off. In fact the present customs of the two communities that have so long lived together are not very different on essential economical points. If the Hindus are averse to widow-remarriage so are Mahomedans to some extent. Both the communities used to favour polygamy, but both the communities

have begun to stop it more or less. Lt. Colonel Mukerjee's own figures in Bengal show that. Be that as it may, assuming that the customs of the two communities are essentially divergent, that has not affected the rate of their decrease. The rate of increase of the Hindus as shown above is 10.82. That of the Mahomedans is even a trifle less, their rate of increase being 10.62. But perhaps the learned Lt. Col. means to say that what is true of the whole of India is not true of Bengal. But we have shown by the census figures of West Bengal, Northern Bengal and Central Bengal that what is true of the whole of India is also true of these three divisions of Bengal.

Now remains East Bengal in which the Mahomedans outnumber the Hindus. Thus the Mahomedan figures show an advantage. But can it be possibly said that the cause of this difference in East Bengal is owing to bad Brahmins and good Mollahs? The Brahmans

Lt. Colonel
Mukherjee
examined.

What is true
of the whole
of India is
also true of
the three divi-
sions of
Bengal.

East Bengal
—Hindus
and Maho-
medans.

The East Bengal being the granary, the Mahomedans are better off

Lt. Col Mukherjee's political blunder.

and Moulavis of the rest of India, nay of the rest of Bengal, are equally bad. Can it be said that in East Bengal alone the former are an execrable lot and the latter are a heavenly class? The cause of the difference is, as we have pointed out, that East Bengal is the granary of Bengal and is comparatively less malarious and that out of 25,495,416 Mahomedans in Bengal, 11,220,427 are in East Bengal alone. So our Mahomedan brethren of East Bengal are better off. Why should we grudge it? The Colonel has unnecessarily and irrelevantly struck a chord of race-antagonism. This is certainly deplorable. We have used the expression the "advantage" as regards Mahomedan figures. We have done this deliberately. Because the 11,220,427 Mahomedans in East Bengal are seemingly Mahomedans, most of them are really Hindu converts. So absolutely there is no cause for the Hindus to beat their breast, because the agricultural Mahomedans

of East Bengal possess certain advantages.* But the cause for alarm is that, even with such advantages the Mahomedan! population of East Bengal is showing a falling off in the rate of increase. From 16 per cent. in one decade, it has become 12 per cent. in the next.

Still however they are falling off.

The good Colonel talks of the higher intellectual education of our Mahomedan brethren. One would wish it were a fact. But the Mahomedans themselves are aware of their deficiency in this respect. They are well aware of the following figures of census showing the proportion between literate and illiterate Hindus and Mahomedans.

The Colonel labouring under a mistake.

Table H

Showing the percentage of literary persons among the Hindus and Mahomedans of Bengal (Census report of 1891) in every 10,000.

Literary men amongst the Hindus and the Mahomedans.

MALES.

	Hindus.	Mahomedans.
Learning	259	178
Literate	1040	253
terse	8701	9569

		FEMALES.	
Literary females.	Learning	Hindus.	Mahomedans.
	Literate	10	4
	Illiterate	36	9
		9954	9987

Table I.

(Census of 1901 for Bengal.)

LITERATE

Hindus - 69 per thousand

Mahomedans—36 per thousand

Table J

Showing the literary condition among different comparable sections of Hindus and Mahomedans of Bengal.

(Census of 1901.

Dhobis (Hindu)	26	per thousand
Dhobis (Mahomedan)	6	per thousand
Kaloo (Hindu)	18	Do Do
Kaloo (Mahomedan)	2	Do Do
Tanti (Hindu)	61	Do Do
Jola (Mahomedan)	27	Do Do

Educational
activity
amongst
Mahomedans.

While our Mahomedan brethren are earnestly applying themselves to make up their educational defect, one may very well say that it is not the work of a friend to lull them into a false sense of security in this respect.

Moral and
Religious
Education of
the Mahome-
dan.

Then again as to the question of moral and religious education every body is aware that respectable Mahomedan gentlemen earnestly cultivate and secure a high moral and religious education.

But surely it would not be true to say the same of the mass of Mahomedans—the common labourers and the cultivators. The high compliment paid to them is certainly a bit quixotic. The deplorable description which Dr. Hunter gives of the masses of the rural Mahomedans fifty years ago holds in many quarters up to the present day notwithstanding the meteor-like visits of Mollahs from the north-west now and then. As to the Colonel's graphic description of a masjid in every village and jumma namaj every Friday in all hamlets those who personally know things would say otherwise. Myself, for instance, being an inhabitant of East Bengal and residing in the midst of a number of more or less Mahomedan villagers, who are my tenants, can perhaps, claim better knowledge on this point than the Lt. Colonel. But as the saying is "*khos khabarkā Jhūtā o bhālā*"—even a false report of a good news is welcome!

The compliment—a little but quixotic.

Dr. Hunter's remarks still hold good

Masjid in every village &c.—though a good news but not true.

The Lt. Colonel's imputation to the

A cruel de-
lamation.

Hindu peasantry of drunkenness and the like is surely a cruel defamati~~on~~. If the Mahomedan Rayots are free from the vice of drink, so are Hindu Rayots. The latter perhaps are purer in this respect than the former. Because the former now and then indulge in "tari," while the latter do not touch anything of the sort. As regards the urban lower class Hindus and urban lower class Mahomedans, perhaps one would find it difficult to choose between the two in this respect --the latter making up by "tari" and opium what they want in liquors and siddhi.

Poverty and malaria are primarily responsible for the evil.

But all these are questions of little importance to the great question which the writer has mooted viz., the question of the "Dying Race." Poverty and malaria are primarily responsible for the evil, though they are likely to bring in moral degeneration with them.

The condition of the middle class—VII.

Before finding fault with the intellectual classes for not doing their duties properly by the mass of the people one should look to their position. That position is woeful indeed, first as regards economic and then as regards the consequential liability to disease and mortality.

Intrusive
inspection.

To begin with their economical position. Their income from the land, what ever it is, is fixed in money. It has not increased but on the contrary is reduced by divisions. The scale of their remuneration for service and otherwise instead of increasing has fallen owing to obvious causes. Thus on the whole their rate of income which is fixed in money, has fallen. But the rate of price of the necessaries of life has increased, one may say about eight fold. So the monthly income of Rs. 10 for one, which at the best has remained constant, having been sufficient in days gone by to main-

The Econo-
mic position.

tain a small family, can not at the present time support even one member of the family, this ten rupees being now practically reduced to the value of about ten two-anna pieces. Then there is continual famine in every middle class family. We have assumed that they have the same percentage of employment now, as before. But that is not the fact. Seventy-five per cent are now without employment. The question of the non-employment of a small number of men in England, has been the cause of a cry which is rending the skies and the Parliament is busy about the Old-Age-Pension Bill and the like. And if one turns his eyes to Germany, he will find there a huge institution to assist those who are without employment. There we have none to care for the sad lot of the middle-classes.

Evidently
Seventy five
per cent are
out of em-
ployment.

A priori
consideration
of the ques-
tion.

A priori therefore one would expect them to be dying or being, on their way to extinction. But now look to the facts—the figures of the census. Too

sadly they verify what might be expected. The census report shows that the Brahmins of Bengal who increased from 1872 to 1881 by 12 p.c., had their rate of increase reduced to about 2 p.c. during the succeeding two decades. Similarly the Kâyasthas who have increased by 3 p.c. in the decade from 1872 to 1881 have their rate of increase reduced to 1 p.c., from 1881 to 1891 and from 1891 to 1901, instead of an increase their is a decrease by 8 p.c. There has been a total decrease of one lakh in the last decade. We have not been able to get the figures of the Baidyas, but their number being small their case apparently has not been considered in the report. This is the condition of things as regards these two important classes of the community which constitute the brain of the race. And we have said before that a nation really dies when the brain-element of it is on the path to death, although the lower classes remain,—in fact even if they increase in

The Brahmins and the Kayasthas—

A decrease by one lakh.

An examination whether the Race is dying.

Instead of
decaying, the
Chamars, the
Bagdis, the
Machis, the
Namansudras,
the Maloes
are all
growing
in
numbers.

number. Col. Mukherjee talks too much about the decay of the Chamars, Bagdis, Muchis and probably the Maloe (Jelias) and Namansudras. But we hope that it will be a consolation to the Lt. Colonel, as it is to us, that these castes have increased to a great extent, as will be evident from the following figures :—

Table K.

Caste, tribe or race	Persons.			Percentage of variation in- crease (i) or decrease (d).		Percentage of net variation.
	1901	1891	1872	1891-1901	1881-1891	
Chamar and Mechi	1626737	1497267	1177234	(i) 8.65 (i)	(i) 6.33 (i)	19.60 (i) 38.18
Bagdi	1032063	804960	695259	(i) 28.21 (i)	6.35 (i)	8.86 (i) 34.44
Namansudra	1860914	1768119	1576076	(i) 5.19 (i)	12.18 (i)	4.82 (i) 43.77
Maloe	227985	38443	19454	(i) 157.70 (i)	354.63 (i)	106.60 (i) 2321.25

THE CONDITION OF THE MIDDLE CLASS.

The Industrial classes were falling off.

These rates of increase are in some cases even larger than the rates of increase of the Mahomedans in Eastern Bengal.

Then as regards the lower middle classes comprising the industrial and commercial classes, their numbers were also falling off at a larger speed than even the upper middle classes, as the following figures will show :—

Caste, Tribe or Race.	Persons.				Percentage of variation in- crease (i) or decrease (d)			Percentage of net variation
	1901	1891	1881	1872	1891-1901	1881-91	1872-81	
Gandhanik	139500	122752	140324	(i) 13.64			(i) 0.58	
Bania	209521	333387	904526	199691	(d) 7.15	(d) 63.14	(i) 352.96	(i) 4.92
Sodgop	578473	571335	55747	658777	(i) 1.24	(i) 2.39	(d) 15.90	(d) 13.80
Malakar	132102	151962	216108	153376	(d) 13.06	(d) 29.68	(i) 40.90	(d) 13.87
Sohar	245517	273293	241322	253313	(d) 10.16	(i) 13.24	(d) 4.73	(d) 3.07
Chatur (Sutradhar)	172200	175554	164422	(d) 1.91			(i) 4.73	
Jogi and Jogi	374906	406473	340324	384324	(d) 7.76	(i) 19.93	(d) 11.18	(d) 2.45

The Kayasthas are decreasing fast and the prospect is gloomy indeed.

Now as regards this death rate let us take particularly the case of the Káyasthas with reference to the figures of some of the important districts and we shall see how the Káyasthas are fast decreasing in those districts which are mostly malarious.

Table III.
KAYASTHAS.

District.	1891	1901
Nadia	33614	30578
Jessore	59339	55409
24 Parganas	46436	34177
Murshidabad	13566	12382
Midnapore	82526	41686
Hugli	29177	23610
Rajshahi	6747	6331
Ranghpore	10020	8565
Bogra	3829	3802
Falna	32156	30447
Dacca	89587	85963
Buckergunj	95922	78168
Mymensingh	97507	90180
Chitagong	74206	71421
Noakhali	45251	34018
Tippes	72554	70413

If things go on in this way, the prospect is gloomy indeed!

Pressure Upon the Soil.—VIII.

Numerous are the men who would invite the people of this country to extend their agricultural pursuits and among them is naturally Lt. Col. U. N. Mukerjee. But has not the extension of agriculture in all countries a reasonable limit? In an address which I intended to deliver at the District Conference of Faridpur, I took some pains to show that there are circumstances under which extension of cultivation may be carried too far so as to make it an evil. In every country a large quantity of land remains fallow to serve a good many useful purposes. In fact all lands do not pay for their cultivation. And the great economist Ricardo demonstrates that there must be some land in every country which cannot afford to pay what is called rent. In all countries a large portion of the population engages in industrial pursuits and thus supplement the agricultural wealth of the country large-

Considerations of Agricultural extension.

Limitation to extension and Prof. Ricardo.

Industrial
wealth and
India.

ly by industrial wealth. Industrial wealth is wealth made out in a great measure from skill and intelligence. It thus becomes a case of wealth made by conversion of mental powers which unlike land are capable of an indefinite expansion. In India we had industrial wealth and had it in vast quantities. That being gone, we are driven to the land alone to maintain ourselves and to pay the large tribute to England which we are bound to pay and to pay for our imported necessaries and luxuries. The result is that the pressure upon the land has become extreme. It has become too much for the land to bear. Hence frequent—in fact, continual occurrences of those terrible protests of nature called famines against the heavy burden upon the land. That is the explanation of our annual famines which were centineal in times gone by. Perhaps, in older times it did not at all infest the land. Before proceeding to dilate on the dire evils of an extreme pressure upon the land,

An explanation of the annual recurrence of famine.

which were on one occasion impressively explained by a well-known President of the United States of America, I shall give figures from the census book to give an idea, how fast we are being drifted to exhaust our land.

From 1891 to 1901, within ten years in whole India there was an increase of agriculturists by so much as about 2 crores.

Increase of
the agricul-
turists.

IN BENGAL.

Table N.

1901	...	...	5,61,28,687
1891	..	...	4,72,35,372
			88,93,315

This gives an increase of about 89 lakhs (of agriculturists).

Table O.

AGRICULTURAL LABOURERS.

1901	...	...	51,83,746
1891	...	...	16,40,369
			35,43,377

This gives an increase of more than 35 lakhs i. e., 216 per cent.

Table P.

OCCUPATION OF PE
BENGAL.

Agriculture	...	...	715
Industry	...	...	122
Commerce	..	...	8
Profession	..	...	17
			862

The remaining 138 per 1,000 have no occupation i. e. they are mostly beggars.

"EXTEND CULTIVATION."

The cry of
the Despot.

'Extend cultivation' is the cry of those who are responsible to none except their despotic will. Of course one may well ask as to improve the cultivation. But improving cultivation is like others an industry requiring capital, whereas the poor Rayat has no capital to improve his cultivation.

The pressure upon the soil is producing the following serious evils :—

Evils from
the pressure
upon the soil.

(1) The poor Rayat is often '*volens volens*' driven to cultivate even such land, the cultivation of which does not pay. Although he should not be required to pay any rent for such land. But who ever heard of the settlement officer having left any land unassessed ?

(2) The poor people of the country have no means to buy fuel for their cooking. As there is no jungle land allowed to remain as such, at any event for the use of the poor mass, as was the case in former times, the poor people are being hard pressed for fuel—in fact, a

regular famine of fuel is threatening us.

(3) There being no grassy land left as pasturage, fodder has gone up in price, so the price of milk has gone up so high as to be prohibitive to the common people to secure milk for their infants, not to speak of the famine of pure ghee which is the main support of the Indian brain.

Men in affluent circumstances may not form an idea of these evils but one who sees the country with his eyes open, will find how the misery of the common people is assuming gigantic proportions owing to the above consequences of the extreme pressure upon the soil, interfering with matters of their food and health. The Lt. Colonel speaks of the wealth of the rayats of East Bengal, but surely he is aware how only one year's failure of the crops reduced them to a state of starvation from which they were rescued by the benevolent efforts of men like Sj. Aswini Kumar Dutta and his co-adjutors. But this is by the bye.

The Colonel and the Rayats of the East Bengal.

Each one of the three evils resulting from the extreme pressure on the soil is of a grave character. But they have hardly received any attention from our public men. Take the first of them. When the Bengal Tenancy Act was on the anvil, the Government raised the question in the shape of a discussion on what is an unearned increment, admitting that a share of that unearned increment only, should be the limit of rent payable by rayat. But while the Government raised the question as regards lands held under private proprietors, they were absolutely silent on this point when dealing with the principles of land revenue assessment in re.non-permanently settled tracts. It is the duty of our public men to moot the question. They say excavation of canals for irrigation is a great boon to the rayats. But it has yet to be ascertained, considering the irrigation rates which the rayats have to pay, how far they gain in the net.

Bengal
Tenancy Act
and its draw
backs.

The ques-
tion of irriga-
tion,—

Requires a
serious con-
sideration.

Swadeshi the only Remedy.—IX.

From the preceding paper it is evident that we must look for the means of our salvation only in the direction of reviving our industries, in other words in the Swadeshi Movement. The loss of our industries is graphically traced by our leaders among others Lt. Col, Mukerjee, historically. History shows that our chief industries were destroyed so long back as in East India Company's time. But some small industries and petty callings yet remain. How even these petty industries, small commercial pursuits and humble professions are gradually dying out from year to year will be shewn by figures of the census in recent years given below. The following table should be carefully gone through by everyone who takes interest in the questions of the 'dying race'. And it may be noted here, that some of the industries and professions, for example cotton weaving-hand industry, paper industry, etc, consist equally of Hindus

Swadeshim
is the only
means to our
Economic
Freedom.

Swadesh-
ism is more
beneficial to
the Maho-
medans than
to the
Hindus.

and Mahomedans ; in the case of others the one or the other community predominates, for example in the occupations such as those of tailors, dyers, builders, silk-worm rearers, spinners etc. the Mahomedans prevail. Regarding the cotton weaving industry the census return shows that 16 in every 1000 of Mahomedans are occupied with it, as compared with 11 per 1,000 of Hindus. This proves what has so often been said that Swadeshi is likely to prove more beneficial to the Mahomedans than to the Hindus.

Table Q.

ORDINARY INDUSTRIES.

Name.	1901	1891	Decrease p. c.
Makers and dealers in bangles, necklaces beads, sacred thread etc.	113161	127696	11
Dealers in wool and fur	23208	45049	48
Silk-carders, spinners, weavers, makers of silk-braid and thread sellers of raw silkcloth, braid and thread	41998	46539	9
Cotton-cleaners, pressers and ginners	30298	38132	21
Cotton-weavers—hand industry	976349	1023985	5

Name.	1901	1891	Decrease p. c.
Cotton spinners, siezers and yarn beaters, cotton yarn and thread sellers	92214	98602	7
Cotton dyers	10251	20812	51
Dealers in raw fibres	17121	24812	31
Makers of rope fibre, matting, bag etc	4 062	69485	26
Tailors and dress makers	385481	467157	18
Makers of metallic articles etc	742659	850418	13
Makers of glass, earthen ware and stone ware	479183	499556	4
Dealers in wood, cane leaves etc	736429	876203	4
Dealers in drugs, gums dyes etc	71090	123206	12
Dealers in Leather	313328	350492	11
Dealers in commerc. transport and storage	1543135	1905640	22
Gur and sugar sellers, makers of sugars, mollasses and gur by hand	32195	57760	44
Tobacco and snuff manufacturers and sellers	70596	109105	35
Ship wrights, boat builders etc	30307	31439	4
Dealers in paper	12230	50242	78
Stationers	5481	53405	90

Table B

Humble Professions

Barbers	463512	5,3672	16
Washermen	338667	386879	12
Fishermen, fish curers and fish dealers	1239067	1311700	6
Ghee preparers and sellers	12107	13628	13
Oil pressers and sellers	485329	544537	21
Sweet meat makers and sellers	130191	129011	7
Salt makers and sellers	40090	799225	50
Lime chunas and shell burners and sellers	23097	29423	22
Music and musical instrument makers and sellers	6296	15311	59

We may also give some instances to show how many even out of this re-

Men of
humble pro-
fessions turned
agricul-
turists.

duced number of the humble professions
have turned agriculturists.

Table S.

In 1901

Name of the profession.	Actual workers. Total number.	Partially agricul- turists.	Depen- dents.
Barbers	191288	35128	271724
Washermen	175699	22789	162968
Fishermen and fish-curers	235160	21372	315945
Ghee preparers and sellers	5957	803	5650
Oil-pressers	108417	15931	127115
Sweet-meat makers	16686	5900	22485

The lament-
ble state of
the learned
professions.

In the next preceding paper we have been dealing with the question of the lamentable condition of the upper-middle class. Among other things I said roughly that a large percentage of them are out of employment now. The following table regarding the state of the learned professions and of Government service will show this :—

Table T.

Name of Profession.	Population supported in 1901.	Population supported in 1891.	Decrease percent
1. Education	120849	139634	13
2. Literature	32189	103460	69
3. Medicine	175396	190296	8
4. Engineering and survey	15208	17080	11
5. Pictorial Art and Sculpture	6998	9129	23
6. Music, Acting and dancing	140360	175356	20
7. Government service generally	565346	848729	33

The Commercial Statistics.—X.

Arguments
proving that
Swadeshim
is the only
means to the
Economic
Freedom.

What has necessarily caused the extreme pressure on the soil, the calamitous effects of which have been referred to, and what necessitates the resort to Swadeshi movement, as the only means of our salvation, will clearly appear from the tables of imports and exports which are presently to be given. When two countries are similarly circumstanced *i.e.*, when one country is not perpetually in the position of a debtor to the other—debtor without borrowing—imports and exports are equal with temporary fluctuation only; but when one country is in the perpetual position of a debtor, exports must be larger than the imports—the excess of exports over imports representing the amount of wealth in kind, which she has to hand over to the other country without any economical return. The last column of the table “U” given

below will show the amount of wealth which India has been parting with, without return in the above manner during the several periods mentioned in the table :—

Table U.

Annual average.	Imports in crores of Rs.	Exports in crores of Rs.	Excess of exports over imports, in crores of Rs.
For the fiveyearly period			
.. ending 1839 ..	7.32	11.32	4.00
.. .. 1858 ...	20.85	25.85	—
.. .. 1868 ...	40.31	57.66	8.35
.. .. 1878 ...	48.22	63.13	14.91
.. .. 1888 ...	75.13	90.28	15.15
.. .. 1898 ...	88.50	113.93	25.37
.. .. 1903 ...	110.69	136.50	25.90
For 1905 only ..	124.00	168.16	44.16
.. 1906 ..	135.50	182.27	46.77
.. 1907 ..	162.07	182.63	19.96

The Wealth of India parted with without a return.

The above table shows that what India has to part with annually without economic return has been fast growing. The figures indeed beginning with the annual average of 4 crores at the end of 1839 come to 46.77 crores for 1906. But one may not quarrel with the payment itself which is a large question.

The whole of the tribute has to be paid from the raw produce.

And hence the immense pressure upon the soil.

What I mean to point out is, the disastrous effects of the shape in which the amount has to be paid. It would be seen from the following figures, that the whole of the tribute that has to be paid is paid by the raw produce of our soil. Not only the tribute, but in fact the whole of our exports which in 1906 amount to 182.27 crores consists of the raw produce of our soil. This means, that not only we are compelled to bring under cultivation such a large tract of land as is necessary to feed our thirty crores of people, but also a very large, additional portion to produce 182.27 rupees worth of crops. This creates a pressure of an unprecedented character upon the soil. This makes it necessary that in order that we might live and pay our dues, the weather should be most propitious in every season. As such an extreme degree of propitiousness in rains and sun rays cannot be expected, the result must be continual famines. One might say why our imports, which, for

instance, was in 1906, 135.50 crores, should not work as some set off to mitigate the extreme pressure upon the soil. But from the figures given below one will see, that our imports comprise no necessary food articles but comprise certain articles of luxury only as regards the people and the remainder constitutes the requirements of the foreign adventurers in the country. If instead of raw materials, the produce of our soil, the exports had consisted of articles manufactured by us, then the tribute would have sat very lightly, upon the nation. Because in that case the tribute would have been paid partly by the expense of our intelligence, skill and labour, in short as people in this country say, by bodily labour. In olden times not only manufactured goods but to a great extent goods manufactured here with imported raw materials were our chief exports. Thus in those olden times we occupied the most advantageous position. For when a country produces manufactured

A word to those who talk of a return for what is parted with by India

An Industrial reference to India of the days gone by.

articles with raw materials imported from other countries its position is the best.

Then there is not the least possibility of pressure upon the soil. The next best condition is where a country produces manufactured articles by using at all events, part of its own agricultural produce. And the worst condition is that in which we are now placed, viz., that in which all the produce of the soil except what can be retained for food is sent away, there being no manufacturing industry in the country. This will be shown by the following table.

India is now in her worst condition.

Table V.

Analysis of India's exports, 1907.—

Indian merchandise exported	...	173.42	crores of Rs.
Foreign merchandise re-exported	...	3.76	"
Gold and silver	...	5.44	"
Total	...	182.63	"
The Indian Exports Consisted of			Cores of Rs.
1. Raw Materials	...	...	76.22
including			
Cotton (raw)	...	25.70	
Jute	...	17.97	
Seeds	...	16.81	
Hides and skin	...	10.95	
Wool	...	2.10	
Silk	...	0.63	
2. Articles of food and drink	...	...	44.67
including.			
Rice	...	20.3	
Tea	...	10.3	

Proof of the above from export trade Report,—

The Indian Exports Consisted of		Crores of Rs.	
Wheat and wheat flour	...	9.14	
Pulses, millets	...	2.02	
Coffee	...	1.11	
3. Metals and metal manufactures	...	1.10	
4. Manufactured (fully or partly) articles	...	39.29	
including.			
Jute manufactures	...	18.29	
Cotton	...	10.75	
Indigo	...	0.63	
Oils	...	0.85	
Lac	...	4.08	
5. Opium	...	8.67	
etc.	etc.		

Table W given below will show how mainly our imports consist of manufactured articles, mostly manufactured from raw produce sent by us and of certain articles of luxury so far as the people are concerned and certain implements and machinery for the need of foreign adventurers in the country.

Table W.

Analysis of India's imports, 1907,—			Do from the Import trade.
Merchandise	...	129.85	Crores of Rs.
Gold and Silver	...	32.82	„
Total	...	162.67	„
The merchandise consisted of			
1. Cotton manufactures—	...	48.04	
2. Metals including			
Iron and Steel	...	9.75	

A DYING RACE—HOW DYING ?

			Crores of Rs.
	Copper...	.. ..	2.06
	Machinery	.. ..	6.58
	Hardware and Cutlery	.. ..	3.16
	Instruments and apparatus	.. ..	1.36
	Railway Materials	.. ..	7.20
3.	Articles of food and drink	.. ..	16.54
	including Sugar	.. ..	9.22
	Provisions	.. ..	2.74
	Spices...	.. ..	1.56
	Spirits...	.. ..	1.10
	Salt	.. ..	0.80
4.	Clothing (other than Cotton)—		
	Woolen manufactures	.. ..	2.76
	Silk	.. ..	2.13
	Apparel (including Shoes)	.. ..	2.58
5.	Mineral oils (including Kerosin)	.. ..	3.15
6.	Other things such as		
	Glass ware	.. ..	1.44
	Carriages and Carts	.. ..	1.18
	Paper	.. ..	0.99
	Matches	.. ..	0.73
	etc	etc etc	

The real
issues
are
evident.

Thus the pressure upon the soil and the urgent need of reviving our industries are clearly established, explaining fully our poverty and diseases arising out of it and obviating the necessity of the theory of 'good Mollahs and bad Brahmans'. As regards the large question

of the drain, that no doubt lies at the root of the whole thing, but neither we nor the Government can help it. The question is dealt with by a writer of a treatise on India economics as follows:—

“ Indian's political situation makes it necessary for her to employ a number of highly paid English officers and an army of British troops (about $\frac{3}{4}$ of a lakh). The pension of all these and their savings while in service in India are sent to England. Besides, a vast amount of the capital invested in the Indian Railways and modern industries came from England, and the interest has to be sent to England for payment. Therefore India is in the position of a “debtor country,” i.e., her payments or exports must exceed her receipts or imports. Every year the Indian exports exceed the imports by about 24 millions sterling. Nearly three fourths of this form the Home Charges. This is the permanent state of affairs. The economic effect of it is (a) that India parts with

Analysis of the facts as to how India is being continually drained.

raw materials and gets back manufactured goods. The profit on the latter is much larger than that on the former. Moreover, the raw materials, especially grain, constitute the very nourishment of the people, and these we have to part with in return for manufactures which are mostly luxuries. (b) Manufactured articles being much smaller in bulk than raw materials of the same price, Indian exporters have to pay far more in freight than the European importers into India. (c) As the ships carrying Indian goods to Europe cannot get full cargoes on the return voyage, the raw materials exported from India have to pay very high rates, amounting nearly to $1\frac{1}{2}$ times the freight of a single voyage. (d) The surplus money represented by the excess of our exports over our imports goes out of the country altogether, instead of remaining here to increase our capital and nourish our industries. The portion of the profits of Indian agricultural industries

and commerce, which is represented by the excess of our exports is lost to the people. This would not have been the case if India had not been a debtor country. In this respect the Home Charges constitute a drains on India." *

* From 'Economics of British India' by Prof. J. Sarkar.

The Vilified Brahmana.—XI.

The Brahmin Colonel and the unfortunate Brahmins

As regards the unfortunate Brahmin on whose doomed head, the Brahmin Colonel heaps his abuses, one must say that through fair and foul, through good report and bad, the Brahmin has stuck to a spiritual ideal which justifies the hope that the Hindu race will never die. In fact, the wages of the virtues of our ancestors must be eternal life. The complaint that the Brahmin does not care to minister to the wants of the inferior castes is a plausible complaint. But there is a side of it which should not escape attention. To meddle actively with the internal affairs of any unadvanced body of men often tends to hinder their progress. In Europe, the intellectual and the moneyed aristocracy by constant interference with every trade and calling have destroyed everything in the shape of cottage industries. The whole of the mass in Europe is reduced to the condition of coolies and labourers.

A defence of the position of the Brahmana,—

In India, according to the Hindu system, each man, however humble his calling might be, was an independent citizen with an independent living. He was his own capitalist though his capital might be only one day's earning and he was himself both the capitalist and the labourer. This was in a great measure owing to the "let alone" policy of the Brahmins and Kshatriyas. And as regards religious or spiritual ministrations, example often serves better than acts of ritualistic ministrations. The Brahminical standard of female chastity, of cleanliness and the like are catching to the lower castes. Then there are the Sanyasis and Sādhus who are higher agents of spirituality than the priests. These never eschew the low castes. On the contrary, they make it a point to mix with the lower castes. With the Musalmans also, good Fakirs are more effective religious teachers than their Mullahs. Thus it is clear that it is not proper to be discarding on the stock

—And reasons adduced

ideas of priestly evils regarding the culture of the popular mind in this country.

The village Polity of our ancestors.

Industrial education and religious instruction apart, a few words should be said here as to the village polity constituted and maintained by our ancestors. Before a Hindu of the present day charges his ancestors with breaking all the laws of God and nature he should for one moment remember the system of village republics which the Hindus inaugurated. The chief feature of these republics was a happy harmonisation of the capacities and interests of all grades of men forming the community ; from the priest down to the sweeper the interests of all classes were suitably provided for according to the circumstances of each one's position. At social festivals, for instance marriage, the service of all were requisitioned and properly rewarded. In each village mostly the cultivators formed the majority and they used to be served by all the professional men referred to above. These latter had no

The chief features of the village Polity and reflection on the same.

cultivation and in order to make up this want the professional men had each a claim to a certain percentage of the grains produced by the rayats. In Bengal one in his younger days witnessed the remnants of this custom more or less. In certain districts of Orissa and Behar, the custom yet prevails to a considerable extent, as for instance in Gaya in Behar, regarding which the Census Report of 1903 has the following :—

The custom still prevails in certain districts.

“ Much curious information on this subject is given by Dr. Grierson in his little book on the Gaya district, where the old customs have been preserved to a great degree than in most other parts of the Province. The custom is there for each artisan to take his recognised share of grain when the crop has been reaped and brought to the threshing-floor. The carpenter and blacksmith each are given about a maund of grain (half being rice) yearly for each plough while the Chamar gets 12 seers.

Among the artisan class.

Amongst
the Teli.

The Teli also draws no fixed stipend, but receives 4 seers of oilseed for every seer of oil he is required to supply. In addition to these regular payments from the villagers, the artisan or village servant often holds a small plot of land rent free, in return for which he supplies the Zemindar with earthenware, or shaves him and his family and cuts their hair, etc, as the case may be."

Amongst
Dhobis and
Napis &c.,

"The same system is in vogue in Bengal proper, but to a more limited extent. The Dhoba and Napit usually enjoy small grants of rent free land from the Zemindars, and the Palki-bearers and Haris also do so occasionally. They receive fixed remuneration in cash or grain from the villagers; but the present tendency is towards payment by the job. The village carpenters and blacksmiths are usually paid in cash for the actual work done. The Nápit often enjoys exclusive right to work for the people in a recognised circle, but this

is not usually the case with the other village servants and artisans."

Universal brotherhood is very sweet to hear. But it should be noticed that that often is a cover for exclusive personal selfishness. In communities in which the different organisations of different gradations of life are not recognised, one finds that men often become most self-centred than otherwise. In such communities with a claim to the principle of universal brotherhood do people care to carry the dead bodies of their neighbours on their shoulders even to great distances, as the Hindus do with regard to their caste man? However, one must say that in the present state of things the superior caste-people should take greater interest in the men of the lower grades than they are wont to do. To awaken such interests the proper course is to revert to the good old customs of our ancestors indicated by the Vedas. The Vedas are the cradle of that self-governing system which the

The doctrine of Universal Brotherhood—its difficulties and drawbacks.

Better revert to the good old customs of the Vedas, teaching the rudimentary principles of Self-Government.

Indo-Aryan races of the present day may claim as their heritage. The "jajna" sessions such as the Suttras and Darśanas, the former lasting at least a month and the latter 17 days, were occasions on which not only great religious conferences were held but also what in present times are called social and administrative conferences. At these conferences all members of the Aryan community were present and took part and every individual present had an equal share in the effect (*phala*) of the "jajna" as the Mimānsā Suttras demonstrate. Even the non-aryan Sudras had a share in that. The Mimānsā Suttras prove that there were Nisad Sthapatis meaning Nisadas (equivalent to Namasudras) who performed the office of a Sthapati at a "jajna". The non-aryan Sudras were only not allowed to take a leading part in the "Agneya jajnas" and that because as Rishi Jaimini explains, they did not care to educate themselves for such "jajnas"

Is it proper then to assume that our ancestors have ever sinned against the laws of God and Nature and cursed them as such sinners ?

The Food and Drink Question.—XII.

The Question
of food and
drink.

The food and drink regulations of the Hindu society have a place in my subject firstly because they are connected with the subject of malaria and secondly because Lt. Colonel Mukherjee alludes to those regulations as some of the causes of the decline of the Hindu race.

Why the
Hindus avoid
taking food
from any and
every man.

It must be admitted that the Hindus are, rather were, very particular regarding cooked-food and drinking water. Before sitting down to a dinner or even before putting a cup of water to the lips, they would enquire by whom and how the food was cooked and served and who brought the water and whence. This appears to be idiotic or depraved to the prophets of modern civilization. But the modern etiology of diseases is every day discovering new bacilli and bacteria which are finding their way into the human body through food, drink and otherwise and causing disease and death not only to individuals but through in-

Reasons ad-
duced from
Science.

dividuals most disastrously affecting a whole community. Under these circumstances can it be said to be idiocy or depravity to be punctilious in laying down certain regulations regarding the supply of cooked-food and even of drinking water? If one makes it a rule not to drink water from the hands of people who would never wash their hands even after touching the dirtiest of things or who would never cleanse their water pot, it may be a sin against sentiment, but it can not be said to be "a damnable sin against God and Nature." One may well be excused if he would never like to drink the water of a "bhistiwalla" such as one finds at some railway stations for supplying water to Mahomedans and Sahebs, but would insist upon having water supplied by the Panday Brahmin who from his habits cleanses his lota three times a day.

It is not a
"damnable sin
against God
and Nature."

Regarding the cook and the server of cooked-food, I shall narrate a story. An uncle of a friend of mine held a high

The Vice-roy's caste and the Pestilential ditch.

office in the Government *toshâkhâna* in Lord Northbrooke's time. His Excellency was out on a tour and my friend's uncle accompanied the Viceregal party. On one occasion by the side of a tent Buddhu, the Khânsama, of the good Viceroy was seen by the Hindu gentleman dressing a dish prepared for the Viceroy's dinner. A pestilential ditch with filthy water was close at hand. Buddhu in dressing the Viceroy's dish was dipping his hands into the ditch and with the moisture of the pernicious ditch was smoothing the dish for the Viceroy. Said my friend's uncle, " Buddhu, what is that you are doing ?" Buddhu answered with a smile, " Sir, the Lat Saheb should be thankful for what I am doing. Why should I take the trouble of going to a distance to fetch good water for the purpose ?" That is what often takes place if one does not take any particular care as regards the preparation of his food. But I must say that regulations regarding cleanliness may be carried too far. At

any event a general interdiction of a particular caste or class from the privilege of handling food and drink, should not be religiously maintained. "Cessumto rationi cessat lex" with the reason the law should cease. But imperfection is the lot of man. When a general rule is necessary, it is often impossible to avoid exceptional bad results from it. Any how, let the Hindus improve their dietic regulations in the liberal directions, by all means. But it is certainly painful to hear wholesale diatribes against our ancestors in this respect. As I have pointed out, it is the first principle of Hinduism to regard all men as possessing souls which are equally divine and imbued with heavenly dignity. From the days of Ram Chandra who hugged Guhak Chandal to his breast as his sincere friend down to the present day when Shyama Dada, the old Namasudra servant of a Brahmin or Kayastha family, is respected by all members of the family. The Hindus have never failed

But, however, a 'general interdiction of a particular caste' should not be advocated.

For, to the Hindus, all men are equal spiritually.

Caste Regi-
dity in Madras
—a protest.

to respect and admire character wherever it is found. But I am bound to say here that the treatment accorded to certain depressed classes in the Madras Presidency and some other parts of India is *abominally un-Hindu*.

Lt. Colonel
Mukherjee
and—The ideal
food of the
Hindus.

Now one word as regards healthy and nourishing food. The good Lt. Colonel complains that the Hindu pays no such attention to his food as the Mahomedan does. It may be in a certain sense true. The ideal food of a Brahmin was *'atap* rice (rice from un-boiled paddy), *kanch kalā* (that species of plaintain which is only fit for culinary purposes) and a little *ghee*. When that is the ideal, how can the members of the community be ready to prize much food-stuff of a different ideal. As regards this Brahminical ideal of food, has it not the virtues of simplicity, nutritiveness and purity combined in it? However, the subject may be left alone, only with the query: are not many of the Hindu soldiers of His Majesty's army follow-

ing in the wake of the above ideal of food among the bravest soldiers in the world?

**Reduce Death-Rate, not Increase
Marriage.—XIII.**

Birth-rate
decreased.

Now we proceed to say a few words on the second branch of the subject as we promised at the outset viz., the subject of birth-rate, though it is hardly necessary to enter on the point, when the fall in the rate of the increase of the population is more than sufficiently explained by the fearful death-rates caused by malaria.

The Doctor
add the re-
marriage of
widows.

The learned Doctor has laid it down that the remarriage of widows among the Mahomedan communities is one of the main causes of that community possessing numerical strength. He says that this is more responsible for their strength in this respect than polygamy and conversion. This dictum has created a number of followers, many of whom go even ahead of the doctor. They are preaching that the remarriage of widows among the Hindus would be a panacea of their miseries.

No doubt the following comparative figures showing the number of the married and unmarried women in the two communities go to indicate a larger proportion of married females among the Mahomedans : -

Table showing the civil condition of the Hindu and Mahomedan females between 15 to 40 years only - out of every 10,000 in Bengal.

An examination of the question involved in it from the numerical stand point and bold defence of the position of the Hindu Widows.

Table X.

Hindus	Mahomedans.
Single—103	101
Married - 7377	8704
Widows 2520	1296

And the table given below showing the comparative number of the male sex in the married and unmarried condition showing that against 2,200 Hindus who are single, 2,000 Mahomedans are single also slightly tend in the same direction.

Table showing the civil condition of the Hindu and Mahomedan males of Bengal from ages 18 upwards out of every 10,000 :—

Table Y.

Hindus	Mahomedans
Single—2,200	2,000
Married—6,900	7,960
Widower—900	40.

But in reality the difference between the two communities on this point is

Only a difference of 'the nineteen-twenty' as goes the Bengalee adage.

what is called in the Bengalee adage "the nineteen twenty difference." For the number of females unmarried is nearly equal in the two communities, the number of married being in the case of the Hindus 7,377, whereas in the case of the Mahomedans it is 8,704. In short the number of females between the age of 15 and 25, those who are in the married state is 9,200 out of 10,000 among the Mahomedans of Bengal, and 8,100 out of 10,000 among the Hindus of Bengal.

Thus in youthful age only 800 females out of 10,000, are left unburdened with the cares of child-bearing in the Mahomedan community and no less than 1900 are so left in the case of the Hindus.

The following two tables will show the state of things in the civilized countries of Europe, such as Scotland, Germany and Hungary :—

Table showing the number of married females between ages 15 to 25.

Table showing the number of married females out of 10,000 between ages

15 to 25 :—

Table 2.

Scotland	1360
Germany	377
Hungary	4461
India	8191
Hindus of Bengal	8100
Mahomedans of Bengal	9200

Table showing the number of married, unmarried and widowed among females between ages 15 to 25 out of 10,000 :—

Table showing the no of married, single and widowed females between ages 15 to 25.

Table A 1.

	Single	married	widowed
Scotland	8623	1360	17
Germany	9107	377	16
Hungary	5416	4461	123
India	149	8191	1660

The tables given above show figures between the age of 15 and 25, according to which in India the percentage of married females is 81 against 27 percent in Europe. But the figures between the age of 25 and 40 must be added in order to give the full number of females in the state of coverture and competent to bear children. Mr. Bain gives the proportionate figures between 25 and 40 as being 81 per cent in India and 70 in Europe. In his census report he

Percentage of married females of India and Europe.

Mr. Bain's
statement.

adds "that though the proportion of women population between 15 and 40 years of age is only a trifle in excess of the corresponding ratio in European countries, in India no less than 84 per cent of them (women between 15 and 40) are married whereas in Europe . . . the average is not above 40."

Thus the disparity of the proportion of married women competent to bear children (i. e. between 15 and 40), in India and European countries is in the ratio of 84 to 40, as has been stated by Mr. Bain.

Thus, if the females between the age of 15 and 40, in India only about 16 per cent are not wives (including widows and unmarried) in Europe 60 per cent are not wives, also.

Marriage is
but a means
to the increase
of popula-
tion.

Marriage is the means to the increase of population. The greater the number of women at the child-bearing or reproductive age the larger the growth of the population. The effect of the above excessive marriage both among

the Hindus and Mahomedans is the abnormal excess of birth-rate. Mr. Bain in his report on the census of 1891 remarks—"The birth-rate is indeed very far above that of any European country, if we except Russia, and reaches nearly 48 per mille in the whole country." He points out in spite of this, the rate of the growth of population is slow. The cause of this he says is that "the death-rate is equally abnormal, even if we omit the more frequent occurrence of famine and the epidemic diseases in India, and may be taken to reach on an average of 41 per mille! The dire evil of the high death-rate has already been discussed. Here the question assumes an opposite form, viz, the evil of the excessive birth-rate. Mr. Bain attributes it chiefly to the two commandments of Manu, which he says has been adopted not only by man a semi-Hindu communities, but, he says rather unjustly also by the Mahomedan community.

Mr. Bain remarks that the birth-rate of India is very far above the European countries and the death-rate is equally abnormal.

Mr. Bain ascribes the two Commandments of Manu to be the cause of Excessive birth rate.

Two Com-
mandments of
Manu.

The two commandments of Manu referred to are :

(1) Hell is the portion of the man who does not leave a male child behind him to perpetuate his name.

(2) Hell is the portion of the man who does not get his daughter married before she attains to puberty.

Mr. Bain very properly, accounts for the excessive birth-rate to these commandments of the old law-giver.

Lt. Col.
Mukherjee
and the
widows.

Yet the Lt. Colonel wants more births by the marriage of the few widows who are left without remarriage to grace the family as its angels. One may advocate and insist on widow-remarriages on sentimental grounds. That is a different question. But to insist on remarriage of our widows for the sake of breeding more offspring is absurd on the face of it. We have enough of breeding by the commandments of Manu of old—too much of it. So for goodness's sake do not insist on the remarriage of widows for increasing further the birth-rate.

Marry and
multiply

Enough of
breeding.

As we have seen before the number of non-wives in India, between the age of 15 and 40, including widows, is very small being only 16 percent, compared with the non-wives in Europe who are 60 per cent. including life-maids and widows. In Europe, the life-maids make up the large figure. In India it is only widows who make up the small figure of non-wives. Thus the difference is this. In India every girl has the chance of a married life and few, being deprived, of the chance by the death of their husbands, remain single for the remainder of their lives. While in Europe, a far larger number voluntarily abjure marriage or has no chance for it and thus lead a single life. So we may summarily dismiss that argument for widow-remarriage advanced on the basis of the question of population.

Comparison of the percentage of the European non-wives and widows with those of India.

Birth Rate Adequate—XIV.

Lt. Col.
sins against
Malthusian
Law.

In the previous issue I have conclusively shewn that the cry for increasing the percentage of marriages among the Hindu community by making its widows marriageable is entirely unreasonable. It has been shown that the percentage of marriage amongst Hindus instead of being smaller is larger than in other civilized countries. Mr. Bain objects to it, as an evil, brought about by the Laws of Manu referred to in the previous paper. Now one may object to the excess of marriage in India as compared with Europe and may say that the laws of Manu quoted before are not wise. This however would be an objection contrary to what the Lt. Colonel and his followers would advance. The Colonel sins against the Malthusian view. While the objection now suggested is on the lines of the Malthusian view. But even on these lines can one find fault with the old Manu? The popu-

lation should increase, even indefinitely, when the undeveloped resources of the country are indefinitely large. That was the case when Manu legislated when only a small portion of the soil had been brought under cultivation and so it was absolutely necessary to lead the people to propagate as largely as possible.

But how does the matter now stand? The area of land which can possibly be brought under cultivation with profit and without profit has been so brought in recent years. The cultivated area has perhaps been quadrupled. By the test of increase of cultivation the birth-rate might normally proceed at a much higher percentage than what we have at present viz. 40 per mille. Looking to the increase of cultivation this rate is too low. But the following circumstances will show that we must be content with it. We cannot expect the ideal birth-rate in consideration of the immensely increasing cultivation. For half of the

Though the cause of increased birth-rate is attributed to the increase of the cultivated area but only to the increased exports of produce it is of as consequence.

population who used to support itself by industries, being deprived of their industries, has been driven to fall upon the land. Again one may say that a portion of the produce has to be sent away as tribute due to England and in payment for our imported goods. Thus, out of the area of land cultivated, only a portion of the produce on it is available as food for the people, if there be seasonable rains. How then can we afford to increase the birth-rate further than the 40 per mille that we have ? Only let us be assured that annually this 40 per mille be not swept off by malaria and poverty, which is the case as has been demonstrated above. Perhaps the Lt. Colonel had no opportunity to imagine the change in our feelings at the birth of a son. It is not many days since, that the birth of a male child was the occasion of such rejoicing in the family that there was *Shajna* and *Bajna* and the mistress of the house used to put away her best wearing apparel in

favour of the barber who brought the news. But none of it now.

The infant death-rate is also somewhat higher in India than in European countries. Why should it not be so? Owing to the higher pressure on the soil, the fodder for cattle has become very costly and the price of milk has grown up to so high as to make it almost impossible for the mass of the people to secure a little cow-milk for their infant, even in cases when the mothers are too poor in health on account of malaria and the like, to suckle their babies. This is the main cause of the growing infant mortality. There is no sense in attributing it to early marriages of our girls. For early marriages existed in times gone by even more than at present. Yet, how robust and healthy were the men of the past generations. But early marriages of our boys is a mischievous innovation and this may be taken to task as having a share in producing sickly children. The females of the 'Bhodrolog'

Infantile death-rate of India is great than that of Europe : its cause.

The growing infant mortality is not caused by the early marriage.

class are falling off in health, for another unfortunate cause viz. owing to town-life and lack of physical labour for domestic duties incidental to the villages of old. By all means mend these evils. But larger birth rates are not wanted, nor more marriages either, by adding widow marriages

Why the intermarriage amongst widely different communities is a prohibited custom.

Now as regards the custom prohibiting intermarriage amongst widely different communities. Men of the school of Lt Colonel are inclined to quarrel with this Hindu custom. But should not they pause a moment to think that but for this custom the Hindu would have been a thing of the past, just as the old Greeks and the Roman races are. The Hindus have taken particular care to guard against the evil of marriage between two near relations by interdicting marriage in *Sagotra*. But as regards the extent of the sphere beyond which they should not go on, hard and fast rules were laid down. Custom also has laid down certain rules

in this direction and in some cases it must be said with regret, too narrowly. By all means try to expand the sphere to a reasonable extent. But for Heaven's sake a Hindu should not forget the principle of guarding against losing the advantage of what is good in heredity. The Hindu caste system is so arranged that, certain special virtues and attributes tend to accumulate in the members of certain castes and after a time they become crystalized as essential parts of the members of particular castes. The intermarriage among the members of different castes tend to destroy the special characteristics and produce an "incalculable mixture of traits" which Herbert Spencer describes as "chart constitution." This will be seen in the following extract from the famous letter of Herbert Spencer to the Japanese Minister in the year 1892, for the guidance of the Japanese race :—

Herbert
Spencer's
"Chart consti-
tution"

"The physiological basis of this experience appears to be that any one

Extract
from Herbert
Spencer's
letter to
the Japanese

variety of creatures in course of many generations acquires a certain constitutional adaptation to its particular form of life and every other variety similarly acquires its own special adaptation. The consequence of that if you mix the constitution of two widely divergent varieties which have severally become adapted to widely divergent modes of life you get a constitution -which is adapted to the mode of life of neither—a constitution which will not work properly because it is not fitted for any set of conditions whatever "

The Darwinian theory and its dismission.

The Darwinian theory of evolution has upset us. But from the study of the geological records one finds that the course of evolution is often from the giant to the pigmy. So men of giant minds were founders of families and races. Their descendants though growing pigmies may profit very much by preserving as much of their blood in their veins as possible. The Rishis who founded the *Gotras* were each a

giant man, and history shows that after thousands of years their descendants who have kept themselves true to their blood have preserved a greatness of mind, such as for example we find in Colonel Mukherjee, who is the writer of the essays which have created such a sensation. Who can deny that the few Brahmins and the few Kayasthas who originally came with them and those others who came subsequently to Bengal were men of original character? So were the few great souls who promulgated the benefits of the high Ayurvedic profession in Bengal, whose descendants the Vaidyas are. And no less distinguished were the men who organized commerce and manufacture in the country—the Navasakas and the rest. Let not that pride cease in their descendants, and remembering that the Brahmins, the Vaidyas, the Kayasthas and the other castes of Bengal have equally great ancestors all should embrace each other as brothers. But this

Brahmins
and Kayas-
thas of
Bengal.

How to stem
the torrent of
destruction.

is by the bye. The subject of our disquisition is how to stem the torrent that is hurling us down towards destruction. Malaria is one of the main causes. The Government has become alive to the great evil and has appointed a commission. Let us all seriously cooperate with it. We have only taken into consideration the gigantic havoc done by malaria. Plague and cholera are also preventible diseases. The mighty Government may well reduce their dimensions if not wholly eradicate them. The people also should stir themselves to prevent these epidemics in order to keep up a healthy percentage of increase.

Sanitation and drinking water—XV.

In the concluding part of the last paper we referred to the efforts of the Government to mitigate the evils of malaria which is threatening the extinction of the race. Sanitation and the supply of good drinking water are the two crying needs of Bengal. Let us see how the Government has been hitherto dealing with the matter.

What the Government has been doing to mitigate the evil.

Bengal has a population of 7,47,44,866 which is more than four times that of the Bombay Presidency (having a population of 1,85,59,561) and about double that of the Madras Presidency (having a population of 3,82,09,436).

The respective revenues of the three provinces are shown in the following tables for the last four years.

A DYING RACE—HOW DYING ?

Table showing the total revenues of Bengal, Madras and Bombay for the last 4 years.

Table A2

Bengal	Madras.	Bombay.
1903-04	1903-04	1903-04
21,92,22,819	13,94,04,836	17,59,34,004
1904-05	1904-05	1904-05
23,03,94,433	13,82,36,256	14,16,71,783
1905-06	1905-06	1905-06
20,62,50,830	13,89,70,233	13,97,55,237
1906-07	1906-07	1906-07
19,61,10,338	14,02,08,313	15,05,64,053.

The expenditures on account of the medical aid and sanitary measures are shown for the three respective provinces for the last 4 years.

Table showing the total Medical Charges.

Table A3.

Bengal.	Madras.	Bombay.
1903-04	1903-04	1903-04
25,62,997	34,67,487	21,93,617
1904-05	1904-05	1904-05
27,43,026	37,91,708	23,46,966
1905-06	1905-06	1905-06
27,33,709	36,31,218	24,92,578
1906-07	1906-07	1906-07
23,70,213	34,46,796	25,17,664

Table showing the total charges on account of sanitation and vaccination

Table A4.

Bengal.	Madras	Bombay.
1903-04	1903-04	1903-04
2,15,842	8,60,169	4,11,177
1904-05	1904-05	1904-05
2,24,789	8,93,329	4,55,565
1905-06	1905-06	1905-06
2,21,267	9,20,362	4,38,288
1906-07	1906-07	1906-07
2,59,489	9,16,895	5,01,754

It will be seen from the above tables showing the populations and revenue that the allotment for the medical aid and sanitary measures for each of the three provinces is inadequate and the allotment in Bengal which is the greatest sufferer is comparatively the least in proportion to Bombay and Madras. A province which has the population of about $7\frac{1}{2}$ crores and total revenues about 23 crores, and the population of which is dying at the rate of 41 per mille has an allotment on account of medicine and sanitation of only about 25 lacs of rupees.

The measures are all inadequate.

Even if this amount were a real

The State expenditure for medical aid is a trifling thing, and that of sanitation—nil.

grant towards the medical and sanitary requirements of the people, it would have been something no doubt. But alas! What does this grant of 25 lacs mean? The major portion of it constitute the charge for the Imperial army medical corps, who have been put into the civil employment as a reserve, and the charges of maintaining the Medical College which is an educational institution consume a considerable portion of the grant. The state expenditure for the medical aid of the people is indeed trifling and that for sanitation is almost nil. The fact may be mentioned that though in all the civilized countries, vaccination is free of charge, in Bengal it is only so in the municipal areas. The poor people of the villages have to pay for their vaccination. Nay more, the people are compelled to have their children vaccinated and are forced to make payments of annas two per head through the police, who get an opportunity of making an

additional perquisite in addition to the legal perquisite, of half-anna per head. This is by the bye.

As regards sanitation which is the more important, the total expenditure is only 2½ lacs in Bengal as against 9 lacs in Madras and 5 lacs in Bombay. And of this 2½ lacs the cost of superintending officers consumes the bulk

Sanitation expenditures of different provinces compared.

One word now as regards drinking water. The drinking water famine in Bengal is a permanently established fact, excepting in inundation season in low tracts. Want of good sources of drinking water is the cause of the most of the epidemic diseases, including malaria which are ravaging Bengal. If anophele mosquitoes be the cause of propagating malaria, they themselves are not propagated in clean tanks, stocked with fish and containing good drinking water. In ancient times, it was the custom of the state to excavate big tanks where there were no running streams. In later times, the Zemindars

The drinking question again.

State of the
Provinces in
relation with
the above
question.

who represented the state and were integral parts of it, religiously performed this duty. But now running streams are rarer, for which we have to thank partly the railway and road-works. And the old tanks having turned into cess-pools, the people are in the most lamentable condition as regards drinking water. When one cries and asks for Government help in this respect, he is referred to the Zemindars or the District Board. But both of these are fundless, and cannot be charged with breach of duty if they fail to move in this direction. Surely the fund should come from the 23 crores of the revenue raised from the province, to impede the accelerating decline of the nation. In the absence of such an action it is useless to cry over the failings of the Brahmin or even of the Mollah.

Optimism is our creed.—XVI

Optimism is an essential character of Hinduism. The Hindu religion and its ideal do not admit of pessimism. In truth there is no reason to lose heart at the decreasing rate of the growth of our population. No doubt there have been races in whose case such symptoms might be alarming. Darwin in his book on 'The Descent of Man' mentions the cases of the extinction of the Tasmanian race, of the Maories of New Zealand, and of the Melanesians of the New Herbrides. Colonel Mukherjee refers to the case of Maories. Let us see what are the facts in connexion with the Maori race.

Darwin mentions their case, as one which was investigated by Mr. Fenton, who had put in the results of his investigation in an admirable report as Mr. Darwin says. The following is an extract from the report :—

Optimism—
an essential
character of
the Hindus.

A discussion
on the ques-
tion of the
extinction of
the race.

"The decrease in number since 1830 is admitted by everyone, including the natives themselves and is steadily progressing. Although it has hitherto been found impossible to take an actual census of the natives, their numbers were carefully estimated by residents in many districts. The result seems trustworthy and shows that, during the fourteen years, previous to 1858, the decrease was 19.42 per cent. Some of the tribes, thus carefully examined, lived above a hundred miles apart, some on the coast some in land, and their means of subsistence and habits differed to a certain extent. The total number in 1858 was believed to be 53,700 and in 1872 after a second interval of 14 years, another census was taken and the number is given as only 36,359 shewing a decrease of 32.29 per cent."

The cause
of extinction.

But what is the cause of the Maories? Their case is one, in which there was the pushing of the European people on the one hand and habits of moral

decreptitude and imbecility on the other, which they contracted in their new forced position. It is the latter cause which made the poor people lose heart and their productive power and female fertility being gradually reduced. As regards the Tasmanians and the like they were literally hunted down to death. It is sheer nonsense to bring the cases of such savages into consideration in studying the problem of the Hindu race.

The Hindus are the elder branch of the great Indo-Aryan race of which the Europeans are only a junior branch. Besides the leading Hindus have kept their precious old blood unsullied as it were. Their males in some cases married women from inferior castes, but their women were never allowed to marry inferior castes. Darwin points out that heredity is influenced by the male parent. So the Hindus have yet retained the pristine pure blood of the Indo-Aryan race and their old

The question of extinction with reference to the Hindus.

The difference is due to crossing.

strength of will. Darwin speaking of the difference in appearance between the Hindus and the Europeans would attribute this difference to crossing. There is no doubt that there has been more crossing among the branches of the race which have gone to Europe than the branch which remained in India. For in Europe there is free intermarriage, while there is hardly any in India. That is how Aryans in Europe can hardly be distinguished from the Semetic in appearance.

Darwin's observation on the subject is as follows:

"In some cases the crossing of distinct races has led to the formation of a new race. The singular fact that Europeans and Hindus who belong to the same Aryan stock and speak a language fundamentally the same, differ widely in appearance, whilst Europeans differ but little from Jews, who belonging to the Semetic stock and speak quite another language, has been accounted for by Mr

Broen, through certain Aryan branches having been largely crossed by indigenous tribes during their wide diffusion."

Cross breeding
and New
Races.

Formation of new races by cross-breeding applies to the case of those, who freely indulge in cross-breeding. The Hindus did not encourage it. They are the old stock of the Aryan race. They can not be supplanted and pushed to extinction like the Tasmanians or the Maories. They would also regard it as an extinction to be replaced by a new cross-breed. The ancient sacred book Geeta denounces the effects of cross-breeding not less strongly than the modern philosopher Herbert Spencer as already shown. Thus in connection with our case it is absolutely out of place to make a reference to the races like Maories as the Lt. Col. does.

Malaria, plague and famine are no doubt doing immense havoc, but there is a provision by nature to recoup the loss by increasing birth-rate where the stamina is sound, as proved by instances

The principle of recouping is working in the Hindu community.

given by Malthus. That the Hindus have yet the stamina in a sound state and the above principle of nature is operating to cope with the evils has been shown by the high birth-rate of about 40 per mille. So there is yet no cause for anything like the alarm which the history of the Tasmanians, the Melanesians and the Maories indicate. The recouping principle can be best understood by the analogy of the pathological science, which shows that where the body of a man has a stamina, an invasion by a serious disease, such as tuberculosis or pneumonia, increases the white corpuscles, which forms the invigorating principle of the human system, to recoup the loss caused by the disease. Thus in the case of the Hindu race there is the high birth-rate, which constitute an effort to neutralize the losses caused by the sad causes mentioned above, and is sure to succeed if the old Hindu will does not succumb and maintains itself. If the nature's efforts indicated by the

high birth-rate is supported by the earnest effort of the people and the government co-operating to remove poverty, the danger threatened by malaria and the like will disappear. If poverty begins to decrease by the Swadeshi movement and the like, the high birth-rate so far as it is too high will tend to fall to a normal state, as wealth has the natural tendency to diminish the birth-rate of a nation.

The danger
is avoidable.

Depression Fatal.—XVII.

Modern Evolution compared with that of Kapila's

To the superficial onlooker the modern idea of evolution seems to be something radically different from the old Kapila's idea of evolution. But perhaps there is no substantial difference between the two. According to the Sāṅkhya, the first thing in the process of evolution is a grand store-house of the moral qualities of will and intellect imprisoned within the environment of dead nature. This grand store-house is called *Mahal*. From this store-house (*Mahal*) the moral qualities of the will and intellect evolve themselves in a series of beings with different gradations reaching the lowest scale in which the moral qualities of will and intellect become dormant, but back again availing of the opportunities of asserting their original vigor, they rise stoutly surmounting the obstacles presented by their environments. The difficulties

and barriers come in the path of an organism so that it may struggle to overcome them, and may thus bring out more and more the divine manifestation of life which is within it. The modern theory of evolution as expressed by the formulæ of the struggle for existence and the like also evinces the above central fundamental truth.

Struggle for
existence.

It is a great teaching of the biological science that you cannot stand still in the path of progress. If you cannot advance you must retrograde. It may be that the difficulties and barriers before you, may appear to be insurmountable. But have you not the divine spark of life within you, the full potentialities of which may not be gauged by the human intellect? The human intellect, however, has attempted to demonstrate in what is called the biological science, that the tiny spark of life within a creature like amoeba at the very bottom of the scale of creation possesses the vast potentialities of the

Advance or
Retrograde.

The Past
becomes in-
carnate in
the Present.

human soul. Thus even the modern biological science in its embryological branch supposes that there is a connexion of the past and the future of an individual organism as well as of a species or a race. The past of a nation becomes incarnate in the present and waits for more glorious evolution in the future, except in cases of parasitism and the like.

As says
Darwin--De-
pression of
Spirit is the
cause of ex-
tinction.

Almost the first lesson which an organism learns from the struggle of existence is the necessity of the virtue of courage. Those who lose heart in the struggle is lost. Darwin particularly emphasizes over the fact that, the races which became extinct, did so because a depression of spirit came over them. Mr. Darwin quotes Mr. Sproat who "lays also great stress on the apparently trifling cause that natives became bewildered and dull by the new life around them; they lose the motives for exertion and get no new ones in their place." Mr. Darwin also states

that "mere alteration in habit which do not appear to be injurious in themselves seem to have this same (injurious) effect" and mentions the fact that "the Maories attribute their decadence in some measure to the introduction of new food clothing and the attendant change of habits." It will be seen that they are probably right. Regarding the extinction of the Tasmanians, Darwin thinks that this may have been, in a great measure, owing to their banishment. . . . and consequent depression of spirit."

For instance
-the Tasma
nians.

Life consists of two factors -the external environment and the internal forces or the powers of the soul. For the savage and the lower creation it is the first factor which may determine the situation. The civilized man should look to the second one as the guiding factor. Even in the case of savages, in several instances as above mentioned, they perished not because the new environments were injurious to them, but

Life consists
of two factors
-the External
and the
Internal.

because the powers of their souls became paralyzed.

Enthusiasm
and Spirit
are but great
assets for im-
provements.

The point should be clearly borne in mind by every well-wisher of the nation. The enthusiasm and the spirit of a nation are great assets for its improvement. These should be turned into good account and not damped by telling it that it is suffering from a grave constitutional affection arising from the sins of its ancestors, while it is really suffering from a remediable, probably a temporary disease, viz. malaria and poverty, which are found to be remediable in other civilized countries.

Harmonization of our Present with our Past.—XVIII.

In conclusion, I should say a few words to explain a difficulty which many of us feel in reconciling our past with our present situation.

First of all there should be no misunderstanding of the great differences between our past situation and our present situation. The Hindu civilization was a civilization of plenty and prosperity. The modern European civilization is a civilization which has emanated from poverty and adversity. Our ancestors had not to feel the pinch of poverty and want for two reasons. First, India was the land of unbounded material wealth. If it was not literally the Land of Golden Pagoda, it was practically so. The bounties of nature were decidedly more than the people of the country required. No man was called upon to take much thought regarding the necessities of life. The Rishis of old had

The difference between the Ancient and Modern civilization

only to quarter themselves in a jungle and all their bodily wants were fulfilled. Thus the unbounded bounties of mother India were the first cause of the plenty which her sons enjoyed.

The Ancient was an embodiment of simplicity and hence there was no struggle for life.

The second cause of their plenty was that they religiously lived a simple life and the generality of the people eschewed luxury as a sin. Thus our ancestors, even down to a recent period, were free from what is now called the struggle for life - by life I mean bodily existence. The result was that they were led into a world of higher struggles - the struggles to solve the problems of human life and destiny and those arising from the contemplation of the Divinity. The tendency to such thoughts and occupations was the basis of the Indian civilization. Naturally that civilization inspired by all that is heavenly in man. But, excepting so far as it may be connected with the teaching of Christ, the present European civilization is one that is inspired by things external, affecting the

animal-side of man. It is initiated mostly by the promptings of bodily wants, animal instincts and brute competition. Such outside inspiration and such animal promptings, however, are not impotent means of securing progress and advance. Bodily hunger is a means of that evolution of human intellect and power which may well be compared with the evolution which is initiated by spiritual hunger.

At present our position is this. From plenty we are reduced to poverty. It is impossible for us now to stand still on the old lines. In order to live we must struggle for our bodily existence. Without abandoning our old platform we must cheerfully take a position on the platform of European civilization also. We may in our heart of hearts consider it partially as an evil, but we must earnestly induce ourselves to be true to it, remembering that necessity leaves no choice. It won't do any longer for us to cry down the *Bania* and the shop-keeper.

Our present situation.

How should
we live and
move ?

We must make ourselves thorough Banias and thorough shop-keepers. But let us continue ever to hate the spirit of the *Bania* and the spirit of the shop-keeper. In this we must cling to our old traditions. But as regards work, we must work like a true *Bania* and true shop-keeper.

To hold physical labour in contempt was no part of our ancient civilization. The Hindus no doubt gave precedence to thought over labour and even gave precedence to bravery over labour, and thus mention Brahmins first, Kshatriya second; but surely that does not mean holding labour in contempt. If in later times something like such feeling of contempt has crept into our society, it is baseless and has no justification. It is high time for us to appreciate the dignity of labour and so far as Lt. Col. Mukherjee intends to impress this, every one should be at one with him.

Malaria, plague and famine—the Hindus will never die out! One of the

race in days gone by, spread the civilization and religion of India over the whole continent of Asia. If the Hindus of the present time are to die, they will at least wait till they spread the high truths of their revived religion and philosophy all over the world.

The Hindu system of caste as it was instituted, is the best of all systems of caste. It tends to prevent levelling down but not levelling up. We have only to fall back on our old ways to correct mischiefs that have crept in, tending to prevent levelling up. The Hindu system of marriage may also be said to be the best in the world. Darwin devotes long chapters to the subject of sexual selection. History proves that selection when left to girls and young men of undeveloped mind, is not so happy as when made by their best well wishers parent and guardians. And the last mode of selection is that encouraged by the Hindus. As regards marriage the Hindus have tried to keep the means bet-

The Hindus will never die out

The characteristics of the caste system - It never tends to level down but to level up.

Reduced fertility of women indicates to the approaching extinction of the race to which they belong.

ween two extremes, avoiding marriages between the near relatives and those between heterogenous communities. The result is that they have succeeded in keeping pure their blood. It has been pointed out by Darwin that in the case of the dead and dying-races the chief cause has been the reduced fertility of women *i. e.*, the fast diminution of birth-rate. We have conclusively shown above that our birth-rate is not decreased. What room is there then for gloom and despair? Surely it would be creating a false gloom and despair if one would wholly lose sight of the virtues of his ancestors, and conjure up in the place of those virtues only sins, characterised as deep and damnable. In truth, the virtues of our ancestors form the sheet anchor of our hope, and we must work successfully with that sheet anchor to save ourselves, blessing their memory and the great God from whom all beings proceed, on whom they depend, and in whom they become extinct at the end.

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"This book is boldly original and profoundly thoughtful. Our author seems to have thoroughly analysed the Geeta; and then by no mean power of generalisation to have put its parts together so as to form a harmonious and philosophically connected whole. Many of our countrymen are becoming admirers of the Geeta and even enamoured of particular slokas contained in it. If they read Babu Kisoril Lal's book they will be able to enter into the Geeta's spirit and grasping the whole to perceive its true grandeur."

An extract from the book named 'Philosophy of Conduct' by Professor G. T. Ladd of America (who has made numerous quotations from two books, then in existence.) page 331.

"When one person suffers the consequence of his acts" asks an expounder of the Bhagavad Gita, "should his fellow brother stand by and enjoy the spectacle? Certainly not. They should, led by feelings of universal fellowship, do their duty disinterestedly towards the person suffering. The following is the foot-note to the above passage....Mr. Kishoril Lal Sarker, in the Hindu System of Moral Science, commenting upon Chap. XI, 26 and 27.

Extract from the book named 'Incarnation' by Nanda Krishna Bose Esq. M. A. C. S. Magistrate and Collector, Nadia, page 13 :...

"The subject has been scientifically, treated in Babu Kishoril Lal Sarker's admirable little book on the Hindu System of

Moral Science to which we must refer the curious reader."

Dr. Hubble Schieden of Hanover says regarding two of the books which were presented to him :...

"Both, the treatise on the Jnanas as well as that on the Prema and Bhakti, and very valuable hand-books for practical students of Indian Philosophy, and serve for its application to ordinary life, and to higher aspirations.

The *Hindu* of Madras...The author has shown that the Hindu system of Ethics is a pure science founded upon the laws of nature. For it should be remembered that in the field of ethics there are two insuperable difficulties facing the men of the west whether they are the followers of naturalism or idealism * * From a perusal of the above it will appear that solution of the above difficulties are forth-coming from the Hindu ethics. We commend to our readers the above work in order that they may see how the difficulties of the West are met by the Orient.

The Amrita Basar Patrika says —We have rarely come across a work which is so profoundly thoughtful and which is so soul-elevating as the "The Hindu System of Moral Science" by 'Babu Kishori Lal Sarkar, M. A., B. L. The book is a repository of all that is high and noble and the author has opened a new avenue to those who desire to know through the intellect some of the grandest truths relating to Hindu religion. The book has been written in a simple and lucid style and in a most catholic and liberal spirit, and we can strongly recommend it to all classes of readers to men of all creeds and nationalities. We have not the slightest doubt that every devout mind will benefit by the perusal of the treatise.

THE HINDU SYSTEM OF SELF-CULTURE.

The Amrita Bazar Patrika:—

"Babu Kisori Lal Sarkar, M. A., B. L., Vakil of the Calcutta High Court, has already attained high distinction as an expounder of some of the loftiest and most difficult systems of Hindu philosophy his two works entitled, "The Hindu System of Moral Science" and "Hindu System of Religious Science and Art." They have been spoken of High in Europe, America and in this country. Passages from these two books were referred to and utilised by Prof. MaxMuller and by Prof. Ladd in certain of their works. Then again, in Madras and Bombay, one of these books was made the theme of public lectures, by two leading and distinguished countrymen of ours, who praised it in very flattering terms. We have much pleasure in announcing that Babu Kisori Lal has just brought out the third booklet of the series, and it will add further lustre to his reputation.

* * * Babu Kisori Lal Sarkar has shown that notwithstanding the transcendental height to which the Yoga System is carried, the fundamental basis upon which they stand is perfectly intelligible by common sense. * * * An appendix of this book has been written by Assistant Surgeon Sarasi Lal Sarkar M. A. who not only distinguished himself by obtaining the Elliot Prize Medal, for Original Scientific Researches, given by the Asiatic Society of Bengal, a few years ago, but also another Elliot Prize Medal has been awarded to him this year for Scientific researches."

THE *Light of the East* says:—The “control of mind” forms as it were the main subject-matter of the two pamphlets. * * * It seems that no pain has been spared to make the book as valuable as possible by copious illustrations and numerous quotations. The superiority and the philosophical character of the Hindu system of ethics are established beyond dispute, and we hope that the work will command a large sale.

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Poore says :—It will not only be a key to the understanding of Hinduism but a key to understand the basis of the religions of the world. It rescues the great universal principles of religion from the chaos into which they are usually thrown by superficial controversialists and Sectarian bigots.

THE *Amrita Basar Patrica* says :—If "The Hindu System of Moral Science" by Babu Kishori Lal Sarkar, M. A., B. L., evoked admiration from many distinguished Hindus and such eminent Christians of world-wide celebrity as Professor Max Muller and Professor Cowell. His treatise, entitled "The Hindu System of Religious Art and Science," which has just been published, will, we doubt not, secure still greater admiration for his complete grasp of the difficult subject of the different systems of Hindu religion and the masterly way in which he has presented them to the world. One has to go through the book carefully to realize the amount of thought bestowed upon it by the author. No ordinary brain is capable of producing such a work. This book may be regarded as a key to the understanding of the various phases of Hinduism on a rational basis. It has attempted very successfully to reconcile apparently contradictory dogmas of Hinduism, such as *Advaitabad* and *Dvaitavad*, and reveal the true relations that subsist between them. The kernel of the different schools of Hindu philosophy and the teachings of the religious systems is to be found in the book; and the conclusions of the author have been supported by numerous quotations from such religious books as the *Geeta*, the *Upanishads*, the *Darshanas* and the *Puranas*. The chief merit of the author consists in his being able to show, in a perfectly logical and argumentative manner, that Hinduism contains within itself the highest revelations of Rationalism and Emotionalism, that is to say, the highest truths, which can be obtained through the intellect and the heart. The book is specially suited to those who are intellectually high but are sceptical about spiritual truths. The author has expressed his ideas in simple and vigorous language.

and even those who are imperfectly acquainted with the English tongue, will find no difficulty in understanding the theme of the book.

The Light of the East :—The “control of mind” forms as it were the main subject-matter of the two pamphlets. * * * seems no pain has been spared to make the book as valuable as possible by copious illustrations and quotations. The superiority and the philosophical character of the Hindu system of ethics are established beyond dispute, and we hope that the work will command a large sale.

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