

you. As one single instance, I can tell you of a sermon by a missionary, which I heard at Rawalpindi when I was not nineteen years old. I remember very well that the missionary spoke with the greatest pride of the education offered to the boys in his school, and he told us that the highest class was reading Spenser's "Fairy Queen" and Tennyson's "Enoch Arden." The extraordinary stupidity of administering (like medicine) such an "education" as this to little native boys who had to earn their living, struck even me, a careless young subaltern and not yet out of his teens, and I have always remembered that sermon and its giver as typical of the want of intelligence with which we have dealt with this most important subject of the training and education of the youth of India.

Well, this business of free education, scholarships and the prospect of Government employ in some office, appealed very strongly to the poor Indian of the lower classes. He sent his boy to school, and when the boy had acquired some English book learning, he said; "Now you have educated me, and I am only fit to be employed as a clerk in a well-paid and not too hard-worked office. Give me a Government appointment." This was all very well at first, but the time soon came when they were not enough appointments to go round and then, of course, those who did not get a job became dissatisfied and thought that they had been very badly treated by the Government. From this rose a state of dissatisfaction which increased as "education" made more and more applicants for employment, and, as time went on, the educated native of India became more and more dissatisfied with his lot and more and more convinced that "Government" was treating him badly. At last, in 1909, the Secretary of State for India, Lord Morley, in communication with the then Viceroy, Lord Minto, produced the Morley-Minto Reforms, as a sort of sop, or soother to the "educated" party who were, of course, clamouring for some advantage over their uneducated brethren. Mr. John Morley (known as "honest John" because of the uprightness of his character) did not belong, by birth, to the aristocracy. He was "made" a Lord, and in politics was a *Radical*. I want you to remember that, and also that this honest Radical said, "My reforms are quite good enough for a generation at least." He also said; "I will never consent to Parliamentary Government in India." Things went on very well under the "Morley-Minto" scheme until the outbreak of the Great War, when pretty well all the world was in trouble and, in 1915, a conspiracy instigated by Germany was discovered at Lahore. This particular conspiracy was defeated, but there remained the dissatisfaction of the "educated" and there are always those who are ready to stir up mischief with a view to gaining some advantage for themselves. All this ferment was worked up by German emissaries and sympathisers and by the Bolsheviks in every possible way. The native Press, taking advantage of the weakness which has distinguished Indian Governments for many years past, exceeded all bounds in its seditious utterings. And so things went on till 1917, when Mr. Edwin Samuel-Montagu, the then Secretary of State for India, embarked on his scheme, the object of which, as he himself expressed it in his report and proposal, was "*to stir up the people of India and awaken them from their pathetic contentment.*"

Now this Secretary of State, Mr. Edwin Samuel-Montagu, is the man whose activities in 1917 were the immediate and clearly defined cause of the present trouble in India, and we shall do well if we spend a few minutes in recalling to mind exactly who he was.

Mr. E. Samuel-Montagu began life as plain Edwin Samuel. In 1894 his father was made a baronet and obtained permission to add Montagu to his