

developement are also manifest in India. But it is more to our immediate purpose to note the existence of a second fact which appears from the recently collected evidence, viz. the anxiety shown by the British rulers of India, for upwards of a century, to foster and revive these ancient self-governing institutions. These attempts, usually made by Provincial Regulations (p. 91), have not always been successful; and it is clear that official views on the policy which they illustrate have not been unanimous. But it is also clear that, long before Sir Henry Maine, by his brilliant essays, had called attention to village survivals in India, more than one Indian administrator had made an earnest attempt to incorporate native institutions into the fabric of government. But the proverbial difficulty of putting new wine into old bottles nowhere more completely manifests itself than in such a task. Take, for example, the village watchman. So long as he remains a purely native institution, appointed (or, at least, accepted) by the community as part of itself, and paid by a share of the village produce, he is a powerful agency in maintaining order. The moment he becomes a Government official, his position changes, not always for the better. Doors which before were open to him, are now closed; he is hedged around by formalities; he may degenerate into a spy, or, quite unjustly, acquire the reputation of being one.

LORD RIPON'S REFORMS

Obviously, therefore, the systematic reforms introduced for British India generally by Lord Ripon's Government in 1882, were an experiment of the most delicate character. They did not profess to deal with the smaller units, but confined themselves mainly to establishing self-governing institutions in the larger areas, which, owing to the variety of races in India, were less well-provided with native institutions.