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AN M. A. COURSE THESIS.

SOCIAL EVILS
OF
HINDERANCES
to
PERSIA'S PROGRESS.

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SOCIAL EVILS or HINDERANCES to PERSIA'S PROGRESS.

I N T R O D U C T I O N

When we take Psychology as our guide, penetrate into the realm of creation and study human nature, we will find out that in this world there are some people who are entirely optimists and again there are some others who are extremely pessimistic.

Though the first group is endowed with the gift of happiness of mind and peacefulness with all their environment, yet as a matter of fact, mere optimism tends to limit its desires and aspirations or in other words, renders it extremely contented and extreme contentment makes the social life stationary and unprogressive.

The second group that is the extremely pessimistic on the other hand, is devoid of the above mentioned gift of the happiness of mind, and on the other, it finds all its environment inimical. It feels that all the people in the universe are selfish and its bitter enemies and that all the social relationship, and bonds are hypocrisy, fraud and deceit and so it prefers loneliness to society.

If all the members of a nation come under one of these two categories, the machinery of the social life of that nation will necessarily stop and consequently that nation as a nation shall go out of existence, because the former group under extreme contentment, static civilization, and non progressiveness, while other nations are most rapidly progressing, will fall in the struggle for existence, and the latter group also owing to its extreme pessimism, will deprive itself of the forces which lay the foundation of social life. There will be no interchange of intellectual and physical products in this group.

The members of this latter group will always be in conflict and strife with whatsoever they come in contact. Among them the causes of disharmony and separation are always present and requirements of friendship, association and reciprocal dissension which is predominant in them, will again, in the struggle for existence, vanquish and put an end to their political existence.

Therefore it is evident that both these two courses of life are dangerous and undesirable to society and neither of them can ever be followed by a majority in any nation. The majority will be rather found in a third group which follows a middle course, that is, in its proper time, it is pessimistic and in its correct place it is optimistic. These two moods, that is, the consciousness of the bright and dark aspects of life, are kept by this last group in correct ration

This short introduction is meant to show the spirit in which I am going to ennumerate some of the social evils which are hinderances to the progress of my country, Persia. Before I begin to bring those evils into public notice, I feel I should apologize to some of my readers, my countrymen to whom this task may prove distasteful but at the same time

I can assure them that I have not forgotten the virtues of my own nation. No nation can ever be without virtues and high ideals, because if ever it were to deprive itself entirely of virtue and allow its character and trail to be composed of propensities, vicious habits and detrimental customs, it could not exist for a single century, much less for sixty centuries or more during which Persia has existed as Persia.

But virtues and high ideals are sealed up and preserved in the very body of habits of the safe of national character and are undeniable. The things which are interesting and create anxiety in the minds of the thoughtful who are gifted with prudence, are the moral defects and social evils which like infectious and malignant diseases not only hinder the nation from progress, but they every now and then threaten its very existence as well.

Therefore we must neither be extreme optimists to overlook our social evils and contagious diseases and nor absolute pessimists to lose hope in their cure. Hope and fear are both needed for survival. Now with all these in view, one must assume the attitude of the majority and try as far as possible to distinguish and diagnose the prevalent social diseases in the nation and to picture their malignity through pamphlets as this in the visual field of the public so that the public consciousness may grow sensitive to the pain and search in quest of remedy.



I. EVILS in POLITICAL INSTITUTIONS.

1. Governmental Administration.

Now in order to point out the real nature of the evils in this department, I have to give a short description of how the machinery of the government is run. The king has been supposed from time immemorial to be the sole ruler of the country with power given to him from above. The kings have generally handed over the rein of the government to one of their favorites who has occupied the position of the Prime minister so that they might easily enjoy ease, comfort and gratification of their vicious desire in their courts and palaces. Fath Ali Shah who reigned about a century ago is said to have had more than seven hundred wives and concubines. A king with so many wives and concubines naturally will have not time to spare for the welfare of his people for the disputes arisen from among four or five of them or even between two of them are enough to keep the whole life of the unsband busy. The education of such kings has been limited to the tendencies they have developed in themselves, at the royal palace, towards pomp, ostentation and vain glory. The activity of the king's greatest expression only in the appointment of his Prime Minister through favoritism and his dismissal through the intrigues of the king's associates, that is the members of his courts.

The Prime Minister chooses from among his own favourites other ministers but generally he keeps the portfolio of the Home Minister for himself. All the ministers are responsible to himself and are at his absolute command.

The whole country of Persia is composed of some twelve main provinces. Each one of these provinces is modelled in administration after the central government. Each one has a governor-general with one vazir by whom the finance of the province is managed and a general who is the head of the government forces in that province.

Now the Prime Minister chooses a governor general for ever one of the provinces from among his own favourites and gives the province to him by contract. The method of this transfer of rule is the transfer to the highest bidder. The real revenue each province is constant but the supplement of the province is held as much as the supplement. The real and constant revenue goes to the Treasury to meet the budget of the country but the supplement goes to the pockets of the Prime Minister to supply the magets in his pompous living and to maintain thousands of his appendages and supporters. These provincial governors are directly in communication with the prime minister responsible to himself.

Then these provincial governors are free to choose their own vazirs, both vain glory and pomp and about a thousand attendants. They leave the capital for their destinations which are the provincial capitals. Each province is also divided into subprovinces or districts, each having a town surrounded by many villages. The provincial governor then appoints sub governors for these districts. These sub governors are responsible for the order and revenue of their jurisdictions. Each one of the sub governors is also like the provincial governor the highest bidder for that district. The vazir is the middle man between the sub governor and the governor general so a good deal of the variable revenue goes into the pocket of the provincial vazir.

This system of government has been inherited from Darius the Great who would appoint three persons to the government of each province---a satrap equivalent to the governor general, a secretary as the later provincial vazir and a general of the army whose equivalent still exists as it was mentioned above. The purpose of Darius the Great was that each one of these three officials should watch the other two or to keep the satrap from growing too powerful or from exercising tyranny upon the people of the provinces. The organization and method of government has survived, for the vazir and the general are in perfect obedience to the governor general. They find their own interest in obeying him.

Of these three constituents of the provincial government, the vazir is the most active and busy man. For the governor general after sanctioning the appointment of the sub governors reinitiated by the vazir, has nothing to do except to break the monotony of life by coming out of his palace and remaining out for an hour during which his vazir and other people (of course not the common people) get some opportunity of seeing him and of having some written orders signed by him. In this time some petitions are presented to him through the vazir if they have passed the censorship and sanction of the latter, whose rates to the governor general is as that of the prime minister to the king. The remainder of the time of the governor general in the day long is spent in luxury.

The revenue is not the only source of income for the governor general other sources exist as well. Bribes, fines, etc. form a large part of his income. There are people who especially turn the water muddy, so that the

governor general and themselves may fish easily. It is not order which governor and his attendants want. It is in disorder where and where they fill their pockets when a fair minded man throws a glance upon the life of the Persians and sees how the poor people are ruled, he cannot help feeling for them. He finds out that from the king down to least important of officials are parasites upon the poor nation. They are all robbers who live richly and shamefully immorally at the expense of the people.

These same robbers changed their guise as soon as they saw that the people through the pressure of the heavy burden of despotism were beginning to be awakened and were coming into a consciousness of their rights--the natural rights and maliciously aroused the feelings and excitement of the people against their opponents and competitors who during the Revolution were one by one killed by the young patriots a thousand of whom would be easily driven into fury and madness by a sensational article in the papers. Although those who were assassinated were just as the robbers who changed their guise, seized the control of the people and are still enjoying life and continuing their robbery under the auspices of the constitution.

The constitution changed the form of the government. Reforms in every line of the government were made, but unfortunately it is only the form which was reformed. Formerly no officials were paid except the military ones. The civil officers had not any fixed salary. Their income depended upon their efficiency in robbing the people. Although the pages of the financial books in the office of the vazir were filled with the pensions given to the people, yet almost no civil official had any pay. When a man even on the antipodes of Persia learns that Persian officials from the ministers down to the provincial governor, his vazir, sub governor and their attendants are almost all without formal salaries, he can see vividly how the machinery of the Persian government is run and yet the Persians themselves fail to realize it.

Now all these officials have fixed salaries. To compare these salaries with previous incomes of the officials it is worth while describing the incomes of the officials of one of the provinces as an example. I take my own province Tars. Formerly the Governor general was not satisfied with less than \$100,000, the vazir with less than \$50,000 to \$60,000 and the sub governors \$10,000 a year. These are minimum annual incomes. The whole of the revenue of Tars amounts to \$800,000 a year. This includes the constant and the variable revenues. The taxes and revenue of each of the sub provinces amount to about \$50,000. Now under constitution the governor general has a pay of \$1,000 a month or \$12,000 a year. The vazir who is now appointed by the ministry of the Finance receives a salary of \$500 a month or \$6,000 a year. The sub governor is paid a salary of \$100 to \$150 a month or \$1,200 to \$1,800 a year. What is the result of this vast change? These officials who are the same officials who were in service prior to the constitution. The result that the officials receive their formal salaries on the one hand and continue to rob the people on the other.

This has two ways of explanation. First because their expenses, especially that of the governor general are far above their salaries. The governor general has to bring with him from the capital to the provincial capital a large number of his personal servants to protect him in the

times of difficulty and uprise which is not uncommon during his rule in his jurisdiction and which generally puts an end to his office. He does not depend upon the government forces. He has no confidence in them. The soldiers are paid by the government, but the general and his assistants who have accompanied the governor general to the provincial capital have not paid the soldiers. They have received their pay and salaries from the Financial Department in the province, but they themselves have spent and lavished them in order to maintain their immoral living. The poor soldiers have to obtain their livelihood in theft, robbing or daily laboring for some employers. They must not ever be expected to show loyalty. Moreover whenever a provincial governor is dismissed from his office and called to the capital it does not mean that he is transferred in order to be promoted, but on the contrary it means that he has lost the favour of those who are in power at the capital, especially the favour of his superior, the Home Minister, and so whether they protect him in the disturbance or not, they will not be held responsible. Here the loss of favor means personal animosity of the Home Ministers towards the degraded provincial governor. So the governor general must depend upon his own retinue which includes generally the subgovernors also. ~~the~~ The general and his forces are more permanent than the governor general and his retinue in their offices.

This was one way of explaining why the government officials notwithstanding their second way is that bribery and robbing have become habitual and it needs great force and strength of character to overcome the inertia of the habitual tendencies.

REMEDIES: These are the evils. How can they be cured? How can the abuses of the old regime which have survived up to now, be done away with? How can the elaborate reforms made under the new regime or constitution be enforced? In my idea the evils in this department can be attacked from three directions.

1. Good organization of the provincial Military forces.
2. Circulation of Useful papers.
3. Effort in producing Conscientious officials.
4. As supplement of the third an honest inspection system and stringent rules concerning this system should be introduced.

1. By good organization of the provincial forces I mean to invite foreign organizers. I believe for at least fifteen years for the general in each province must be substituted a major from a foreign civilized land. The soldiers should be paid through the local treasury monthly and the payment should be in such a way as to be saved from fraud and robbery on the part of higher military officers or their superiors. The soldiers must be well disciplined and always ready. They must be well fed, well-clothed and honourably treated. Some high ideals and chivalrous principles must be implanted in them through lecture by their superiors and pamphlets circulated among them. In this case the governor general can go to his jurisdiction with some ten faithful attendants and not with about one thousand appendages. Whenever some help is needed the governmental forces well-trained and disciplined are at his disposal. This reform needs no extra expenses. Present pay, if efficiently used, is sufficient. The salaries and pay of the poor soldiers are used in the construction of Park by the Minister of War.

2. Circulation of useful papers are the second direction from which the abuses and evils can be attacked. These papers must on the one hand teach the people the qualifications of good citizenship and on the other they have to remind the governor general and other officials of their duties. This latter has two advantages. One that the governor and officials will be kept always conscious of their duties and another advantage is that the citizens become familiar with the duties of their governor and other officials. But the writer and editors of these papers must be very wise and moderate otherwise with harsh language they cannot succeed. They can describe the citizenship and government of foreign civilized lands. The Persians have a natural tendency to honour the foreigners. This may be due to their peculiar natural character of hospitality. Either this is due to their tendency or hospitality or their hospitality is due to this tendency. At any rate, both of these two useful and serve well our purpose for through these two national trails they are ready to adopt wholesale the political, ethical, and industrial codes of the most modern and progressive nations.

3. The third direction of cure leads us to educational reform and activities which here I cannot discuss, for its discussion shall later on occupy a larger space. Here it is enough to say that schools should be reformed and improved. Lectures should be given in the evenings in literary societies and public gatherings. These help greatly in producing conscientious officials.

4. And lastly the greater part of the corruption in the officials is due to the fact that there is no efficient inspection system. The function of the government was well splitted up as the constitution came into existence and as a result of this, different departments as that of finance, city police, justice, municipality, commerce, etc. developed. Differentiation and especialization of function which is essential to succeed in Persian government, but the lack of an efficient and honest inspection system tends to cause the members of the government to still practice the abuses of the old regime. The establishment of this honest inspection aided with stringent laws concerning such system will greatly help our purpose in the production of loyal and dutiful officials.

2. FINANCIAL DEVELOPMENT

The method in which the Financial Department of Persia has been for ages conducted is very interesting, in order to understand the method we must go briefly through the process. First of all we must know what are the financial sources of the country.

The financial sources can be classified under four headings: Custom duties, revenue from the ministry of Post and Telegraph, revenue from Passport bureau of the ministry of Foreign affairs, and Malist which includes the interval taxes comprising land taxes, local municipal dues and revenues derived from various other sources such as the Crown lands, etc.

Of these that derived from the Passport bureau is very small and so not important to speak of. Next to this comes the revenue from the Post and Telegraphic Departments. This is also used in the payment of the of

officials and maintenance of those Departments and hardly gives any surplus. ~~There~~ Many abuses are nevertheless, exercised in these two departments. These two departments can be made more productive as the country itself advances in material civilization---industrial development introduction of railways, facilities of transportation, etc. The reform which is ~~needed~~ needed at present in the financial affairs of these two ministries that is: foreign ministry, as far as the Passport bureau is concerned, and the ministry of post and Telegraph is only to make their accounts of income and expenditure subject to the formal inspection by the officials from the ministry of Finance.

Now we come to the customs duties. This is more important than the above mentioned two sources. The net receipts of customs amount to about \$3,500,000. This of course can be increased as the commercial relationships with foreign lands are increased or, in other words, as we advance in our civilization. This revenue is not under the control of the financial department. As a security for the payment of interest on the loans from Russia and the English Corporation, the Imperial Bank of Persia, this department of the finance is organized and controlled by Belgian officials who though formally in the service of Persia are in reality under the patronage of the Russian government. From what has been collected, first the interest on the loans is deducted and then the surplus is handed over to the government treasure. The abuses practiced by these Belgians are intolerable to the Persians. Whenever they want to object and protest against those abuses, the Russian minister sees that the Persian ministers, that is, the cabinet, bows to his command and quickly threatens the Persian government by an ultimatum. We have able ministers to remove these difficulties, but unfortunately they are corrupted. By their ability---I mean education and knowledge of diplomacy. But the tragedy is that they center their interests on the present and neglect the future. Some of them make any shameful concession towards Russia through relatively a small bribe. Some others may be sincere and honest but unfortunately they are tactless. They do not sow some seeds in the present to reap the harvest in the future. They are hasty and rash and burned with the heat of indignation and enthusiasm protest to Russia's unlawful intervention, but in the course of a few days they are assassinated by some unknown assassins.

Both these groups of ministers are injurious to Persia's welfare. Persia needs men of tact and foresight, to be lenient towards the two great and powerful neighbours not to give them any pretext for intervention on the one hand, and to use means for ends realizable in the future even after 50 or 100 years. Persia needs tactful, provident, loyal and patient ministers who can wisely deal towards the foreign powers externally and improve the conditions of the country internally. The shouts and cries of the young patriots and the active and deathly struggle between the democrats and the so called moderates cannot relieve Persia. Both parties are of the same household of despotism but are armed differently.

I digressed from the main subject unconsciously and have now to turn to turn back and resume it. Of the four sources of finance there remains now the last one, that is, the Maliat to be discussed. As we said before Persia, from the administration standpoint, is divided into provinces and each province divided into districts. The records of the revenues of different provinces are kept by some five or six men at the capital. These people are called "mostowfies", each keeping the record of one large pro-

vince or several smaller ones. These records are not kept in ~~books~~ books preserved in the offices of these ~~moustowfies~~ mostowfies. These mostowfies have not any office. They keep these records or any financial accounts on equal cut pieces of paper called FARDS, each about twenty centimeters long and 10 centimeters wide. They keep the account, in a symbolic writings of peculiar style which cannot be comprehended by any non mostowfy.

These Firds are the personal property of the mostowfies. Whenever a provincial governor was appointed, the particular mostowfy for that province would be asked by the prime minister to be the middle man between him and the provincial governor in determining what the real revenue of that province was and how much its unreal or variable revenue. The mostowfi would first of all extract a large sum from him for himself and the sub mostowfies under him (for each of the great mostowfies have a number of satellites who have the magic power of reading and writing the financial accounts in that peculiar style) and then assign the fundamental taxes and revenues of the province and their supplements as contracted with previous governors of the provinces. This also he does not give in details, lest the prime minister should get a clew to the mysterious way of accounting. The whole number of the Fards representing the revenues of a province constitute what is called a "Ketabcheh" or booklet.

Now we leave the capital and go to the province. There also there is a class of these mostowfies. They are rich families and powerful in the government. Here the records of the taxes and accounts of each sub province is in the possession of one of the mostowfies families. Each of these families has one head and many other sub mostowfies made up of the other members of the family, dependents of the head who has a big title. His satellites are not also without titles which are granted and conferred on them, perhaps on the day they are born. The class of mostowfies in every province are generally under that control of the provincial vazir whom we described before as the survival of the secretary sent with the satrap by Darius to the provinces of his empire and whom we said has the same ratio to the governor general as that of the prime minister to the king. These mostowfies are thieves and the vazir the chief of them. The offices of keeping the accounts of the sub provinces are hereditary properties of the mostowfies. They have been handed down from father to their sons or near relatives. The members of the mostowfy families are each and all faithful to their class. They do not teach symbolic writing and its secret to anyone out of their class. They are more faithful to their class than the Jews to their nation.

When the sub governor wants to contract the revenue of his jurisdiction there are many items for which he must give promissory notes. First of all he must deposit a promissory note for the real and constant revenue of the district and another one for the variable revenues with the governor general. This sub governor is a highest bidder in the variable revenue. He has to give another promissory note for certain amount (whose nature is also variable) to the vazir which is the vazir's own right. Then additional promissory notes are given by him to the big mostowfy in charge of the accounts of the particular sub province. Sometimes or generally promissory notes are given to the unweaned children of the mostowfies. The promissory notes to the mostowfy families are the earliest to be paid by the subgovernors, otherwise their peculiar style of ~~bookkeeping~~ bookkeeping has some occult virtue that keep the subgovernor always in debt no matter how much

extra and surplus he may have paid. He may have deposited with the governor general a promissory note for \$50,000 and may have paid the whole amount and yet the mostowfy can hold him responsible and in debt for a deficit of \$10,000. The poor subgovernor knows that he has cleared his debt yet he cannot prove it to the mostowfy. The payment of the promissory note deposited with the vazir follows next and the last those deposited with the governor general will be redeemed. Of the two promissory notes deposited with the governor general denoting real and constant revenues and variable revenues the latter is paid first for it largely goes to the pocket of the governor general himself and not the Treasury of the government, ~~if~~ so that if there may happen to be any deficit it may be in that which belongs to the government itself and not to the officials. From this my honorable readers can deduct how unfortunate is the Persian nation, and how pathetic are the conditions of Persia for of the \$10 exorted by every species of tyranny from the poor peasantry hardly one dollar ultimately reaches the state treasury.

As the constitution was established in Persia one of the greatest reforms was to introduce and substitute for this complicated and most intricate of "Ketabcheh" system the modern system which is current in civilized nations. They change the monetary unit, toman = to about \$0.90 to Keran = 0.09 and the smallest fraction of that unit from 0.0001 of one toman to 0.01 of it, and the accounts were to be put down in Arabic numerical figures which are comprehensible to every persian who is not illiterate. This system is introduced in every province in its organized financial department. New clerks and accountants are keeping their books in a somewhat regular method but this system has not superseded the old system, for in the financial department the mostowfies are still occupying some rooms as their offices, keeping the accounts in their mystic system. The new organized system is in need of the old for information. The old mostowfies do not readily give out to the new the record of the variable taxes and revenues. The governor cannot dislodge the mostowfies for they are strong conservatives who every now and then, if not ~~so~~ leniently treated will intrigue with the priests in exciting the ignorant masses to overthrow the new system on the ground that it resembles the system current among the infidels of foreign lands. The result is that the government has to pay to maintain the new system allow for the present the mostowfies to scourge the immature or minor nation and extract the blood and life of its individuals.

The government I think must be lenient with them and allow them to work in collaboration with the members of the new system till the new system is well established and well informed of the details, of the revenue and taxation. ~~if~~ Meantime the army is well organized also. The provincial forces are well disciplined and ready at command. Now the government must not only turn these mostowfies out of the financial department, but also to take some percentage of this landed properties by force and add them to the crown lands, for they have secured these landed properties with the government money which they and their fathers and forefathers have stolen from the state revenues. As to the priests who generally in such occasion interfere and play their roles care will be mentioned under our discussion of religious evils.

Besides these sub provinces mentioned above there are also crown-lands called "Khalesejut". These are either included in the contract made

with the subgovernors or are left in charge of other government officials. A great amount of these crown lands is given to the people based upon favoritism. The lands are government property but the revenue is collected by the fief holders and goes to their pockets without any condition for military service or help. To show the real nature of this grant, I will mention an example in my own city of Shiraz.

There was an old physician in Shiraz. It was strange that his wife used to give birth once to a daughter and another time to three sons. This was regular with her as long as she could produce any children. This physician had a friend in the royal court. Every time that his wife would deliver three sons, he would inform his friend at the court telegraphically with the name of the land or tribe whose revenue was hoped to be granted them. This would be accomplished successfully. Thus this physician is now in possession of several villages which formerly were included under the crown property. There are three tribes of gypsies in our province. The revenues of these tribes also go to the pocket of this physician. Not only this physician secures the revenues of these tribes but also he himself is their governor, administers self-made laws among them, punishes and extracts large fines from them and generally shares with the product of their burglary and theft. These tribes are exempted from the control of the governor general. This is one case out of very many cases in every province. Having brought my reader up to here, again I ask him to ponder a while upon the misfortune of Persia and the Persian nation. (The name for the lands or tribes thus given to individuals is "Tenb".)

These sorts of grants which shows the generosity of the Persian kings and their care for their people become hereditary properties of the particular persons. Now under the constitution the government is trying to resume these properties, but the process is very slow. These must go through a series of metamorphoses before the government can by in actual possession of them, otherwise the fief holders will bribe some of priests and generate a disturbance among the people weakening the government and keeping here busy for a long time. This evil can be reformed slowly and tactfully. Sincere papers can, moderately, awaken the masses to a new consciousness of their own welfare. I believe if these could be sincere editors, this would surely prove successful, for it is practicably unbelievable that the people be aware that such and such a king has given such and such a village as Tenl to a poet as the reward of an ode in which the poet has likened the eyebrows of the king to the crescent, his hairs on both sides of his head as two nights between which stands his face as a day, and yet they rise against the wiser king who wants to regain what his foolish predecessors have in this way, lost. They must be told that these lands and tribes have not been the property of the king but the property of the nation itself and ~~they are not the property of the king~~ therefore the king has had no right to give them away in such ways for nothing. If the king's eyebrows are likened to crescents, what can they produce for society or nation of which they are all members.

Now having described in general the main sources of revenues I have to say a few words to what ~~has been~~ is the foundation on which the taxation system is not based. The system of taxation is modern. It is from the old Biblical times. It has been based upon one tenth of the product or tithe. The malials of the lands or taxes are quite unfair and disproportionate nowadays.

Villages and lands have changed in productivity. Some have enormously increased and others have decreased considerably and yet the maliat or taxes are the same consequently there are some lands yielding a large amount of product to their owners with relatively small amount of taxes and there others which pay big taxes and product little. Some lands hardly leave any surplus for their owners after taxes are paid, and yet there are lands which do not pay any taxes. They are either exempted through the decree of the king based upon favoritism or the mostowfies have received some bribes and have divided their taxes upon other lands through their incomprehensible style of bookkeeping.

Before leaving the subject of the finance I feel I have to mention a few words about some of the items of the state expenditure. Of course the greater part of the annual expenditure is according to the lists presented to the financial department by the several ministries. The money is received by every ministry but it generally will not be distributed among the officials. Most of the officials live on bribes and dishonesty. Their rights and salaries are swallowed by their superior in that ministry.

The minister of War for instance claims each year about \$7,000,000. Of course half of this is hardly paid and that which is paid goes into the pocket of the minister of War, his assistants and a little to the sub-officers, but the general body of the army ~~r/y/pa/~~ I mean the soldiers, years pass and they do not receive any pay. Their pay is used in the construction of magnificent buildings and parks for the ministers of War and in maintaining his excessively luxurious and costly living in utmost pomp and ostentation. The poor soldiers as once mentioned has been made support themselves, out of necessity, by burglary, theft and business as going to the forest, culturing down trees irresponsibly and producing wood and charcoal which they bring to the cities and towns to sell and thus earn their living.

The ministry of Education and public Instruction draws from the state treasury annually about \$600,000 in answer to a claim of about \$2,500,000. I can positively say that of this sum of \$600,000, the sum of \$1,000 is not spent for the real purpose. This is again lavished on the pompous living of the minister and his dependents. No need to go on describing other ministries and the way they waste the wealth of the nation for the members of all are similar in character and life.

Under constitution which has modified and reformed almost everything in the government I know that certain ministers during three years of his ministry which was also every now and then interrupted, with a pay of \$6,000 a year was able to build a park and palace which have cost him not less than \$100,000. With these in view I do not think that any nation on the earth is more miserable than the Persian nation.

One of the most intolerable evils which concern the finance of Persia is her pension system. This is of two kinds. One called "Mostamerri" and the other "Sarkari". The former is from the king and the latter granted by the provincial governor. If we trace every case in the lists of these two kinds of pension we can hardly find one case justifiable, that is granted in reward for a distinguished service to the nation.

For instance a man of good handwriting writes upon a page some lines of poetry flattering the king or the prime minister. As a reward of this flattery a sum of \$100 is granted to him as an annual pension. As long as he lives he himself draws this sum from the government, although a small part of it goes to some of the skilful thieves, the mostowfies, when he dies this pension as personal property according to the Mohammedan law of inheritance, is divided among his children male and female in the ratio of two to one. This pension is handed down from generation to generation. The basis of such pensions is on favoritism as any other thing.

The other kind of pension is also based upon favoritism. The favorites used to become the medium between their friends for whom they would secure these pensions and the governor general who granted them out of the pocket of the government on the ground that they are justifiable, meaning to please God who will hear the prayers of the poor pensioners and thus adding to the prosperity of the government, through this supernatural power. The governor general may also show that his grant is justifiable for the pensioners wanted to rise against the government and produce a disturbance which would cost the government greatly and that through this relatively small pensions he has saved the government from that large cost.

These pensions have two great disadvantages. One that they constitute a large burden upon the finance of the country. It is simply a waste of the public wealth given to people who have not done anything in return. It is also a permanent disadvantage which the government has to meet every year. This is as far as the government is concerned. During the first five years, even if it is unconsciously, the pensioner makes himself more active and efficient to meet the loss of one half of his pension. In the same way he will become more prudent as to the life of his children, for after his death his pension ceases.

The other disadvantage exercises its pressure upon the public. These people who are the members of society depend upon these pensions grow lazy and demoralized. They lose their self respect and become burden and parasites upon society.

But how can these evils be cured? In my idea through two channels the cure can be reached. One that the government, as previously touched upon, has to organize its forces and gradually increase them. The other is that the government should announce that these pensions will be given in full for five years and then decreased to one half which will be paid to the present living pensioners till the end of their life. This cure will be successful, because the people, I mean these pensioners, are selfish. Their interests do not transcend beyond the present. They do not care for their children's welfare and interest. They are generally influential by selfish proverb "after me the deluge". This shall save for the government about one third of the total annual expenditure within approximately twenty years, after which pensions will cease.

Now as to the cure of other abuses as far as the finance of the country is concerned the budget of the country must be annually examined closely by a committee appointed by the parliament. Its members, that is, the members of the committee must not be all from one party but from both parties the Democrats and the Moderates of whom generally the parliament is composed.

Unfortunately we cannot have a Treasure general from ~~the~~ America for this does not suit the Russian interest, neither can we have him from ~~Eng-land~~ England for the same reason. If we bring a Russian for this office, on the one hand it does not suit the interests of England and on the other hand ~~it does not suit~~ the interests of ~~England~~ the Persians. So we must go without a treasurer from foreign lands. But we can have an inspector-general from England, whose function is to travel from province to province to examine the books in the financial departments without interference in the politics.

In the capital there must be a well organized treasury as that all the revenues may be concentrated there. This treasury must have branches in the provinces and sub branches in the subprovinces or districts. All the revenues must annually be paid to these branches of Treasury and all the expenditure must be drawn from them by checks. These checks have to be drawn upon these treasuries by the provincial offices of the tax-collectors and sub provincial ones corresponding to the branches of the Treasury.

There is one thing which I want to lay stress upon that that is, the offices of the tax collectors and the branches of the Treasury in the capital, in the provincial capital and in the sub provincial capitals, or town must be two distinct institutions under the Financial ministry. The one must pay in the taxes and draw checks, the other must receive on the one hand and pay out on the other, upon presentation of checks. The books of both must be open to the examination of the Inspector general or his vative assistants. This will greatly simplify the work and save the institutions from fraud.

There are still some more reforms to be made in the Taxation system. I think it is both to the advantage of the government and to that of the people as well to preserve the old bases of taxation and to abolish the constant and the variable taxes. I think from the total product of the land, that is before any part of the cost is deducted one tenth should be removed as the tax due to the government and then the residue should be divided among the owner and the peasants by whom I mean these who work on the land. Of this one tenth I believe one fifth should be taken in kind and the other four fifths in money equivalent. The one fifth in kind is meant to make ready always at hand some amount of cereals so that in case of scarcity ~~of bread~~ the people may not suffer from famine. This is important for almost every year in every provincial capital there will be, at the end of the year, a disturbance due to the scarcity of bread. This disturbance disturbs the order and peace in that province and ultimately gives rise to the dismissal and transfer of the governor general. The dismissal of the governor encourages the priests in interfering in the work of the government, for the center of these disturbances are these priests instigated and bribed by those who are in conflict with the governor.

As to the Teuls we mentioned before or the unconditioned grant of the crown lands or tribe they must be unquestionably taken back and added to the government property and lands called "Khalesejat", whose cultivation and whole product must be left in the charge of the chief of the provincial of finance.

As to the municipal dues we have not much to say except that besides the taxes of the shops some new taxes are necessary to be levied.

1. That a tax of one Kraw should be levied on the sale of each 1000 prepared cigarettes and a tax of two kraus which equal 0.18 on each 1000 cigars.

2. That besides the common tax of the produced tax of 0.01 should be levied upon every pound of tobacco produced in every province, but on the amount which is left after the common tax of one tenth is deducted from the whole product. This tax is not heavy for tobacco and smoking in Persia is cheap. With one metalik or approximately 0.015 a person can smoke ~~ppp~~ enough every day.

3. That a tax of 3 kraus should be levied on donkeys per head and 6 draus on horses per head; on mules 4 kraus and on camels also 4 kraus; 2 kraus on oxen and 3 kraus on cows.

4. A tax of one kraw on every sheep slaughtered and one and half kraus on every cow or ox slaughtered.

5. That a tax \$0.01 be levied on every bottle of wine or spirit which must not be sold without the label put on the bottle by the tax collector.

6. That every house in the city should pay a tax in proportion with its value. The standard should be that a house worth \$1,000 should pay a tax of \$2 annually.

7. That every receipt or promissory note in order to become legal should bear a stamp of \$0.01 if the sum contained does not exceed \$20, a stamp of \$0.02 if the sum is not above \$99 and a stamp of \$0.05 for every \$100.

These reforms in the financial affairs of Persia will help to make the revenue of the country thrice as much as it is now. If this revenue could be used honestly and efficiently Persia would be able to pay off her foreign loans which amount to about \$6,000,000 within six years and with the loans many of her misfortunes and cause of servitude will disappear. There is some other source of finance that is the estates consecrated to sacred places and shrines. This will be touched upon in the discussion of the evils existing under the religious institution. The correct use and expenditure of their products will contribute greatly to the public welfare

3. MUNICIPALITY.

The municipal Departments in Persia have been almost the most inefficient of all the governmental institutions in Persia. For ages they have accomplished nothing, whether in the beautifying of the city or improving its sanitary conditions.

There is no proper sewage system in any one of the cities, even in the capital itself. The water closets are the same as those of two centuries ago. They lead through a subterranean ducts to wells which are in the streets just outside the houses. These wells are not open. Every year or every second year these wells are generally discharged. The method is as follows: There is a class of professional sweepers. By contract they will come and remove the cover of the well. Now they bring some donkey loads

of rubbish and form some enclosure on the level of the street. Then they begin to draw up the content of the well and pour it inside the enclosure made of rubbish. As the well's cover is removed it becomes necessary that one of the sweepers should go down the well under to send up the waste. It often happens that this man is suffocated by CO_2 . Then when all the waste is up, they mix the encompassing rubbish with liquid waste and load their product on donkeys, again, which carry it to the land outside the city as fertilizer. These sweepers have a double gain. On the one hand they are paid by the occupants of the houses and on the other, they are paid by the farmers for the fertilizer.

The reform of the sewerage from this type which is a great nuisance to the passerby in the streets as well as its disadvantages as far as hygienic is concerned, to the modern type common in European cities is at present impossible. In order to effect this change and reform the whole city must be sacked and rebuilt in new style and this is impracticable at present.

The temporary remedy which is conceivable to my mind is that the occupants of the house should change the form of this water closet and sewage system. They should do away with the wells in the streets. The water-closet should be built in a modern fashion. It should stand on a level two meters above the level of the streets. Under the water closet apparatus there must be a cell in which a tub is placed. This tub is closed and connected with the ~~sewers~~ above by means of a pipe. This tub must have some device for the discharge of its content. The cell in which this tub is placed must have a door opening into the street.

Every morning early when the people are still asleep and the streets deserted, the sweeper appointed by the municipality should come with his mule or horse and a device made up of animal skin. He has to unlock the vault and remove the content of the tub into the leathern device which the sweeper will take to a center out of the city where it will be turned into fertilizer which will be sold to the farmers in brick formed units.

This system of sewage is not expensive to the occupants of the houses nor disadvantageous to the municipality. First of all the sweepers will be employed permanently. Secondly each house under the old system has to pay at least \$ to the sweepers annually. It will pay the same amount in the form of tax to the municipality. There are about 30000 houses, for instance in Shiraz, my city. These taxes will amount to a total of \$100,000 approximately. The fertilizers also bring in some additional sum. This will suffice to maintain a well organized sewage system which relieves the inhabitants of the cities at present from many evil consequences of the old system, whether hygienically or aesthetically. These taxes enable the municipality to keep the streets clean also.

But as to the construction of modern sewage, since the people of every city are building a new city gradually outside the old, the municipality must be careful and show its skill and efficiency in constructing a good and sanitary sewage system for the new city.

Besides the sewage evil there is another one which is more detrimental. It is the bath system in the cities. First of all the construction

of the baths are costly. Each bath costs generally \$5000; some of them, however, cost more up to \$10,000 or \$22,000. These baths are private property of the people and used publicly.

In order to understand the veil it is necessary first to describe one of them as far as the form is concerned and then the process of bathing. When one steps into the bath building he finds himself in a circular place with a tank of cold water in the middle and platforms around. He undresses himself on one of the platforms. Then he puts on an apron round his waist, covering from his belly downward. He comes down from the platform and passes through a corridor into another covered enclosure which is lighted by the panes arranged on the top. Here the air is warm and the floor which is paved is also warm. In this enclosure there are three large tanks of water. One of them contains cold water, the second's water is about 30°C. warm and the water of the third is about 45° or even 50° warm.

The man first goes three or four steps up and then steps down into the water. Generally they go into the warm waters. The man remains in the water for about ten minutes during which period he once or twice plunges and dives in the water. Then he comes out and lies down on another apron which has been spread on the warm floor for him. There a man comes with a rough sack which covers his right hand and begins to rub on his body from head to the toes. The rough cloth of which the sack is made cleans the skin. This has the nature of massage also and so is pleasing. After this rubbing, another man approaches with a leathern bucket of warm or hot water which he pours on him in order to wash away the waste epidermis which has been removed by the rough sack used in rubbing. After that the same man brings soap and washes the whole body with soap, while he is sitting still. After this the man gets up and goes again into the water for ultimate cleansing himself. After plunging several times in the water, he comes out and at the exit of this warm house he finds another man with dry aprons (or towels if he has brought with himself) in which he will be covered. In this form he goes out to the first room where he undressed himself. Now he dresses himself, pays one bishlick or one and a half and quits the bath.

The baths are warmed through a device which is made below the tanks of water and the warmhouse. There fuel is used. The fuel is generally manure and refuse of horses, mules and donkeys.

Now the readers who are accustomed to the European baths and are educated can understand what a great evil this system of baths is. It is said that every week the water of the tanks is discharged and replaced by fresh water, but it is not the case. Every day some part of the water will be used in the way mentioned and will be replaced daily so that the tanks are every morning full of water but a water in which thousands of men and women have plunged and washed themselves and in which hundreds of children have urinated.

more

In the capital where the people are ^{more} open minded than in the other cities there are two kinds of baths. One is this which is already mentioned and the other is according to modern system. The latter is composed of a number of small rooms or leges for each individual. Each room is provided with two douches, one for cold water and the other for warm water. They

are quite sanitary. But in other cities people are ignorantly suffering from this great evil. I remember seven years ago a bath keeper or proprietor went from the capital to Shiraz and there he began to manage a bath. He added to the old system a douche in a room which he built at the corner of the common bath to make it an especial bath and charged those who went there a little more than $\frac{1}{2}$ those in the common bath.

Once one of the parasites or followers of the chief priests in the city (although every priest considers himself the chief priest) came to this bath, I mean the new type, and, on leaving the bath, paid the charge the people would pay for the common bath. The proprietor asked for extra charge. He refused to pay it. The discussion went on and the follower of the priest grew hot. He left the bath without paying anything. He went to the priest and described to him the bath and the way people clean themselves. There is no water to plunge in and clean one's body according to the law of our holy religion (law which the priests have made and has nothing to do with religion). So one goes in clean and gets out unclean in which condition his prayers are not accepted by God. This danger is open to every citizen and therefore to all. This proprietor of the bath is a Babi (meant Bahai) who is a heretic and following the customs and life of the infidels of the foreign lands. For the sake of God, the Prophet and the twelve Imams (the missioned descendants of the prophet, that is his successors in interpreting his words) start out and we will follow you to destroy the center of profanity, heresy and blasphemy.

In short one of the charges brought against the proprietor was sufficient to hang him without any investigation, that is, the fact that he was described as being a Bahai, but the priest was generous and spared his life, but the bath was sacked to the ground. With these conditions any sort of reform can hardly be effected, but nevertheless, one must not lose hope and with tact and skill in constructive way he must render his help to his country as far as possible without siding with any party. Through article written on sanitary conditions describing the advantages produced by the reforms made through statistics, one can indirectly take hold of the mind of the masses and direct it towards appreciating the danger and malignity of such evils.

At present there is no possibility of radical reform in the baths in cities other than the capital. The people who have their private baths in their own homes can easily be induced to change them into new baths for these baths are not common and open to the public. As to the baths which are used by the public, I think one reform is possible. That is a few persons who are educated and intelligent may go to the chief priests and describe to them that the water of the baths is not changed within short intervals and that a great number of children daily urinate in the warm water, contaminating the water in which religious people plunge. So with their permission they may burn the baths into the form of baths existing among Mohammedans in the Ottoman Empire. By this I mean, to empty the tanks of water in the bath, disinfect them and then cover those tanks so that none may go in. Then taps should be built at the sides of the tanks from which they may get water. This system will be permitted by the priests. This must be quickly done. People for some times will be accustomed to this change which will be a step toward the construction of modern European baths. After some nine or ten years the modern

type of baths will be introduced for the people. This nine or ten years serve as the period of transition, after this period each house, will be without any difficulty provided with its bath room.

The discharge of the rubbish and garbage of the city is another evil which the municipality has to do away with. At present the streets are hardly swept by the men appointed by the municipality. Some streets or parts of the streets may be found clean but they are clean because the servants of the houses clean them, for these parts are in front of gates of their master's houses. In other parts garbage and rubbish from the houses are thrown out making the streets dirty and unhygienic.

The reform is in my idea that the municipality must provide every house with two receptacles, one for garbage and another for rubbish. These should be placed somewhere which is accessible to the men of municipality who should come and take them away early in the morning. These should be taken out of the city. The rubbish must be used in filling up the depressions around the city. The garbage must be boiled in large pots outside the city and well cooked and stirred. Then this liquid must be poured out in tanks and allowed to become cooled. This process separates the fat from the garbage, for the fat in the process of cooling stands on the surface and other materials will sink to the bottom. The fat of soap and the deposited materials will be used as fertilizers after the water is evaporated.

There is one reform more which is most important and must be mentioned under municipality. That is the case of drinking water. Now water comes from aqueducts outside the city into the city supplying the reservoirs and cisterns which are closed up and which are only used through taps. The water carriers have leathern vessels of water which they carry on their shoulder from the reservoirs to the particular houses of the people where they empty them in large jars.

These cisterns are not often cleaned for three or four years. Often, I can say generally, red, tiny worms and other small living bodies are seen in the water. This is what is visible; as to the microscopic organisms I cannot describe.

There is one thing which is of great interest. The water before reaching the cisterns is flowing in exposed channels at the borders and banks of which the washerwomen generally go and wash clothes. With this condition it is not strange to hear that people are often suffering from epidemics.

This reform should be accomplished as soon as possible at any cost it may be. The sources of the waters outside the cities generally are not far. At a distance of a mile from the city a filter system should be constructed. From there a main pipe should carry the water and distribute it through its branches to the houses in the city. This should be by a company formed from among the inhabitants and superintended by the municipality. Now under the present system every house on the average pays about \$10 annually for drinking water, that is water for other uses is drawn from wells in every house, which water is far superior and purer than the drinking water. They may pay the same amount to the company which makes a total of \$200,000 or £40,000 a year in almost every city of 250,000.

30,000 houses or families. This company has then to pay a tax to the municipality.

The income of the municipality and its dues must be handed over to the financial department of the city and its expenditure should be paid by the treasury through checks drawn by the office of the tax-collectors upon the presentation of bills from the municipality.

(I forgot to mention the evils of the prison system. This evil and its cure must go in later on, under this department :- Prisons should be turned into laboring institutions and reformations.)

III. EVILS IN RELIGIOUS INSTITUTION.

1. The Religion Itself.

Before we begin to describe the evils existing in religious institution of Persia, we had better speak first how the present religion came to be influential over the people.

Up to about fourteen centuries ago the religion of the Persians was Zoroastrianism founded by Zoroaster, set forth in the book Zend avesta. This religion was the product of evolution and modification, according to the requirement of time, of the older creeds, of the Persians in which two factors were dominant; one factor influencing human nature. This religion gave dominance to the benevolent factor, thus creating some hope and aspiration towards progress and prosperity. Through this religion the Persians grew friendly towards the then known four elements, the wind, the water, the fire, and the soil. This means that they understood them and began to draw benefits from them. They appreciated their utility. This philosopher and prophet gave them a moral code regulating their conducts at home and abroad. For instance lying is a sin which cannot be forgiven. He wrote a book of instructions for the kings concerning their duties with their people at home and relationships with foreign countries. That the king should never give anything in the nature of tribute to foreign countries, otherwise the people had a right to dethrone him. That the right of extraterritoriality for each Persian subject should be recognized in other countries. If in any foreign country the Persians were badly treated, the king had the right to wage war and punish that country and it was the duty of the people to help the king. If the king failed to do this he should be deposed. He emphasized upon protection so that the Persians might develop self-efficiency. By this he had meant that the Persians should become industrial people.

The king should not interfere with the religion of his people, but he should belong always to the religion of the people, the majority. He divided the annual revenues of the country into ten parts, spent in supporting the royal family, religious institution, for the construction of roads and beautification of cities, hospitals, hospices, construction and

repair of aqueducts and working in the mines and ~~the~~ supporting the writers and men of learning and the surplus should go to the Treasury for the day of necessity. Ambassadors in foreign countries should be well paid. Foreign disputes should be discussed in three conferences and then if not settled war should be declared. If any subject would not in this case obey the command of the king, he ought to be killed. The king should once a week give public audience so that every individual of the kingdom could have the opportunity to offer him a petition and present his case before him for justice. In short it was Zoroaster who first established codes for the religion and the state of the Persians, thus bringing four forces, in harmony and correct ration, the power of the king, the relationship with other ~~peopl~~ countries, the interests of the people and the right of waging war upon other countries. The religion of Zoroaster was based upon these four pillars.

Under the religion of Zoroaster the Persians rose to the zenith of power. The people progressed in the prevalent sciences of the day as the word astronomy shows it. Astronomy is composed of two Persian name "setare = star and nameh = letter, book or science;" that is setare-nameh evolved into the word astronomy.

This was the religion of the Persians when the religion of Islam was born into the world. This new religion which appeared among the barbarous Arabs in the desert of Arabia created hope and energy in the death-like life of the people. The principles of this religion were put down in the Arabic language, for every prophet speaks in the language of his own people. All these principles were set forth in Quran. The Arabs became invigorated and stimulated to aspire for a higher life. They ceased to bury their daughters alive. Many evils and vices were repressed. From the beginning this religion was opposed with force; so it was obliged to withstand the armed opposition with force, in order to be able to establish the fundamental principles. The successors of the prophet also continued this force, disregarding the occasion, in every circumstance. The prophet used force in a defensive way. The successors of the prophet went beyond that and used in offensively so that the religion of Islam was identified with force or the principle of "might is right".

What we are concerned with is the application of this force and the forcing of this religion upon the people of Persia upon whom its effect was just opposite to its effect upon the Arabs. I do not want to say anything against Islam for I believe that Islam has been a right and true religion which would help the Persians progress more had it been properly taught to them. In my belief all religions are of the same fundamental truth. As Benjamin Kidd defines, religion is the belief in the supernatural sanction in the mind of the individual, through which the individual subordinates his interests to those of society of which the individual is a member. Every religion possesses this truth. But at times goes on and people progress more every new religion infurls this truth more than before. This is well exhibited under Islam. The demonalized Arabs who were scattered on the Arabian desert simply grazing and attending to their own camels came through the principles of Islam to realize the importance of solidarity. Their solitary life was changed into consolidation. They developed a sense of nationality. They were spurred on to conquer the world which fact they succeeded to attain to great extent. The a chief

ments of the Arabs, in conquest and in the diffusion of knowledge was no doubt due to the sacrifice of the individual interests for those of the nation. This was a gift from Islam to the Arabs, who, as Lord Milner in his book "England in Egypt" page 296 says "During some of the darkest ages human history the lamp of science was, to a great extent, kept alight by Arab votaries", became the pioneers of knowledge for a period when they had not been demoralized again.

To turn to our subject we know that every individual is endowed with freedom of conscience to accept what his conscience approves and reject what it disapproves and it is the free conscience which has to judge religion, accept or reject it. In order to bring something to the conscience for judgment, one must apprehend it and in order to apprehend it, it must be presented in the language one is familiar with. The principles of Islam were set forth in the Quran which was in Arabic language quite strange to the Persians. In the conquest of the Arabs over the Persians the Arabs forced the Persians to accept something which was absolutely unknown and incomprehensible to them, through the force of sword and spear. Certainly the result of this compulsion is detrimental to the Persians, while it was not so for the Arabs,. It is said that when the naked and sunburnt and stinking Arabs were in Persia, eating the fruits, taking the drinks, eating the various and delicious foods and marrying the beautiful girls of the Persians, they would say to one another, "This is the Paradise and the Blessings the Prophet promised us."

The edge of the sword and the point of the spear implanted three detrimental habits in the character of the Persian Nation: ~~Firstly~~ force is repulsive, and the truth which is presented together with force creates doubts and suspicions. The Persians consequently grew to doubt, even in self evident things. Secondly they began to believe without any reason, blindly. This seems contrary to the first and yet is deeply rooted in the character of the Persian. They came to believe in things absolutely impossible, that for instance, when the son in law of the prophet Ali on the battlefield drew his sword the sword extended to 700,000 yards or the prophet as his miracle, with a movement of his pointing finger splitted the sun into two hemispheres and so on; and thirdly concealment of faith or hypocrisy. They have forged a tradition that the prophet has said that a Mohamadan is in foreign land, it is permitted to conceal his faith and pretend to belong to the popular religion. This was developed later on where there came the difference between the Sunnies and the Shiates. The holy places of the Shiates were in the dominion of the Sunnies and whenever the former would go to pilgrimage to those places, they were subject to the torment and torture of the Sunnies and so this tradition under necessity was unfurled and forced upon the people to accept and show that they are Sunnies and follow their religious performances whenever they go to their territories. This tradition was first doubted by the present generation and believed blindly by the second and subsequent generations.

Now the reader can think and see what should be the product of these three elements which the sword and the spear introduced in the nature of the Persians. To doubt even in self evident things, to believe without reason even in impossible things, and to lawfully practice hypocrisy---- all socially injurious and tending to destroy character, handicap progress and put an end to national life.

Then as the prophet passed away there appeared discussion among the followers. The religion was divided into sects and later on the the sects were divided and sub divided so that at present in Persia alone there are probably more than a hundred sects and subdivisions under the Shiates, each considering itself the right sect and representing the true religion of Islam and regarding others as wrong and ultimately the morsels of the fire of the Hess which is very significant and elaborate in their imagination. Conditions are such that we must draw a line of distinction between the Moslems and Islam.

The present religion in Persia has nothing to do with Islam and Quran. Up to the present day the Persians read Quran and have not yet understood, for it is in Arabic, what they know of Islam is the dogmas and the nonsensical traditions and superstitions deliberately made by the priests who through these forged ideas and traditions have tried and are still trying to keep the people captives to superstitions and consequently obedient to their own command.

The Shiite sect believe that the prophet was succeeded by twelve of his descendants who were appointed by God to lead the Moslem world. The twelfth suddenly disappeared about eleven centuries ago. He is expected to reappear and promote the religion of his ancestor. He will conquer with sword all the world and turn all the nations of the world into Mohammadans. He will kill so many infidels that seven mills will be run through the force of their blood. They do not know when he will reappear but they are sure that he will appear again.

Before his reappearance there must be one among the religious leaders who should be the religious head, writes a book, full of religious doctrines which are his own, that is, his own ideas concerning religious performances and the way of purification (of course bodily). I am ashamed to mention some of its contents as example, nevertheless I take some which are there:

If a Mohamadian touches a Christian or a Jew or anyone outside Islam his hand is moist, his hand becomes unclean; he must wash it. He must plunge his hand in water three times or pour water on his hand three times to make it clean.

If you touch, while your hand or other limb is unclean, a volume of water which is less than certain standardized quantity, that volume of water becomes unclean. That standardized volume of water is equivalent to about one and a half cubic meters. There is a vessel made of leather for this amount of water. This vessel is called "KOR". Suppose this vessel is full of water and accessible to man or a dog. If the man or the dog drinks with the mouth, that is touches the water so that a small quantity of it drops out that water becomes unclean, but if the man or the dog urinates in that unclean water so that the quantity left resumes the unclean water becomes clean again. That is the reason why the tanks of water in the baths are considered clean, while two hundred children may, in the day, have urinated in them. The priests themselves may have shamefully done so. For in this case they consider that the water will not be contaminated by any means as long as it is not less than that quantity which is standardized. It is naturally pleasing to urinate in hot water. The thing which keeps one is the sense of decency and the ideal of cleanliness. The priest does not consider this against cleanliness, neither has he developed that sense of decency.

When one visits the water closet, he has to clean himself in this way and that way. When he pumps ship he must clean himself in such and such a manner. When a man wants to pray he must wash his face three times, his hands up to beyond the elbows and on the upper surface of his feet. He prays five times a day and for each time he must perform the same preparations. If between the time he has finished these preparations and the time he finishes prayers he stinks, he has to repeat the whole process."

Well, as this thesis is not their book, I suffice with these mentioned above. It is sufficient to say that if one examines the whole book he will find that the pope of the Shiite faith wants to keep his followers always busy with their excrement, urine or sexual organs. They do not want them to have opportunity for thinking along other lines of economical social and cultural development. This book is called a Resaleh - tract and followed by the nation. This book of Resaleh is called the "Religious Problems" which are solved by the "Proof of Islam" which term is the author's title.

Formerly there would be only one superior priest of this rank. All others were considered his inferiors and followers, but nowadays there are many. Each writes a tract- or book of problems. There is one thing concerning this book of problems, ~~There is~~ which is most interesting. The author himself is not sure of his solution. Supposing our problem is about purification and cleaning the mouth after one has drunk liquors (for liquors are considered to be unclean). The high priest says "It is more cautious to incline the head on the left shoulder with the mouth open and to pour water with the right hand in such a way that the water from above may drop into the mouth and pass out and drop on the floor. Twice doing so may suffice but is probably more cautious and nearer to what is desired by the prophet and God that three times this should be performed each time that one drinks. The writer solves these problems with doubt and the follower follows them with doubt. This following and imitation is blindly and most dangerous, for man is distinguished by his reasoning power, from other animals. The strength of man is by his reason. This blind imitation in following dubitable things deprives the Persian from his rationality.

The others who think themselves the highest priest differ in opinion from this one. Their tracts and solutions are different. All of them are nonsense and wasting the time and life of the great masses of the Persians. They are not only wasting time and life of the Persians, but also they are strong causes for dissension, disagreement and strife among them. Formerly the highest priest or "proof of Islam" was residing in 'Irak' Arab Samerreh near Baghdad and all the Persians were following him in his opinion expressed in his tract. But now in every city there are at least ten of these men who claim to be the one who should be followed. Their followers are against one another. Sometimes it happens that some quarrel arises between themselves or their followers so their houses will become fortresses from which they fire at their opponents whom they excommunicate. Many will be killed and people for years will suffer from the blood feus occasioned by these dissensions before they reconcile. The poor people who cannot understand the Arabic Quran think that they are martyred in such occasions for they think that these tracts and opinions of the priest are interpretations of Quran.

If a Christian or a Jew steps in their mosque the floor of the mosque

must be made clean. The standardized measure of water Kor should be brought filled up with water and poured upon the floor where that unclean man's foot touched. When one reads the Quran one finds that these principles, performances and ceremonies whose embodiment and practice represent the present religion of Islam in Persia have no resemblance and connection with what is given in the Quran.

So in my mind the remedy for all these evils lies in the combination of three factors. First of all to translate Quran into the vernacular language and to have it as a required lesson in all the schools. Secondly to take the tract of the highest priest who resides at Samerreh as a text book and to make it as a required subject. Thirdly to try to improve schools and teach a good deal of natural sciences which familiarize the mind of the students with cause and effect and their relation. In the schools the students should rapidly be made acquainted with the economic and other scientific achievements of the western nation.

In the first place they will become acquainted with what is written in the Quran and consequently, they lose their respect for the tracts and narrations therein for they will come to realize that there is no connection with what they know as Islam as Quran. In the second place when they understand how rapidly the western world inhabited by the infidels as described to them by their priests, is advancing, they will be brought to a point of regret for the wasting of their life and loss of their precious time. When they become acquainted with physical laws, they will not believe that the prophet in one twinkling of the eye went up riding on his horse to the highest heaven where God's throne is situated and where he was received by God and His innumerable angels. While eating he missed his cousin and son in law Ali. Then immediately a hand came from behind a curtain and accompanied him in eating. The hand he recognized to be that of Ali and so he dined with God comfortably.

2. Interference of Religion in Politics.

I think from what has been already said the reader has well understood how the priests every now and then interfere in the work of the government and prevent her success. Every step that the government wants to take towards reform, means that the people will be led towards advancement and when the people step towards advancement and enlightenment, it means that they will ultimately disbelieve in superstitions. When they disbelieve in superstition they will cease to be captives of the ignorant and fraudulent priests. So they are watchful. As soon as the government or any enlightened man wants to do some service to the people, they collect the people and go in one of the sanctuaries, taking refuge there and suspending business. They complain that such steps are conducive to turning the country into the model of the lands of the irreligious people, the infidels. Such steps are against our religion and must be stopped. They give also false impressions to the masses and so rouse them against the government or the particular reformers.

Whenever there is some political disputes between the government and the foreign powers they throw themselves and espouse the dispute. Being

ignorant of diplomatic and international relationship they bring ruin upon the country. They wage war and lead the army. They put on a white robe, and with sword in hand, start at the head of the army for the front and battlefield. They declare the war as a holy war. But no sooner they hear the explosion and thunder of the first cannon than they retreat and escape as fast as possible, leaving the army to be routed and annihilated by the enemy.

About a century ago there appeared some dispute between the Persian government and the Russians. Hadji Seyed Mohammad, the great Persian prier in this was espoused the quarrel and led army towards th Russian frontier where his army met the Russian forces. On hearing the first discharge of the cannon, he fled away and left the Persian army at the mercy of the Russian forces. They were nearly illiminated.

The dispute was simple and not official. It was between the border officials. This Seyed Mohammad on the pretext that Russia was practicing tyranny and maltreating the people of Caucasus, that is the Mohammadians and so he was determined to declare Jihad (or Holy War) upon Russia as a punishment. But this punishment reacted upon Persia. The Russian general having conquered Agerbarjan wanted to push his way on to Teheran the capital. Then the Persian government was obliged to ask for an armistice during which Abbas Mirza son of Path Ali Shah and the crown prince of Persia who was resourceful man came to term with the Russian General Paskievitch at Turkanchay and made the treaty known as "Turkananchay Treaty". The terms were mainly as follows:

1. Eighty million roubles to be paid by Persia as indemnity of war, a sum which was at that time equal to \$14,000,000 approximately.
2. The provinces of Iravan, and Nakhjavan should be given by Persia so that the river Aras became the border line of Azerbaijan on the Persian side.
3. The Persian government should give the right to Russia to launch battleships on the Caspian Sea.

This treaty was concluded in 1827 whence Persia has continued to go more and more under servitude. This was the result of the interference of the Persian clergy in the affairs of the government and yet it is strange to see that some European writers who claim to be well informed of internal affairs and life of Persia write that Persia has often been saved by her Shiite clergy, as Prof. E. Brown who ascribes the success of the revolutionists in securing constitution to the activity and wise control of the situation of the clergy.

I believe that the revolution was due to the clergy, but not in the way Prof. Brown shows to his readers. It was partly due to the intelorable interference and control over the people by the clergy and partly due to the tyranny and abuses under despotism which the revolution broke out. The complain and dissatisfaction of the people towards the clergy was greater than their discontent towards despotic governemtn. It is true some of them joined the revolutionists, but they did so because they wanted to ingratiate themselves with the people and consequently continue their sway over them. Constitutional monarchy was naturally to follow the opresion reign of despotism which has risen to its climax. The change from despotic monarchy to the constitutional was like a change of seasons. The

spring cannot be checked from following the winter. The constitution would appear whether the few clergy had joined the revolutionists or not.

I believe positive that their interference proved rather disadvantageous than advantageous, for had they not provoked the Russians the conditions would not have become so difficult for the Persians to manage and the Persians would not have lost one of their rights of sovereignty in employing foreigners in general and Americans in particular. They would have later on, lost Morgen Shuster, if their clergy had not in the northern districts of Persia especially in Tabris and in Meshhad, given pretext to the Russians to interfere. As far as the people are concerned the Persian clergy are handicaps upon their waking up and enlightenment. As far as the government is concerned, some times they are the opponents of its officials and sometimes their cooperators in robbing the people of their rights.

About fourteen years ago, or a little more the son of Mozafferuddin Shah, Prince Shuaa us Saltanah, the brother of the ex shah, was appointed the governor general of Shiraz, my city. He came there with about 1500 attendants and with royal pomp and glory. There is a family in Shiraz which is the oldest among the present aristocracy. At the head of the family was a man by the title Quamul-mulk. From the stand point of richness and wealthiness he could be said to be the third man in the whole of the Persian Kingdom. He was popular in the city and usually half of the province of Fars whose capital is Shiraz, in his charge to administrate. He was called by the English "The uncrowned king" of Fars. The prince, Shuaa-us-saltanah felt jealous of him and wanted to arrest and kill him, either through secret assassination or by executing him publicly if the people would not rise against him. He did not succeed but succeeded in sending him to the capital, so that he himself might freely rule. But at the end of the year he was permitted to return. On his arrival, through the help of the clergy whom he bribed richly, he produced a disturbance which ended in the dismissal of the prince and his summon to the capital and also in the temporary banishment of Quamul-mulk himself to Isfahan.

Two years later on the attendants of the prince reflecting upon the glorious days in Shiraz and their large profits in gold, persuaded the king to aspire for reappointment to the rule of that province. He applied for this office and succeeded, but realizing that he could not rule in that province as long as Quamul mulk was against him, he came to terms with him. He then became sick and was advised to go to Europe, but left his men and family in Shiraz to go on with the administration till his return.

But during his rule the clergy were not free to interfere in the government's affairs. They were lurking for opportunity. Now the opportunity offered itself. He is absent. They searched for sound pretext, they failed to fabricate any which was proper.

There was a Jew who had sold a bottle of wine to a follower of one of the clergy. The follower did not want to pay because he was the follower of that priest and it would be against the power and integrity of his master to pay any thing. Might was right. The Jew demanded him to pay. The animosity of this man towards that Jew now served as a cause for disturbance. He went to his master and told him that there is a Jew who has built a house whose walls are higher than the neighboring houses which belong to Mohammadans. His Islam become so weak that a Jew can construct a

building higher than those of Mohammadans? The priest his master soon informed his other friends and co-workers that he had formed a good pretext. Immediately he ordered his followers to go and pull down the building and in two hours the house of the poor Jew was levelled to the ground.

The governor was informed and immediately some forces were sent to repress. The followers of the clergy fired at the government forces and they responded to their firing. Several men were killed on both sides. Then the clergy appealed to the people that the government regarded the Jewish religion higher than Islam. The ignorant masses were excited. The shops were close one by one by the men of the clerical authorities. The people, on the same day accompanied their religious leaders to one of the sanctuaries where they took refuge and built their stronghold. For four months the disturbance continued. Sometimes several fightings between the people and the government forces took place on the whole 200 men from both sides were killed. Finally the central government was obliged to transfer the government off that province to another man whom the people had nominated.

It is said that the priests in the disturbance extracted from Quamul-mulk who was the real supporter of the disturbance, some amount equal to 1200,000. During the disturbance people suffered from other losses also. Business was suspended for four months. Outside the city disorder prevailed throughout the province. Looting on the ways went on, villages were plundered, and some were burnt by their enemies.

Up to seven years ago when I was in Persia such disturbances would occur almost in every province every year and everywhere the center of the disturbance were the religious leaders. Such is the function of the religious leaders in Persia and such as their attitude towards the people and the state and yet Prof. Brown moved by his prejudice against the Russians tries to make his readers believe that every time some danger has threatened Persia's independence her Shiite clergy have saved her, while in reality Persia's ignorance, conservatism, fanaticism and in a word her backwardness in civilization which is caused primarily by her Shiite clergy is the greatest and real threat of her independence.

It is strange that the majority of the Persians see every day the character and licentious life of the clergy and yet every now and then they are fooled by them. They see that today one of them arrives from their center Najaf (near Bagdad), cheaply clothed, initiated through asceticism, rejecting all kinds of food, save bread, radish and salt. He does not allow any man to accompany him from his house to the mosque. But they see again that the same man after a year is building a palace like edifice. He has obtained a considerable amount of landed property whose annual income is sufficient to support a large family with pomp and extravagance. The people witness these every day and yet lacking any initiative they yield to their craft and fraud.

The remedy, I believe is found, first of all in the organization of the government forces in order to give power to the government to separate the sphere of the ecclesiastical from that of the temporal. When the people should be awakened by papers, pamphlets and lectures in a moderate way. Sincere and tactful people can do a great deal for the Persians. Unfortunately there are some sincere people who have no tact and there are some tactful people who have no sincerity. From this product the people suffer rather than benefit.

3. Religious Dramas, Their Origin and Effects.

In order to understand these religious dramas well it is proper to give a short historical sketch of the events in which these dramas have originated.

We know that the prophet was succeeded by four main khalifs, Abu Bakr, Omar, Othman and Ali. The Shiates believe that the first three were simply usurpers and that the real and true successor was the last, Ali and then his eleven descendants who are with Ali himself, called the "twelve Imams". After Ali, his son Hassan the second Imam yielded and compromised with Moavia. At the death of Moavia, his son Yazid came to power, but the younger brother of Hassan, Hussein who is considered as the third Imam did not submit to Yazid's reign. He was invited by the people of Najaf then known as "Kufeh," to go to them who would support him as their Imam and king. He went there with 72 of his brothers, sons and cousins. Yazid also sent a strong force against him. Karbala in the vicinity of Najaf was the field of action. No sooner the forces of Yazid had arrived at Kufeh than the people and supporters of Imam Hussein, who had pledged to help him with life and property, left him and went to the other side. Imam Hussein's son, brothers, and relatives and few friends, one by one obtained permission from him and went to the battle field where after having shown their fortitude and bravery they fell martyrs to Hussein's cause. Imam Hussein was the last who appeared on the field and gave his life and did not yield to follow the corrupted Yazid. Henceforth Imam Hussein who was the 72nd martyr became known as the "king of the martyrs". Then the head of Hussein and his companions together with their families in captivity were transported to the capital where Yazid was on his throne. The capital was Damascus. The tradition says that the captives were under the burning sun bareheaded on the way. They were also bare footed passing through the thorny places.

It is the persecution of Imam Hussein and his companions on the one hand and the cruelty of Yazid and his forces on the other hand which constitute the setting of the religious dramas in Persia. These dramas are of two kinds; one is represented by actors, imitating the voice, dress, etc. of the original characters of both sides. The other kind consists of single actors who only climb a pulpit and sit on the top of it and begin to relate, with peculiar rise and fall of the voice, the events. The literature is so composed and in such a way represents the scenes on the plain of Karbala, with force and vividness, that the mere relating of those events sets fire to the hearts and souls of the audience. The recounting of these events is accompanied by several traditions from the Imams to the effect that each tear dropped in such meetings, for the sake of Hussein is sufficient to save the weeper from the burden of 70,000 sins. There are many thousand angels on the right shoulder of the weeper who register the number of tears and there are angels on the left shoulder who register the number of the sins. In every such meeting the credit and the debit are balanced.

The first kind of the drama is composed in poetry alone, the second in ~~poetry~~ verse and poetry. The first one is called "Ta'a zieh khani" and the second "Rouzeh khani". Both are costly. The first two months of the Arabic year are consecrated to this purpose. It is believed that during the first ten days of the first month "Moharram" all these events

took place. Hussein was martyred on the tenth day.

Individuals make vows that they would have ten days Taazieh or Rouzeh khani in order to be blessed by the Imam or King of the Martyrs or in order that they may have their desires and ambitions realized, or to overcome their enemies who may also have Rouzeh khani. The cost of these ten days are variable with various persons. For some it amounts to \$5000, or even more to \$10000 and for some others, considered its minimum \$400. Each day the gathering lasts three to four hours. The audience's magnitude is different with different houses. Some consist of 5000 and some may only amount to 200 men and women who wear black suits throughout the whole of the two months as sign of mourning. In each meeting some ten persons, who are professional in this art climb the pulpit and recite the "Rouzeh" with rise and fall of the pitch of his voice. The audience weep so much that many faint away. Generally these actors who climb the pulpit or "Rouzeh Khauba" are the worse people in character. Many of them are drinkers and commit almost all sorts of vices and yet show themselves publicly as saints. They are the toadies of the clergy. Every few of them belong to some of the clergy. They are patronized by them not in money, but in help and force. The destroyer of the house of the poor Jew above mentioned was one of these Rouzeh Khauba or actors of religious dramas.

These twelve Imams are supposed to have hundreds of thousands of children, whose tombs are in Persia. In every corner of the street one of them has become the centre of worship. For each of them some landed property, e.g. a village is consecrated as "Vakf" whose product supports the servants of these tombs who pass parasitic life and are most vicious.

These religious dramas and forged traditions were mostly created in the time of Shah Abbas the Great and his dynasty who were in quarrel every now and then with the Ottomans. With the help of the "Majlessi", one of the Shiite priests, they fabricated about fifty thousand traditions from the prophet and the Imams; all leading the people to intensify their hatred towards the Sunni sect, so that the cursing a hundred times the first three Khalifs has become a part of daily prayers.

These had political value for the kings but ultimately submerged the people of Persia in the Dead Sea of Superstition, fanaticism and ignorance which ruined Persia and the Persians.

I have no space to go in detail and mention one by one the evil consequences of these religious dramas, but I give the reader a clue to find them. I believe it needs volumes to write about the evils produced by these customs. Some of them however are as follows:-

In Persia there is a large class of these actors who have negative and destructive efficiency for society. They live parasitic life and corrupt the people as well.

These religious dramas and false traditions connected with them encourage the cruel to increase his cruelty, encourage the vicious to multiply the vices he is indulged in and keeps the people in ignorance and checked from progress on every direction and side. Since a drop of tear buys or atones for 70,000 sins, men and women, sink lower and lower in shameful life without the least anxiety, for with one tear they wash 70,000 of their sins away.

A large part of the wealth of society is turned into "Vakf" for the support of the parasites in the religious field who through social imitation and contagion affect and corrupt the people in the other fields of social life. They also usually spend large amounts of money in making pilgrimages to the tombs of the Martyrs, based upon traditions that an edifice of ruby and diamond will be built for every pilgrim in Paradise.

The remedy is to try again through sincere and lenient literature to show to the people that the soul of Hussein will become more pleased if the large sums spent in this way for his sake, would be spent in the erection of hospitals, reformatories, schools and other institutions which tend to raise the level of their national life and mitigate their miseries. This will be influential. The process will be slow but the reformers must be patient and steadfast. They cannot change the life of the people in one year. The confiscation of this called vakf property or monastic lands which enables Persia to develop herself internally along the line of culture and industry, must be a very slow process. It needs at least 30 years wise preparation before it can be put with effect.

By this confiscation I mean that some of them must be taken over by the government and some others must change the method of consuming their products from supporting parasitic life to the maintenance of uplifting institutions, not through the agency of the government but through the conversion of the present holders of vakf properties into progressive men. This is not difficult. The norants have a tendency towards supporting a companion who is a man of literature and ~~poignant~~ accomplishment. These persons, I mean the companions of the men of consequence, are parasites upon the former and also very influential in their characters. This class of parasites can, as a result of their education (no matter how useless it is) are able to understand and respond more easily whenever some appeal is made to them.

I believe the reformers must try to get hold of the mind of these learned parasites, warm the wax of their mind tactfully and mind, charging them to go and convert their benefactors into progressive factors in the nation. In this way most of the reforms can be effective in Persia and not through reproaches and anathemas as the papers or the reformers throw at the corrupted and vicious.

There are also under religion other financial waste which simply produces parasites, increases vice and ultimately adds to the miseries of the people. It is according to the religion, the people must give one tenth of their wealth for the support of the poor and one fifth to the other class of the poor who are seyeds, i.e. the descendants of the prophets, ~~these dues~~. Not all the people are faithful in paying off these dues. Many, however, either they themselves pay or the priest extract from them through the threat of excommunication.

These certainly cannot be done away with and not necessary to be done so. The government can gradually have a hand in the institution, that is the incomes and the expenses should be known to the government. The government has to assume the position of adviser to the clergy in the consumption and expenditure of the tithes. Public opinion should be turned against the wasting of these funds. These funds through the direction of the government which public opinion strengthens, should be expended in the support and maintenance of benevolent institutions such as hospitals, schools, lunatic asylums and reformatories.

III. OTHER EVILS Common Among the P E O P L E.

1. No Sense of National Life.

One of the greatest misfortunes that the people of Persia are suffering from is the fact that they have not yet developed the sense of national life. In other word, they care only for their own interests and not the interest of the nation. As to the welfare of themselves also they are not thinking of their future. The enlightened people who are prudent and are considerate about the life of their children are a small minority. The majority are under the improvident category. The Persian does not save anything for his children. If it were this only it would be good, he leaves some burden on them also, because he is extravagant in his living. The income which he has is not enough to support his luxury. He borrows money and after his death his children will be in trouble and continued strife with his creditors. This is due to the influence of his "motto" on his life "Après moi le deluge". This proverb is most destructive in the Persian character. I do not think that in any other country it is so active as in Persia.

When we survey the surface of Persia we will find many educated people. They are educated better than many great and distinguished men of Europe. You sit with them for an hour and you cannot help admiring them. Suppose some of them are put in power. When their test comes. They are apt to do some activities whose fruit they themselves can pluck. They cannot persuade themselves to do some services whose result will appear after ten years when some others may be in power in their stead. They spend and waste thousands of dollars every year simply to live in ostentation and ~~display~~ ~~display~~ pomp---that is in temporary satisfaction of personal desires, but they are not ready to give \$100 of those thousands of dollars for the support of a school or a hospital which contributes to the welfare of the nation. Why? Because he lacks the sense of national life.

I think the cause of this misfortune is that the Persian, first of all has not got any real religion. What he knows as Islam and his religion has no connection with Islam, for Quran has been, while understood, accepted by the Persian since the conquest of the Arabs. What they know consists of the superstitions and fabrications of the ignorant and arrogant clergy who are the worshippers of this world and its varieties. These superstitions may lead the people to part with some of their wealth, but either they do not know for what they pay or they pay it in order that their ambitions may be realized or some benefit they may get in the next world. These are all selfish and personal in character and have nothing to do with sacrifices for the strengthening of national life or welfare, of society. Quamul Mulk whose family I spoke to have been the oldest aristocracy of Persia which still exist, spent \$200,000 in producing the disturbance through which he succeeded in turning out Prince Shuaaus Saltana from Shiraz could hardly persuade himself to pay monthly \$10 to one of the schools newly established in that city. The payment of this trivial sum would be delayed often for six months. Yes, the first \$200,000 were spent for personal fame, vain glory and jealousy and the \$10 were to be spent for the welfare of the children of his nation.

The second cause of this evil, that is mere individualism and primitive self interestedness, I believe, is the ignorance of the general population of the progress of the world. Sometimes they hear of civilized nation but they cannot imagine what is meant by civilization. Although they see and witness the products of that civilization every day to a great extent, that is, they see it in their needs of life, yet not willing to conquer the inertia of thinking and reasoning they prove indifferent.

For instance one of the articles of their need is the watch. Each Persian may look at the watch ten times a day and yet during the whole of his life he may not have become conscious of the ingenuity and skill of the inventor of the watch. He may not have got the slightest idea as to how much pain the inventor has taken before he has been able to make the details of the watch and then to put them together in this present form which is in his hand satisfying one of his greatest wants, which is also one of the greatest wants of the human world.

One of the articles of daily use is the sewing machine. They, the Persians, use it almost every day in their families and in the tailor's shop. I wonder how many of those who use these machines have ever come to realize and appreciate the service of them in saving time and labor. I wonder if any of them has ever felt the desire in himself to become once the inventor of some similar article.

Such evils, I believe, are much more difficult to remedy than those previously mentioned. By a revolution or some other immediate actions some of the former may be removed, but these are not of the nature. Pain, skill, and perseverance, all must combine and fight these evils.

These three factors, pain, skill and perseverance must be directed by educated men of the country who are moved by sincerity to teach the Persians (as the Kindergarten children) object lessons, that is to take the articles of their daily use, which are made by the infidels and create in them some curiosity for those articles. These curiosity will be followed by some feeling of appreciation. This feeling of appreciation is generally followed by a desire for imitation. This desire become an incentive energising them to move in the desired direction. In short the reforms in Persia have to do their best to open the windows of the consciousness of their people. Then it will be easy to implant in them the sense of "national life", altruism, and self sacrifice.

2. Non-Occupation. Following The Line of Least Resistance.

The habit of non occupation is another evil among the Persians, which threatens their existance as a nation, for the existence and prosperity of every nation depends upon this habit as found in its individuals. It can be said that the whole of its civilization can be measured by this habit.

When we disregard the past of Persia and superficially look upon her present conditions the people seem to be justified in not having the habit to work. For it is the development of industrial life which multiplies occupation for the members of a nation. But there is almost no industry in the country.. There is no factory, no corporation, nor any other impor-

portant industrial enterprises. Our mines, are just as our minds, undeveloped. Our raw materials are almost all exported to foreign lands to be changed into manufactures which will be returned and sold to us hundred times as much as we sold them. We wear always our shirt and once in our life, perhaps we do not think that the ready shirt is made of the cotton we produced and exported so cheaply. We put on our shoes every morning with our hand and yet it does not come into our notice that these shoes are made of hides which we also send to Europe. We never seem to feel a desire to ask ourselves: "Why should not we ourselves turn those raw materials into finished articles which we are in daily need of? Why should we not ever export finished articles instead of simply raw materials?"

The answer is simply because finished articles and manufactures are difficult to produce. They need effort and struggle against laziness. We do not want to make that effort. Why? Simply because we are accustomed to follow the line of least resistance for ages, and so we are satisfied with the production of raw materials in a primitive way---a process which needs little labour and gives us a product just enough to keep us alive with a low standard of living. If, however, we hear from time to time that notwithstanding our past glory we are not accepted among the civilized nations due to the fact that we have not contributed anything to civilization, we reply that according to the preachings and promises of our priests, which have come to us through holy traditions this world is given to the civilized nations but the other world which is higher in glory and honor is kept for us.

The natural result of this laziness as we said, is non occupation. But how can the people of Persia live without any occupation and means of living? It is not difficult to solve this problem.

The people of Persia may be from the standpoint of convenience divided into three classes or rather four classes: (1) The peasants by whom I mean the laborers on the land; (2) The owners of the lands or the land-lords; (3) The business men and (4) the parasites.

The first group is honourable, for they are the most active people. They obtain their living through pain and sweat. Nevertheless they are the happiest of all if their land lords and the government officials do not exercise tyranny over them. They are the people to whom Persia is much indebted, for they produce their own bread and the bread of the other members of this nation. They are labourers and fruitful labourers.

Under the second group are included also the aristocrats. These people have not obtained their lands through labour and personal efficiency. Generally they have inherited their landed property from their parents or relatives. Their parents also might have inherited them from their parents ~~and~~ ~~with~~ who by force and tyranny had secured possession of them. These individual land lords or aristocrats, who have freely obtained these lands, freely spend their products, also.

But unfortunately they do not spend their income in an efficient way to increase the social wealth on the one hand and to improve the social welfare on the other. They are fond of luxury and pomp. They live extravagantly and support many flatterers who fool them in attributing to them qualities which they do not possess.

During the whole day these people have no business except to get up late, to dress, to come out into their reception building where flatterers are ready and to take tea and smoke. Then the time for lunch arrives. They dine with their ~~ladies~~. They they spend an hour in smoking and idle talks. This will be followed by a nap after which this group of idle persons who are also idle headed resume their idle talks and gossips. They take afternoon tea and then go out for a walk or for a ride. They generally drink during their walk out of the city. On their return in the evening they continue their drink, ~~during~~ lazy and idle talks and wasting of their life. They take their supper at 10 p.m. after which they go to bed. Generally the ladies sleep in the reception building and do not go to their homes. So the time most of the aristocracy have to enjoy their family life is from 10 p.m. when they are drunk and animal like till the following morning where this shameful programme of life must be repeated. These may unusually happen some change in this programme and under necessity or chance these aristocrats do some work also, but it is chance and unusual.

But their doom has already arrived, for in the 20th century such methods of living must cease. If they do not stop this way of living, this way of living will stop them from survival. For these people have been accustomed to laziness and luxury. Their children also are apt to follow the line of least resistance and consequently grow up without any education and slightest efficiency. As a result of following the line of least ~~efficiency~~ resistance, their interests lie all in the present. Their unit of consideration is very short. So in order to gratify their present wants and desires perfectly they finish their wealth in a short time. They become in life similar to the bankrupt, people do not lend them money for they are identified with prodigality. In a few years, their name must enter the list of the paupers. So this present aristocracy is doomed to turn before long into a class of paupers.

The well known aminus sultan, the prime minister of Persia in times of Nazerruddin Shah, Mozaffaruddin, and his son Mohammed Ali, the ex-shah, and his family's end serve a good example. During the time he was in office he was the sole ruler of Persia. These kings were instruments in his hands. He built palaces, parks and enriched the banks by his deposits. His wealth is said to have amounted to millions of pounds. His sons followed the same principle of projected laziness as other members of the aristocracy, followed the line of least resistance and grew up uneducated. As Aminus Sultan their father was assassinated in 1908 they came into possession of their enormous wealth. They increased their luxury---excessive luxury.

In 1910 when I went to Teheran I went one day to visit the park of Aminus Sultan's family, but it belonged to a Zoroastrian merchant. This made me curious to inquire more about his son's manners and character. I was told that they not only had lost that park but also other properties through luxury and gambling and that every day the servants of the Imperial bank of Persia accompanied by the officials of the Department of Justice would visit them demanding the interest on their loans they have secured from the bank. Often the officials and the servants of the bank would treat them very harshly.

Now the remedy for the evils in this class is to get hold of the ears of some of the well known and wealthy aristocrats and appeal to the honour and integrity of their pedigree, with this appeal also there must go a

warning sincerely and skilfully expresses as to their fate which is threatening them. These appeals and sincere warnings will have two effects on them: one, that they will be moved, the other they will become anxious and pensive. They reach a point of disappointment. At this point the remedy must be applied, that is they must be made hopeful, that whenever the fish is caught it is fresh. Here at this point suggestions of high value should be given to them. First of all to seriously educate their children. Then the skilful reformer could suggest to their minds to follow the way the wealthy people and great men of the western world, spend their life and money in what contributes to the welfare of their nations; that they build hospitals, schools and patronize benevolent institutions.

Now the minds of the Persian aristocracy or men of wealth will be affected. This tendency for fame and reputation, to a great extent, grows active. Their ambitions become noble though stained with their love of fame and they begin to work in the benevolent direction. The Persian mind has also an intense tendency towards imitation. The other nobles also follow these enlightened members of the nobility simply through imitation, and in a generation we see the aristocracy instead of falling down on the field of paupers and burdens upon society, have become the uplifters of the general stratum of the nation.

Now we come to the third group, that is the group including the businessmen and shop keepers. These men are condemned because they are contented with their simple and unprogressive business, otherwise they are useful members of their country. They find their own bread and are not burden upon the remainder of the population. These people must be stimulated to cooperation and larger undertakings. We have no corporation in Persia except the Imperial Bank of Persia which is a foreign corporation. Students of economics must give them suggestions and lead them to profitable and safe enterprise. They should be guided to train their children along industrial lines so that instead of becoming day apprentices, their children may become businessmen with efficiency. In Persia, besides the peasants to whose labour all the other classes are indebted, we have almost no productive labour. All these men of business are shop keepers dealing in finished articles and consumption goods imported from abroad. Our labour is confined to the peasants, tailors, carpentors, and if I am permitted to say, the cooks and the like. Technical schools must be erected by the people subsidized by the government. The reforms along these lines seem difficult but the principle of social imitation facilitates them.

As to the fourth group or the parasites who are disgracefully condemned, the reforms tell on them heavily. For they during their life have been parasites. They have no self respect. Their nature is blemished with meanness. Their reform is found in benefactors. When their benefactors, I mean the aristocracy and the people of wealth have changed their ideal and principles of life, they diminish their favor towards these people. Then they will be, under necessity, willing to work wherever work is offered to them or found. When they conquer the inertia of parasitic life, they begin to develop gradually a sense of self respect. Those who do not work will be thrown over to the field of pauperism where also the relief organizations and reformatories will get hold of him and force him to work in order to live. The fate of these people is most deplorable. They shall suffer the most, both from economic difficulties and from loss of social respect.

3. Social Gatherings.

In Persia the social gatherings are almost all of the same nature. Several friends come together either in the house of one of them or in a garden, passing the day or the night or both together. These gatherings may be composed of the men of business of clerks and writers, of people of religion or of the aristocracy and the weakly and their toadies and dependents.

The program of almost all of these is the same. They have among them some musicians, singers and violonists or players on some other musical instruments. They may have a group of professional dancers who act also.

The musicians are singing and playing. The dancers or actors are doing their business while the main bodies of the social gatherings are drinking, smoking and as they think, enjoying the beauty of the songs, music and dance. Sometimes there are no dancers and actors. Then they are busy in drinking, smoking and gambling. For these gatherings they lavish a great deal of money.

There are two classes in the population of Persia whose gatherings are of some social value. One is the class of the men of business and the other that of the peasants. In the meeting of the first the members speak about their particular business. There will be automatically an interchange of ideas and informations. When they disperse there is unconsciously created in their mind some interest for their business. These meetings often facilitate the difficulties which may have befallen some of the members. Some of them may be in need of some loan and some others may have surplus money lying idle. Thus some transaction may go on. In these meetings very seldom anybody drink, for the class of business men are temperant. They only smoke watered pipe called "kalian".

The other class, that is, the peasant's gatherings also are very useful. During the day the men are busy with agricultural work and the women with ~~with~~ their household management and economy. In the evening both are tired from their day work. They need some change which serves as recreation. So the whole family including the man, his wife and children (unlike the gatherings of the other classes from which women and children of the family are excluded) go from their home to the house of one of their friends. Then spend some three or four hours together rejoicing over the happiness of one another and sympathizing with one another in case of any sorrow or misfortune. The result is that their bonds of relationship and friendship become firmer and stronger and so their concord and harmony increases. The life of the peasant is often subject to dangers of assaults, burglary and theft on the field. These gatherings generate in them a strong sense of social responsibility, self sacrifice and reciprocal help.

In the life of these two efficient classes of society in Persia some literary taste and simple cultural interest should be created in order that their happiness which is natural may become perfect. A paper should be especially established for this sake. This paper should be divided into three parts: (1) Necessary news of the country; (2) Interesting stories of moral value; (3) Important news of abroad. This paper should be written in a simple and clear language.

The gatherings of the aristocracy, the wealthy and their toadies will

be reformed in its detail and program as the aristocracy and the wealthy classes themselves are reformed according to the way in a previous chapter. There remains only one class to reform the program of their social gatherings, that is the middle class. When the higher classes are reformed this also will be reformed for the middle class generally looks upward and imitates the higher classes.

There is one thing which must be severely fought against, that is, opium smoking in these gatherings. Though physiological articles in the papers public opinion should be created against it. This habit is the most destructive agent in demoralizing the Persian Government force backed by public opinion should work actively in weakening and suppressing this abominable habit.

D. Educational Conditions at Home and Students Abroad.

Formerly by education people means the studies along religious lines. First of all they would study Arabic grammar, learning by heart the book of "Religious Problems" which has been previously discussed, and theology. The students of these learnings were called "People of learning". Schools for this purpose would be constructed with great cost. Every room in the school would be lodged by one or two students who would generally remain there all their life. The schools were not boarding schools but they were similar to boarding, because every school had a great endowment whose yearly income would be used in supporting the students.

These students were not expected to do anything in the line of contribution to the material welfare of the people, but they were to contribute to the spiritual and moral upliftment of the nation. But in reality these schools had become the center of vice every kind of vice. In the evenings the doors of the schools would be closed. Then jars of wine and other kinds of intoxicants were drunk. Opium would be smoked by many of them. Each student would have a female companion to him. She would be either a prostitute or a legalized prostitute, a temporary wife for one night.

In the day they would go to their friends men of consequence in the city. They would interfere in their friend's works and business in the way of receiving bribe, serving as middlemen, settling disputes and bringing about reconciliation between their friends and their friend's opponent. They would take bribe from the people and would go to the government to intercede for them. If the governor would not grant their requests, they would go and arouse some of the high priests, by whom they are generally patronized, against the governor, produce some disturbance which would generally end in the dismissal of the governor. So it would be to the advantage of the governor to grant their request. Therefore it was not strange to see that a murderer would be excused and set free through a ten dollar bribe to one of these students. I think so much is enough to introduce these students or worst kind of parasites to the reader to. So I had better to the education of the general population.

Aside from the above mentioned schools there are two other systems of education in the country: one consisted of a shop in the bazaar where a ~~teacher~~ teacher would gather some forty to fifty children (boys) around himself teaching them at the first the alphabet. It would take them gen-

erally two or three months to be able to put letters together into words. Then they were taught to read Quran. Quran is a book of about 200 pages. These students would finish Quran in two or three years (simply reading without understanding a word.) After this they are taught some part of the books "Saadi" and "Hafez" the well known poets of Shiraz. They they learn a little arithmetic but very elementary. The whole course covers about 6 or 7 years. Generally children begin their education when they are six years old. This system is for the children of the lower classes.

The other system is for the children of the middleclass, the upper middle class and the nobility. The programme is generally the same with the exception that after finishing Quran they learn Arabic grammar; finish Saadi and Hafiz; and have some penmanship; study some more Persian literature some elements of logic and sometimes a little more arithmetic. These are taught by the same teacher who knows them to certain extent and nothing more. The school of this teacher is in the house of the children that is, in the family. A room in the house is assigned to this purpose. The teacher generally dines in his school at the expense of the family. The students generally amount to 6 or 7 or up to 10 of the same family or neighbouring families. The pay of the teacher is generally 3 to 5 dollars a month.

But under the constitution this latter system is changed. New schools are established. They teach almost the same things as mentioned above with some foreign language either English or French. The programme is somewhat systematized. But the process is very slow. Here in these modern schools of which 10 to 20 exist in every city of 100,000 population modern arithmetic is taught. These schools are now growing in number and in standard. These are all day schools. The school fee of each student is about \$1 a month. The officers of these schools are some five or six teachers and one director. Each school has two servants to accompany the small children home.

But what does the government do for the education of its nation? These schools are started by the director and help of the teacher. They raise a little fund from the people and add to the school fees to support the director and teachers, one of whose aims in starting schools is to earn living. Nevertheless their activities must be highly esteemed, for it is they who contribute most to the welfare of their country. On the one hand they do not live an injurious parasitic life and on the other they serve the country in the best practicable way. The poor government also pays a good deal of money for public instruction. The ministry of public instruction claims every year about \$2,600,000 but secures at best \$600,000 every year from the state treasury. There is a state University in the capital. It is a nominal university only. The teaching in this university has become hereditary. Every year some \$50,000 are paid by the ministry of public instruction to this university. The whole amount is consumed in the maintenance of private carriages and pompous living of the minister of education, but his position is honorary and nothing is accomplished by him.

Now we come to the students abroad in whom the hopes of Persia and the the Persians are centered. In the first two years they generally prove to show wonderful skill. Often they become first in their classes. But in the third year of their education they become corrupted, change their schools and as a result accomplish nothing. They either grow home-sick

return home with undue pride, arrogance and self esteem looking down first upon their own parents and then upon every body they come in contact with. Every now and then complaining that they want to turn and pass their life in Europe and to go out of the land of the savage. They have nothing but vanity. They are in reality some sort of parasites upon society. Besides arrogance and vanity they bring with them venereal diseases too.

Some of them, however, study a little more. Then they think that the Persian girls do not suit them. They marry a European girl whom they cannot bring home owing to the custom of veil in Persia. They have to remain in Europe and ask their parents to send them money to Europe. Often their parents cannot afford to do so. They themselves also cannot earn anything because their education is not enough for living in Europe. Moreover it is a general rule that people from the northern and colder latitude, can adapt themselves to the warmer latitude, as the colonies of the European nations, but the people of the warmer latitude fail to adapt themselves to the life in the colder latitudes. The main reason the habit of work in the people of the colder latitudes the lazier in the people of warmer latitude.

The remedy in my idea is that the government should first of all bring all the older schools "the centers of vice" and their endowments under the control of the ministry of public instruction. These endowments which are often landed property offer to this ministry enormous amount of money every year, for in every city there are several of these schools. Then the government should invite some school organizers from America to send them each to every city as representatives from the ministry of public instruction. Also there is a need for an American advisor to the minister of public instruction, to whom the provincial representatives must be responsible. Standard of education must be raised. Education of girls must be made equal to that of the boys. Their positions has nothing to do with politics and the neighbouring powers, England and Russia cannot object to their employment by the government, as being against their interests. If they however, do object then the Persians have nothing to do save to commit suicide, or bury themselves alive, in order not to be against the strong thieves of the civilized Europe who without any legal right come and divide their poor country into spheres of their influence, which is just similar to sending the poor Persians under chloroform.

5. Marriage, the Effect of Veil and Polygame.

The most important evils have come to the end of this thesis. Unfortunately there is no space to discuss them fully. Their expansion and detailed criticism I leave in charge of the hope for a future work. The first thing to discuss here is a description of marriage procedure.

Generally the parents of the boy choose the bride. The mother sisters and some relatives of the boy go to the family of the bride with which they may have never been acquainted. They see the bride. Then they ask her mother for her hand in marriage with the proposed bridegroom. The mother of the bride postpones her decisive answer to a week or more during which she consults with her husband and makes necessary inquiries and investigations about the bridegroom's family.

Then in case of acceptance of the proposition they begin in further visits in the home of the bride to discuss of the terms of the marriage contract. The bridegroom has to pay to his bride the sum of \$1000 or \$2000 or \$5000 or more according to his position in the social order. This amount will be written in the document marriage---contract in the nature of a promissory note, which document will be given by him to his bride when wedding takes place. This document is legalized by the testimony and signature of the priest who marries them together at the top of the writing.

After the terms are agreed upon mutually (I mean by the two families) a great quantity of sweets (probably equivalent to 1500 or more according to the position) is sent from the family of the bridegroom to the other family where friends whose number may exceed a thousand persons women and men will be invited also. The priest comes. He reads the assigned prayers and asks in pedantic Arabic, the bride who is behind a curtain among the women in another room, if she is willing to be engaged to the proposed bridegroom who is not present for he is shy, too polite, to be present. The priest asks this three times and the bride's answer is correspondingly three times "YES".

Then after a month, six months, a year or more, wedding takes place in due pomp and splendour. During this period of engagement and wedding also the pairs do not see each other. The night of wedding ~~the pair~~ ~~do not see~~ comes to her new home her dowry is sent from her father's house given large tips by the father of the bridegroom, usually a suit of clothing to each servant. Then the mother and relatives of the bridegroom riding of white donkeys accompanied by servants on foot go for the bride whom they bring in show and pomp. The bride due to her dress is recognized in the bazaars and streets by the spectators.

Now they arrive home. After supper is served, the father of the bridegroom or the head of the family takes the hand of the bride and conducts her into her wedding chamber and puts it in the hand of the bridegroom who is dying of bashfulness. Then they leave them there and retire. The weddings are also very expensive and many are invited to dinner and supper. This entertainment continues for several days.

Now the first evil of this marriage on the first night when the two see each other appear. They may not attract each other. They are bound by force of mutual reputation, public opinion and lastly the large sum promised in the marriage contract. This sum is owed by the bridegroom to the bride but seldom is paid if not separated.

Then what has the man do do is to wait for a while and marry another girl. In this way the man may become the husband of several wives who are naturally bitter enemies of one another. Under such a condition few of them must be expected to be truthful to their husbands, for there will be under polygamy, a competition among these wives in securing the favor of their husbands, ~~These wives in~~ more. This competition will be effected through fraud deception and untruthful means. The man says to every wife that he loves here the best, while it is not so.

In short the evils of veil and then polygamy cannot be discussed in

such short articles. If the custom of veil was not dominant in Persia, the bridegroom could see his bride and become acquainted with her character before they would marry each other. It would be based upon mutual agreement through reaproval knowledge of one another.

Polygamy kills the family love and relationship upon which the foundation of the state, nation and society is based. Sincerity between man and his wives and among the children of different mothers, under such circumstances cannot continue to exist. Deceit and badly rooted animosity shakes the foundation of the family.

Another evil is that veil and polygamy leads the family towards the field of pauperism and kills social efficiency. The standard of living becomes lower and lower.

Another evil and still worse is that the women in return to their husband's infidelity will be led to betray their purity to compensate herself in her inequality with her husband, her conscience gets consoled by washing her sin and crime by simply dropping a few tears for the "King of Martyrs".

The remedy is to abolish first of all veil, educate the girl equally with the boys and to create public opinion against polygamy. Marriage should be contracted by the pair themselves and not by the parents. If the Persians do not hasten towards such reforms they must, with their eyes, witness the ship-wreck of their national life.