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Congress and Conferences

THE January Number of the INDIAN REVIEW will be our special New Year Number. The following are among its leading contents:—"The Second Chamber in the Indian Constitution" By the Hon. Sir Pheroze Sethna; "Eight Prime Ministers" By The Hon. Mr. Justice G. H. B. Jackson; "Women's Place in National Life" By Lady Cynthia; "Madras, 171 Years Ago" By Dr. J. J. Modi; "The Statutory Commission" By Mr. A. Yusuf Ali, I.C.S. (Retd.); "The Influence of Christianity in England" By The Rt. Rev. Bishop Whitehead; "The Challenge of Islam" By Sirdar Iqbal Ali Shah; "Akbar's Hindu Officers" By Prof. Kamal Krishna Bose, M.A.; "Revelations of Plants": A Review By Mr. G. A. Vaidyarama Aiyer, B.A.; "Hymns from Naisinha Mehta," By Mr. N. K. Oza; "Yesterday; A Poem" By Leland J. Berry; "World Events" By Dr. A. J. Saunders, M.A.; "Mahatma Gandhi's Autobiography." And several other interesting contributions, numerous portraits and illustrations.

AN important feature of the Number will be an account of the proceedings of the various political, social and religious gatherings of the season, namely, The Indian National Congress, The National Liberal Federation, The Industrial Congress, The Muslim Educational Conference, The Indian Social Conference, The Indian State Subjects' Conference, The Music Conference, The Indian Science Congress, The Tropical Medicine Congress, The Theistic Conference, The Trade Union Congress, The Zamindars' Conference, The Aryan Congress, The All-India Philosophical Congress, the Khilafat Conference, etc. There will be besides portraits, excerpts from the addresses of Dr. M. A. Ansari, Dr. Sapru, Sir Ibrahim Rahimtoolah, Sir Sheik Abdul Kadir, Mr. K. Natarajan and others.

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A REJOINDER

BY

MR. K. NATARAJAN

Editor, Indian Social Reformer.

WITH AN INTRODUCTION

BY

The Hon. Mr. G. A. Natesan

Editor of the Indian Review.

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Dr. Margaret Balfour, Rev. Popley,

Sir C. P. Ramaswami Aiyer.

THIS is a scathing exposure of the many mendacious allegations of Miss Mayo against the character and aspirations of the Indian people, and their social institutions. Mr. Natarajan charges Miss Mayo for freely indulging in half-truths and even untruths without any attempt to verify them. Sir Bahadur Nath Tagore accuses her of 'deliberate, untruthful irresponsibility.' Mahatma Gandhi compares her book to the report of a drain inspector. The Hon. Mr. G. A. Natesan in the introduction to the book hopes that this exposure of 'an atrocious injustice to an ancient people' will go to some extent at least in removing 'the malignant contagion of race hatred' that has been propagated by Miss Mayo's book, particularly at a time when the Indian people are fighting for self-rule.

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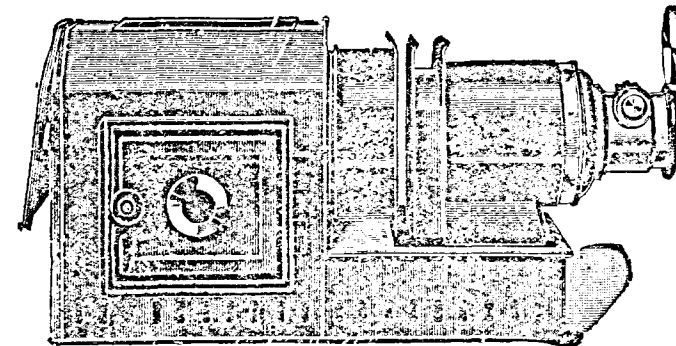
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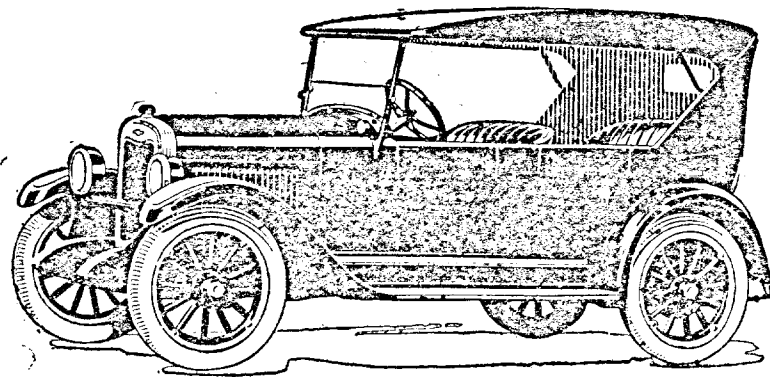
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EDITED BY G. A. NATESAN.

Vol. XXVIII.]

DECEMBER 1927.

[No. 12.]

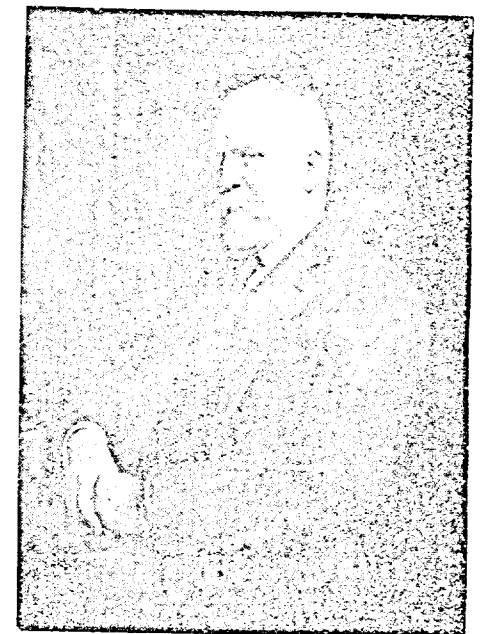
A Great Speech-or a Great Event

By SIR VALENTINE CHIROL.

THE same mail by which the Editor of the INDIAN REVIEW requested me to contribute as usual an article to its Special December Number brought me an enquiry from another Indian friend as to whether, in my opinion, the recrudescence of Indian communal strife was likely to have a serious effect on the action of the Statutory Commission in regard to further measures for the political advancement of India towards complete self-government. This is one of those very comprehensive enquiries with which one's Indian friends are rather too prone to confront one. But I will take this opportunity of answering it as best I can, and perhaps the surest and most obvious answer is to refer my correspondent to the Viceroy's speech of August 29. No speech, I believe, has, for very many years past, produced so deep an impression in this country, because none has combined in so high a degree the transparent sincerity and loftiness of purpose and real sense of responsibility for the welfare of the peoples of India which strike a responsive chord in all Englishmen who still cherish the conviction that England has been called upon to fulfil a great mission in India and that, in the interests of both, her usefulness is not yet exhausted.

The impression has been all the deeper in that Lord Irwin is known to possess,

as perhaps few modern Viceroys have possessed, a strong religious faith which is more than ever needed to-day to redeem British policy from the reproach of subserviency to the materialistic tendencies of the age. Never, too, have the bare facts as to



SIR VALENTINE CHIROL.

the toll taken by communal strife on the domestic battlefields of communal rivalry been placed in such concrete terms before the British public. Had not Lord Irwin given us the actual figures, they would hardly have been

credited in a country like our own where religious tolerance—whether it be due to mere indifference or, as one would fain believe, to the growth of a broader sense of human charity—finds it difficult to visualize the scenes enacted in some of the greatest cities of India. We read of course from time to time in the daily papers brief telegrams recording riots, and sometimes sanguinary riots; but we are apt to read them perfunctorily as just current items of news, and then dismiss them from our minds in the rush of other matters not merely geographically less remote from our everyday experience. Far more impressive and enduring is the picture presented to us as a whole in a speech delivered by the Viceroy on a special occasion, and addressed with extraordinary earnestness to the combined legislatures, through which India has acquired under her new constitution the opportunity of coming in closer contact than ever before with the appointed representative of the British Crown.

If the impression produced by Lord Irwin's speech has, as I am convinced, been extraordinarily deep, it has also been tempered by the same spirit of generous goodwill towards India which prompted it, and not least by the wholesome reminder which it contained that the deplorable experiences through which India is passing to-day have not been by any means unknown in our own history. But many Englishmen, even amongst those most favourably disposed towards the constitutional reforms initiated by the Government of India Act of 1919, are undoubtedly asking themselves whether a country that seems incapable of composing its religious differences without grave commotions and bloodshed, can be

deemed ripe for an extension of that system of self-government which only reached maturity in England after the spirit of civil freedom had prevailed over the sectarian discords which once rent this kingdom also in twain. As to the general trend of public opinion here, much will depend upon the amount of response made by the leaders of Indian political parties, and especially of the two great Hindu and Mahomedan communities. Religious peace can be restored in India only by the Indians themselves. All that the Viceroy can do is to give them, as he did, the promise of his hearty support and, should they desire it, his practical co-operation. Will they follow his lead? As to this, the answer seems to be still in doubt.

As to the Statutory Commission, Lord Irwin has made it plain in his own statement that the communal strife in India would have made it extremely difficult to introduce into the body of the Commission any Indian representation which would have satisfied the discordant parties. The exclusion of Indians from it seems to have provoked intense disappointment in India, and there has already been a good deal of talk about a national boycott, but apart from the fact that a purely Parliamentary Commission which obviously could not include Indians was the form contemplated by Mr. Edwin Montagu and Lord Chelmsford, the authors of the scheme of Indian Reforms embodied in the Act of 1919, Indian resentment has clearly arisen largely out of a misconception of the purpose and functions of the Statutory Commission. For that misconception the Government at home and in India are no doubt partly responsible, for in neither country was any attempt made to prepare public

opinion for the announcement only made officially on November 9 in both Houses of Parliament, and nothing could have been worse than the way in which it was allowed to leak out prematurely in the public press. But there will surely be a rapid revulsion of feeling in India when it is realized that as Sir John Simon, than whom there could have been no better selection for the Chairmanship of the Commission, has emphasized in his straightforward letter to his constituents, this Commission is merely charged with a preliminary enquiry and will seek to associate the Indian Legislatures and the representatives of Indian opinion as early and as clearly as possible with its labours. It will in fact be only the first stage in a long series of proceedings before any decision can be reached as to the actual revision of the Act of 1919. As a friend of India and an advocate of Indian Reforms, I must conclude by expressing a very fervent hope that India will not again be induced to pursue lightly the will-o'-the-wisp of Non-co-operation which has produced nothing but disillusionment. Indians might well be reminded that had they at once made the best of the Act of 1919 and co-operated steadily in putting its provisions into practice, instead of seeking, as a large section unfortunately did, to wreck them from the outset, it might have been much easier for the Government to institute a Commission of Inquiry on a broader basis than this one, and to include Indians amongst its members. The present Commission's terms of reference are so broad that they cannot possibly be effectively covered without Indian co-operation, and if I might venture to make a suggestion, their co-operation will, above all, be fruitful if they take this

opportunity of sinking their communal differences and showing that in spite of their grave discords they can justify their claim to nationhood by a common effort to achieve the constitutional advancement of India in the genuine and by no means subordinate co-operation with the Commission which its Chairman and the Prime Minister equally invite. They can give no more convincing response to the moving appeal addressed to them a few months ago by the Viceroy which will then live, not only as a great speech but as a great event in Indian history.

WANDERLUST

BY

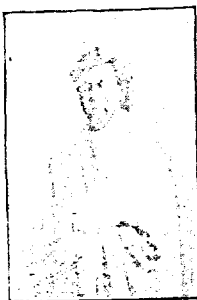
LELAND J. BERRY.

Sitting on the harbour steps
Looking out to sea
Oh! the lust of wandering
Comes to torture me,
Whilst the cries of flying gulls
Skinning o'er the waves
Stir the longing soul again
That ever inward craves.
I listen to the foreigners
Who come in curious ships,
With tales of lovely lands afar
On their excited lips.
I must roam the roaring seas
And cross the desert sands
Onward, seeking no abode
However fair the lands.
Rising, falling, ever calling
The wild voice in my breast
Bids me wander, death itself
Alone can bring me rest.

The Holy Land of the Buddhists

BY THE ANAGARIKA DHARMAPALA.

MIDDLE India is the home of Buddhism. The Prince Siddhartha was born at the royal garden of Lumbini near Kapilavastu in May on the full-moon day, 2551 years ago. The holy land is called Majjhimadesa or the middle land. The prince in his 29th year left his palaces and all that men hold dear in search of a panacea whereby he could remove the ills of decay, disease and dissolution or death. Why should there be old age, why should there be sickness, why could not the body be kept permanently in a state

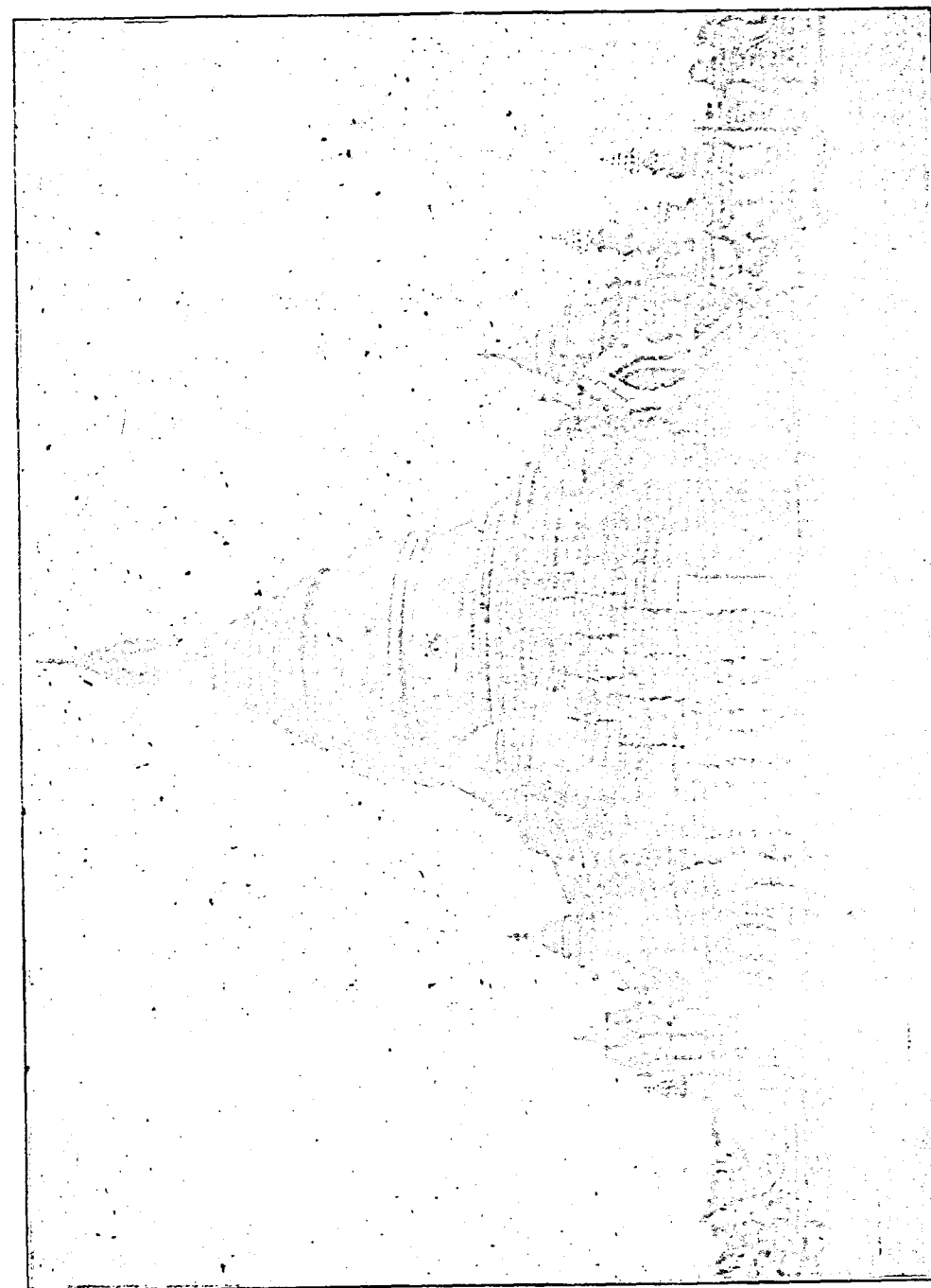


MR DHARMAPALA.

of youth? These were the reflections that came to him when he had seen the four figures while he was on his way to the royal pleasure gardens. The Buddha belongs to the same royal house that produced Ramachandra and Ikshvaku. The Vishnupurana and other Itihasa books give the genealogical tables of the Sakya family. The Sakyas were pure-blooded Kshatriyas who considered themselves above other Kshatriyas of Kosala and Magadha. Their territory was small, and there were 84,000 Sakya males in the Sakya country which is to the north of the capital of Kosala. The Sakyas were very exclusive and proud of their descent, tracing it to the Sun, and call themselves Adityas, and by *gotra* they belong to the Gotama clan. The Sakyas had their own capital, and their assembly hall, and they elected their own king who was considered the oldest in the family. Sud-

dhodana, the prince Siddhartha's father, was the eldest and he was the Rajah of the Sakyas. The religion of the Kshatriyas was to conquer other lands, hence their pride. The prince Siddhartha was destined by his *karma* to rule the hearts of mankind not of one race or tribe. There is no precedent in the history of royal houses that a prince in his 29th year should renounce royal pleasures and betake to the conquest of passions in order to discover a remedy for the evils of suffering humanity. Readers of the Buddhacharita by Asvaghosa have read that work with delight, especially the arguments adduced by the prince when his father wanted him to stay and rule the kingdom. "If my father can stop me growing old, and prevent illness and death, then I would remain, otherwise I must go to seek the way for the realization of immortality." In the history of humanity there is no more touching story than the story of the renunciation of joyous pleasures by a young prince in order to seek and save by personal effort.

The enjoyments that he had in his Himalayan palaces did not satisfy him, and for six years he spent in the jungles of Uruvela, now Buddhagaya, in going through the severest experiences of asceticism, until one day he fainted and remained unconscious for several hours. After he had regained consciousness, he rejected the path of asceticism, as being unprofitable for gaining the unconditioned freedom of Nirvana. He was the pupil of the two great rishis of Magadha,



TYPICAL BURMESE BUDDHIST PAGODA AT MANDALAY.



THE TRIPLE UMBRELLA TEMPLE OF HEAVEN, PEKING.

Alara Kalama and Udraka Ramaputra, from whom he learnt the path of meditation as far as the nevasannanasanna arupabrahmaloka, which gave the mind rest for 84,000 kaplas; and what followed they did not know. Then the ascetic prince, the Bodhisatva, thereupon by reflection found out a way to gain wisdom, and he eventually succeeded. This path he called the Middle Path—Majjhima patipada. This Middle path is also called the Arya ashtanga marga of right insight, right desires, right speech, right deeds, right profession, right efforts, right cultivation of memory and right illumination. The path was intended both for the householder and the brahmachari. The householders were known as upasakas and the brahmacharis as bhikkhus, sramanas. The name Brahmana was also used as a synonym of bhikkhu. Freedom from ignorance was emphasised as of primary importance. Avidya is ignorance and Vidya is knowledge. When avidya is completely destroyed, the mind is free from grief, sorrow, misery, despair, disappointment. Separation from the loved ones brings sorrow, association with those who are not in sympathy brings also sorrow to mind. The coming together of the five aggregates which are called skandhas is productive of sorrow. Here was a new psychology given to the thoughtful Aryans of ancient India by the Blessed One, the Buddha Gautama. The necessity of a separate soul living inside the body was the basis of metaphysics of all religions. The Buddha found the separate soul, the atman, the jiva, purusha, to be a phantom created as a result of certain psychic sensations which the ascetic enjoys in his experiences while in a state of samadhi. The Aryan yogis by samadhi reached the fourth

stage of dhyana which gave them to realize the state of adukkhamasukha and smriti parisuddhi upeksha. To the student of psychology who desires to realize true perfection the yoga methods of the rishis and of the Buddha are of extreme psychological interest. Sons of noble families in those days desired not only political freedom but also freedom from internal lusts. They wished to have an absolutely free mind where no passionate desires would arise. The heroic youths went to conquer the dragons of their own creations in the plane of lustful passions. Anger, feebleness of mind, love of ascetic habits, desire to do harm to others, insolent manners, ill-will, self-esteem, treating others with scorn, indolent habits, indifferent inactivity, untidiness, desire to put off things, etc, were considered blemishes of an active life. The psychology of the Buddha is supercosmic. He showed the supercosmic path. Metaphysicians taught the way of absorption into the spirit of Brahma. The Buddha taught the still higher path of Nirvana-self-realization of one's own perfectability by means of supreme wisdom, superior to the wisdom of Gods. Hence perfection in the supercosmic path means the attainment to a state of supercosmic divinity—parisuddha deva state, which is eternal and not to be understood by the finite unpurified mind of the worldling.

India, when this wondrous religion was flourishing, was really free, and for a thousand years India became the heaven on earth. Then came the decline through over-prosperity. They forgot the active strenuous doctrine of the noble middle path. The priests prepared elaborate ceremonies to hypnotise the mind which was fast becoming hedonic through luxurious

sensualizing habits. Wealth produced pride, and the differentiating social barriers were created by a cunning priesthood. As in Roman Catholic countries the priest class became selfish, and the so-called low born had no way of development. Lawgivers created new social laws closing the avenues of progress. The four social laws enunciated by the Buddha were forgotten—self-sacrificing generosity, sweet speech, equal treatment, and altruistic service-dana, priyavacana, samana atmata, arthachariya. The iconoclastic barbarians invaded India and destroyed the foundations of Aryan civilization, and for a thousand years

the children of Aryan India are in a state of social enslavement. The ten fetters which bind Indians have to be destroyed. The heroic youths must learn to sacrifice their wealth, their lives, for the realization of the supreme freedom. Anger, ill-will, hatred, revenge, avarice, covetousness, pride, indolence, arrogance are obstacles to progress. Make India again the holy land of the Buddha and happiness will follow. We must preach the truths of Aryan religion promulgated by the Buddha, the Rishis, to the people of England. We have to show by example the purity of our lives to others.

MUSSULMANS AND THE HINDU LITERATURE

By MR. MAHOMED YAKUB, M.L.A.,

Deputy President, Legislative Assembly.

ONE of the chief causes of the growth of communal tension and ill-will between

of a correct appreciation of the culture of one community by the other.

Before the advent of British rule in India both the Hindus and the Mussulmans imbibed the culture of the other by studying each other's literature, which had the effect of blending the two cultures and created a common ground for both. Owing to the changed political situation on account of the British sway over the country, the educational programme of India also underwent radical changes along with other political and social conditions and both the Hindus and the Mussulmans now derive their knowledge of the past history of the other only through the exaggerated and misleading accounts contained in the histories compiled by the Anglo-Indian historians, which create a deep rooted hatred of one community against the other. Specially fabricated stories about the Mussulman rulers of India, in



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the two important communities of India, namely, the Hindus and the Mussulmans, is the lack

which they were depicted as great fanatics and violators of human rights, were published in such abundance that the mind of the Hindu youth, who was very enthusiastic to drink deep of the fountain of knowledge opened by the new rulers of the country, was saturated with feelings of extreme dislike and abhorrence against the Mussulmans.

One of the impressions which this education created upon the minds of the rising Hindu generation was that the Mussulmans during the long period of their ascendancy in India paid no heed towards the literature of the Hindus and always exhibited an apathy and indifference to their culture and civilisation.

It should therefore be of some interest, in these days to give a few instances of the Mussulmans of that period who distinguished themselves as great Sanskrit and Bhasha Scholars.

Sultan Zainul Abadin, ruler of Kashmir, who hailed several hundred years before Akbar, was himself a great Sanskrit scholar, who established an academy of literature in his territory for translating Arabic and Persian books in the language of the country and *vice versa*. It was during his reign that Mahabharat was, for the first time, translated into Persian. During the reign of Akbar, this translation of Mahabharat was again improved and published. *Raj Tarangini*, a history of the rulers of Kashmir, was also written under the patronage of Sultan Zainul-Abadin.

Ibrahim Adil Shah of Deccan, who ascended the throne in 942 Hajri, and was known for his piety and strict religious views, made Hindi his Court language in place of Persian.

Sultan Firoz Shah Tughtaq, who ascended the throne in 755 Hajri had a great liking for

Sanskrit and after the conquest of Kangra when he got possession of the famous Sanskrit library of Jwala Mukhi, he ordered several valuable books to be translated in Persian and a Muslim-Sanskrit scholar of the day named Molana Aziz-Uddin, translated into Persian a book on Astronomy, which after the name of the King was named Firoz Shahi.

Amir Khushro of Delhi, a renowned Muslim saint and a well-known Persian poet, was also a Sanskrit scholar of great eminence. In his famous Persian book (*Noh Sepehr*) *Nine Skies* Amir Khushro has devoted one chapter solely to describing the superiority of India. In this chapter he has not only shown the superiority of the Hindus in learning, but has also advocated the superiority of their religion over other religions except Islam. It is generally believed that Amir Khushro was the first Muslim poet in Bhasha, but history tells us that, about two hundred years before Amir Khushro, Masud Suleman, a distinguished poet of Muhmood Ghaznovi's Court, composed one of his poetry books in Bhasha.

After Amir Khushro, Molak Mohammed of Jias, a small town in Oudh, who was born in the reign of Sher Shah, was a very prominent poet of Bhasha. His famous Bhasha poetry, the *Padmavat*, is still known for its beautiful language and elegance. Besides *Padmavat* he also composed several other poetry books in Bhasha.

Faizi, Ghulam Ali Azad and Abdul Jalil of Bilgram were amongst the great Sanskrit scholars and authors of Akbar's reign.

During the reign of Jahangir, Mulla Masih of Panipat translated the Ramayan in Persian poetry. Jahangir himself had a great admiration for Sanskrit scholars and had high regard for

the priests of Hindu religion. In his days Jod Rup was well known for his piety and was also a great authority on Vedas. Jahangir took a troublesome and hazardous journey through the deserts, in which he had even to walk for a short distance, in order to pay his respects to the venerable Jod Rup.

An interesting account of Jahangir's interview with Jod Rup is given in the Emperor's autobiography, the *Zuzak-e-Jahangiri*.

One of Jahangir's brothers, Prince Daniel, was a poet in Bhasha. Ghowasi and Mullah Noori were amongst the other Bhasha poets during Jahangir's reign. But the most eminent Bhasha poet who lived to see both Akbar and Jahangir was Sheikh Shah Mahammad Bilgrami, Governor of Hissar. The Moghal Emperors patronised Bhasha poetry as much as the poets of their own language, Persian. Once Raja Suraj Singh brought a brilliant Hindu poet before Jahangir who was so much charmed with his poetry that he made a gift of an elephant to him as a reward.

Mir Hashim Mohtorim, another eminent Arabic scholar of that time, had committed to memory the whole of Mahabharat and remembered it by heart.

Alamgir (Aurangzeb) who is depicted by the Anglo-Indian historians, as a fanatic, was one of the foremost patrons of Bhasha. Zamir, a Persian poet of Alamgir's Court, was also a Bhasha poet of great eminence. He adopted the name of Pithi for himself and translated *Yarjatak*, a famous book on music into Persian. Another poet of Alamgir's time, known as Dana, was also a fine poet in Bhasha. In those days Bhasha was such a favourite of the Mussulmans that great Arabic scholars and divines acquired distinction in

Bhasha. Sheikh Ghulam Mustafa, a resident of my own native town, (Moradabad) who was a great divine of Alamgir's time, had such a mastery over Bhasha and Hindi that few Brahmans of his time could compete with him and many a distinguished Pandit of the day were amongst his disciples.

During the reign of Muhammad Shah, when Raja Jai Singh of Jaipur erected his famous observatory in his capital, some distinguished Arabic scholars of his time translated *Shareh Chaghmani* and other books on Astronomy into Bhasha. *Shareh Chaghmani* is a very difficult book; it could be translated into Urdu and it must have required a very vast knowledge of Bhasha to translate it into that language.

Syed Nizam-Uddin Bilgrami took a journey to Benares in order to complete his studies in Sanskrit and Bhasha. He also gained a high reputation as a musician and was the author of two Bhasha books on music, *Noh Chandrika* and *Madhyamak Singer*.

Rehmatullah, son of Kher-uddin Bilgrami, who died in 1118 Hajri, was also a famous scholar of Bhasha.

Syed Ghulam Nabi, son of Syed Md. Baqar Bilgrami, born in 1111 Hajri, was another renowned poet in Bhasha. He composed a book in Bhasha poetry containing 177 verses, and this book was named *My Darpan*.

Syed Barkat Ullah, a great theologian, was also a great Bhasha poet and author of several books in that language. It may be observed that Bilgram, a small town in Oudh, had long been noted for learning and scholars most of whom also gained high reputation in Sanskrit. The last of Bilgrami luminaries of our times, Shamsul-Olama Moulvi Syed Ali, besides being a famous linguist, was an M.A., in

Sanskrit. Among the present day Mussulmans who have distinguished themselves in Sanskrit is one of my esteemed friends, Professor Moin-Uddin Ahmad of Meerut, who has devoted 20 years of his life to the study of Sanskrit. He has translated some very nice stories of Abbaside Khelks from Arabic into Sanskrit and has also published very useful extracts from Hindu theology books of Sanskrit with their translation in English and Urdu.

These are a few instances of the Mussulman's love for Hindu literature and civilisa-

tion, a detailed account of which would exceed the limits of an article.

However, these few instances must be sufficient to absolve the Mussulmans of the charge of apathy to the literature of the country of their adoption, and may, to a certain degree, help in removing one of the causes of ill-will between the two communities.

If my humble efforts in collecting the above facts can, even to a small extent, facilitate the restoration of harmony and goodwill, my labours would have been amply rewarded.

BRITAIN AND INDIA

BY MR. GEORGE LANSBURY, M.P.

THE Editor asks me to send him a short article for the Special December Number. My first words must be to wish my comrades and friends in India a very happy New Year. May 1928 bring much nearer the day when the Indian peoples, united within their own borders, will be supreme and dominant in the management and control of their own affairs.

As the days pass, men like me, living thousands of miles away, find it more and more difficult to formulate schemes and constitutions for other people. We cannot understand the differences in race and creed which so often divide you; the internal problems connected with the Indian States and their Rulers; the great questions of irrigation, afforestation, education and the development of village life and Indian industries. All these are questions which you alone are able to solve. We in Britain have not made so fine a job of our own country's development as will entitle us to dogmatise as to what you should or should not do,

All the same, through the providence of God and the arts, guiles, wiles and force of Clive, Warren Hastings and others, India and Britain are at present tied together in bonds which it is not easy to break; yet broken they must and will be, because the present arrangements are artificial, only existing because in the matter of brute force one side is stronger than the other. Although this is the case, my Indian friends will make a mistake if they imagine there is any lack of goodwill on the part of the British workers towards India and India's demand for full and complete self-government. The one outstanding question, and indeed the only one in the minds of the British masses, is "How is it to be done?" Because this is the case, I hope the Nationalist Party will speed up the formulation of their own constitution for India.

As Dr. Besant has so often said, no nation is good enough to dominate or control another. It is also absolutely true to say British politicians are in the mass much too ignorant to formulate a new and acceptable constitution

for the people of India to live under. The Australian, South African, Dutch and British



MR. GEORGE LANSBURY, M. P.

put forward their own proposals, which resulted in a settlement of many years of trouble.

I hope India will do the same thing. Although, without any reservation whatsoever,

I want India to have the right to remain as part of a British Commonwealth, or to go out and live her life separate and apart just as she chooses, I most sincerely hope that by the exercise of goodwill and the full recognition of India's right to determine her own destiny, these two great peoples will remain united. I am a firm believer in individualism and nationalism. At the same time, I believe the fullest and best expression of individualism will be found in Socialism, and of nationalism in Internationalism. Consequently, I want to see a great Commonwealth formed of all the peoples now under the British flag as a preliminary to the Federation of the whole world; but it must be a Commonwealth of Partners each equal in status with the other, and each a partner of its own free will. All this is for you to decide, for you to show us the way.

In sending this short message, I do so with the fervent hope that 1928 will bring India more unity within her own borders and bring to us in Britain from you, clear, definite proposals as to what you expect us to do in order to enable you to march forward to your goal of full and complete self-government.

The Question of the Moment

By THE HON'BLE SIRDAR JOGENDRA SINGH

THE Commission on Constitutional Reforms has been appointed and will begin its enquiry. I am not concerned with its personnel though it would be useless to conceal our deep disappointment at our exclusion from the Commission. Even this would serve a purpose if we take this exclusion as a challenge and face the facts and resolve to set our own house in order. Let us work for and dis-

cover the means of coming to an agreement between Hindus and other communities and stand united in our demand. It is no use talking of a boycott of the Commission. We must talk of our own domestic issue and make it the problem which we must resolutely approach. This of course is the question which we shall have to answer. What have we made of the constitution that was given us?

What organised efforts have we made in overcoming difficulties which have barred us out so far from realising our power and our freedom?

The work of our reformers and politicians is again to be brought to the touchstone. The people who will apply the touchstone will not be the people of our own country, and yet the work will stand and it is now for leaders of every movement in India to examine the lead they have given and the results they have achieved. Are we going before the Commission bankrupt of achievements? Are we going, after ten years of turmoil, to produce nothing that would support our claim? If the leaders of communities have failed to bring peace and unity, they cannot deny their responsibility nor refuse to act for the future. Those who have worked dyarchy can claim that they worked the Constitution to some good, greater good than could have been achieved under the old

system. It may also be admitted that the introduction of democracy in a practical form has also brought to the fore disturbing elements that have prevented cohesion and unity. It may be affirmed that the much condemned dyarchy has been successful in two ways. It has proved the possibility of Indianising administration without weakening it. It has also brought to the focal point the difficulties that we have yet to overcome in bringing various communities to realise that they can only prosper by realising membership of Indian nationhood.

India, I believe, is moving onward, the sore points have been exposed and it is my hope that the time for healing is at hand. I therefore am of opinion that we should establish a league of communities to settle all our difficulties and differences and press the record of our achievements before the Commission, at the same time seek unity, for in unity will be found the secret of self-government.

A Word to our Students

By DR. SIR P. C. RAY.

IN our mad craze for Western ideas we are losing our old moorings and drifting along, we know not where. We only blindly imitate the West. Oxford and Cambridge with their residential systems became our models for a time and Lord Hardinge wanted to foist them upon India. In Calcutta we have got the "Hardinge Hostels" attached to the private colleges. They are palatial buildings with electric fittings and up-to-date appliances. The average expenses of students in Calcutta run up to about Rs. 40 to 45 a month and, I believe, in Madras it is much the same. Now

I ask what is the average income of the guardians of the boys reading in the colleges? A father has often two or three sons and one or two daughters as well. If he has to spend so much for the education of every boy, he has not only to deny the bare necessities of India but he has to beggar himself.

I know in Bengal fond parents run into debt and mortgage their ancestral properties so that, their young hopefuls might get the benefit of high education. The college-bred youths are not slow to imitate the ways of Europeans. In Calcutta I find in spite of the Swadeshi

movement there are springing up restaurants like so many mushrooms in the Hindu quarters of the Town and dyeing and cleaning establishments as also hair-cutting saloons, and cinemas—the student community being their chief patrons.

I suppose Madras is not slow to follow in the wake of their advanced brethren in Calcutta. If one is to ask what is the prospect of a graduate of one of our Universities I should say almost nil. The plight of an Indian graduate of the Badralog class (gentle-folks) is pitiable indeed, starvation staring him in the face. The professions are over-congested and yet they are swelling the ranks.

The college-bred youths fight shy of entering any trade or taking part in commercial pursuit. Once he has crossed the threshold of the College, he is done for. He wants soft jobs and rusts away all his life on a bare pittance. Oh! the tragedy!

The educated young man is also reluctant to go back to his ancestral home in the village as he has lost all touch with his own kith and kin. He cannot accommodate himself to the amenities of rural life, because he sycophantly mimics the European costly mode of life. This hybrid production—the educated young man—is making himself a laughing-stock. In ancient India we had our residential Universities; but they were suited to our humble means. In most cases also the disciples lived with their Guru, and tended his cows, collected fuel, did household duties, and at intervals received lessons. One did never lose touch with the ordinary mode of life.

The modern system of education has become highly expensive and a menace to the parents, and the products turned out are exotic.

Wherever the Government has its finger in the educational institutions, the Public Works Department swallows the lion's share of the contribution as if intellectual progress consisted in brick and mortar!

It is, however, a remarkable thing that the most precious treasures the Hindu can boast of



DR. SIR P. C. RAY.

—the Upanishads and the Darsanas—are the productions of our intellectual ancestors who lived in the forest away from the din of the town and were contented with simple diet, whose ideal was "plain living and high thinking". Not long ago, a late Vice-Chancellor of the Madras University, after going through the list of the graduates manufactured ever since its foundation, lamented over the barrenness of the results. He bitterly complained that

scarcely had any of the alumni of the University made a permanent impress in the field of literature or science.

Of course, there may be one or two exceptions; but such exceptions only prove the rule. The people of independent thinking have almost disappeared. There is lack of originality and initiative. "Avoid a rut as you would the pestilence," said an eminent Ameri-

can. The educated man cannot strike a path of his own. He must move in the fixed groove though his head is crammed, all of Shakespeare and Milton, Spencer and Mill, and this in the land which once produced a Sankara or a Ramanuja!

It is time we cried "halt" and adopted a mode of life in harmony with our incomes and traditions.

The Modern State

BY SIR P. S. SIVASWAMI AIYAR, K. C. S. I.

SIR John Marriott is well known to students of politics as a prolific author. His latest work on the 'Mechanism of the Modern



SIR P. S. SIVASWAMI AIYAR.

State' may be regarded as his *magnum opus*. It embodies the results of a life-long study of politics and of many years' experience of prac-

tical politics] as a member of the House of Commons and of intimate knowledge of the machinery of government acquired as a member of various Parliamentary Committees. The main theme of his work* is a description of the Government of England, but he does not confine himself to an isolated analysis of English institutions. The historical and comparative method of study, which he has followed, enables the reader to understand and appreciate the growth, merits and defects of the system with which the book is primarily concerned. He has endeavoured with success to describe the complex organisation of the Government of England, the structure and functions of its various organs and to appraise their efficiency for the purposes for which they have been designed. At every turn he takes the opportunity of comparing and contrasting them with the corresponding parts of the machinery of government in other countries of the world. He has produced a comprehensive treatise on the structure of the government and its working and no organ large or small has failed to re-

* *The Mechanism of the Modern State* By Sir John Marriott. Two volumes. (Oxford: Clarendon Press London: Milford, 42s. net.)

ceive its due share of attention. It may be that he has not thrown any new light upon any of the questions dealt with, but it is not a very fair criterion to apply to a work which covers such a large field and one in which there have been numerous workers before him. His book is a valuable mine of information upon every conceivable topic connected with the machinery of the state and should prove an indispensable book of reference for politicians and an excellent text-book for students.

Of the many interesting topics dealt with in the work, a few may be selected for remarks. There is a full discussion on the subject of federalism and devolution and of what constitutes the federal type of government as distinguished from the unitary. While the author has referred to several definitions of federalism, he does not himself state very clearly what exactly constitutes the federal type. He points out how a federal constitution comes into existence and what some of its usual incidents are. He examines a number of definitions and dismisses them. He points out some of the conditions essential to the formation of a federal government. But we are not sure that the differentia, which he regards as the most obtrusive of a federal type of government, are really essential to that type. For instance, the reduplication of the courts of law and of legal systems is suggested as the most prominent differentia. We can well conceive of a citizen being subject to a system of laws, one passed by the central legislature and another by the provincial legislature in a unitary state, as under the existing constitution of India. Again, the seat of residuary powers may not be a proper test of one form of government or the other. It would be venturesome to attempt to define

a federal government, a task in the performance of which no two writers have fully agreed. But we are tempted to suggest that the true test of a federal government is the distribution of the powers and functions of government and of sovereignty between a central authority and one or more local authorities in such a manner that the distribution cannot be altered at all or can be altered only by the concurrence of both the authorities concerned or by the nation at large, which is supreme over both the authorities.

Another topic to which we may refer is the author's treatment of the subject of the representation of vocations or soviets as opposed to the representation of localities. We are inclined to think that the author is over-astute to discover the traces of the vocational principle in the summoning of the clergy as representatives of their order in the early history of England and he is disposed to discover the vocational principle in the constitution of the States General of France and in the Cortes of Spain. We doubt very much whether this explanation is correct and whether in the cases mentioned, the summoning of representatives of separate classes was due to the conscious desire to adopt the system of vocational representation of the people, or rather to the desire to adopt representation of the different social strata. A man's vocation might consign him to a particular social stratum but the same social stratum may be composed of individuals following different vocations.

Another topic to which one is tempted to refer is the question whether the two-party system, upon which parliamentary democracy is based, is likely to last. We feel much less optimistic than Sir John Marriott about the future of the system of party organisation. The tendency to multiplicity of parties has become pronounced even in England. Whether the cabinet system of government can survive the two-party system must be left to the future.

Imperialism and its Price

BY MR. HENRY S. L. POLAK.

AS the publication of a certain unmentionable book shows, every now and again, when race pride appears to become bankrupt, something occurs to put it in credit again. The vitality of evil forces is remarkable. At the



MR. H. S. L. POLAK.

end of the War, when the West in order to save itself from moral and material bankruptcy had had to call upon the Eastern peoples and coloured races for help, there was something approaching a generous appreciation of the worth of these peoples and races and the immense services to civilization that they had rendered. The spasm of generosity did not last long. * * In the process of reconstruction, spiritual values have, if not disappeared, at any rate been concealed behind a facade of materialism. In the ruthless pursuit of material welfare, we have to face the danger of a scientific exploitation of the land, wealth, and labour of the coloured countries.

The Mandates Commission of the League of Nations has a hard task in keeping its head above water. The New Zealand Government describes the Samoan people, administered

under its Mandate, as British subjects. The Union of South Africa claims sovereignty of the mandated territory of South West Africa. Mr. Amery, the Secretary of State for the Colonies, authorises Sir Donald Cameron, the Governor of Tanganyika, to state publicly that that mandated territory is a part of the British Empire. It is not to be wondered at, therefore, that the doctrine of trusteeship is under a cloud, and the brave words spoken by the British Government in the Kenya White Paper of 1923 are partially unsaid in the later White Paper of 1927. It is no wonder that the coloured peoples begin to suspect, or continue to suspect the good faith of the European nations, when even one of the best of them arouses strong suspicion by its actual and proposed methods of administration. One has only, for example to read Norman Ley's "Kenya", or the equally remarkable book just published under the title "Kenya from Within" by W. Macgregor Ross, who retired from the office of Director of Public Works in Kenya in 1923, to realise how ignoble has been the history of British administration in East Africa during the last fifteen years. Time after time, where there has been a conflict of interest between whites and non-whites, the scales have been adjusted in favour of the whites, and every time such injustice has occurred, retribution has been laid up for the aggressor.

East Africa is a good illustration of Ferdinand Ossendovsky's remarks in an interview recently given by him to a Budapest paper. When asked to what he attributed the popularity of his books, he replied that when people lived in the dark for a long time they

rejoiced on seeing sunlight again; and the European people find in his books the spirit which Europe had forgotten. She had ceased to breed spiritual power and had thrown all her energy into the promotion of technical progress. In Asia the spirit was still master of technical progress, for belief still flourished. Asia was held together by a tremendous collective idea--the belief in the liberation of Asia from European domination. The black races were under the influence of Islam and formed a united front with the greater part of Persia and India in the anti-European campaign. This is a serious criticism. No one who knows the history of East Africa can doubt its just application to local conditions.

Mr. Andrews has repeatedly pointed out that administrators and white settlers alike, have, of late, joined in a conspiracy of silence regarding Indian rights in Kenya. Evidently, not only is there to be a breach of trusteeship on behalf of the native population, but a still further attack upon Indian rights appears to be contemplated. It is significant, in this connection, that though Indian honour and Indian interests are vitally at stake, no Indian is to have a seat on the Commission that is to investigate the problem of closer union in East Africa. The nominee of the Secretary of State for India, an ex-Indian civilian, is presumed to possess an impartiality that not even the most eminent Indian can claim. There is no pretence that he has been appointed specially to represent Indian interests, though it is possible that he may do so to some extent incidentally. It is believed that the Secretary of State for the Colonies has opposed the appointment of an Indian on the grounds that it would be highly controversial and would

provoke white settlers to demand an appointment of one of themselves to the Commission.

Lord Delamere thinks that he can enter into a bargain with the local Indian community, if only he can get them to accept the closed door against further Indian immigration. He and his friends do not realise that India herself would not permit the Kenya Indians to make such a bargain, even if, which is largely doubtful, they were so disposed. Kenya remains the touchstone of European, and particularly British, sincerity in dealing with non-European peoples. It is open to Great Britain to maintain and give the fullest effect to the doctrine of native trusteeship. It is also open to her to give the Kenya Indians a square deal, which Mr. Macgregor Ross declares they have not had for years. Will she do so? If not, is she prepared to pay the price of an Imperialism and a race pride run to seed?

Ossendovsky in his interview remarks that if Europe can get rid of the aridity caused by materialism, and again follow the leadership of the spirit, while retaining its love of progress and development, it must surely lead the world anew. If the Christian world, he adds, would unite in protest against any suppression or oppression of the weaker peoples, the power of Christianity would be increased. The way that some of the weaker peoples are beginning to regard Christianity and the West is evidenced from the fact that the Six Nations of American Indians in Canada have, through a representative gathering of their leaders, publicly renounced Christianity and reverted to their ancient tribal faith, on the ground that the white man had taken their lands, their liberty, and their rights and had left them nothing. That seems to be very much the story of what has been happening in Kenya, and if the example of Kenya spreads through Eastern Africa, the price that will eventually have to be paid for this betrayal of human rights and justice will be very heavy.

Meanwhile, what is India doing to help in the solution of this intractable problem?

Miss Mayo's Mother India

BY

THE HON'BLE MR. G. A. NATESAN.

MR. K. Natarajan, the cultured and talented Editor of the *Indian Social Reformer*, has done a public service in subjecting Miss Mayo's "Mother India" to a close and critical examination in a series of articles in his well-known Weekly. They are collected together under this cover* with a view to point out to the public at large, particularly to English and American readers, how Miss Mayo 'betrays her mortal aversion to things Indian,' and how her 'aversion is rooted in ignorance'. Mr. Natarajan rightly points out that Miss Mayo's purpose is 'really political and racial' and 'sanitary science merely a pretext.' She is a 'purblind propagandist', with a 'fanatic frenzy for the superiority and supremacy of the whites', trying to find a 'justification for the perpetuation of the white domination and pour contempt on the national character and aspirations of the Indian people.' The whole structure of Miss Mayo's book is 'an imitation of the scenario of a cinema show'. Mr. Natarajan subjects Miss Mayo's remarks about the Hindu social institutions and the Hindu religion to a detailed examination. He charges Miss Mayo with 'freely indulging in half-truths and even untruths without any attempt to verify them, and shows how in quoting authorities she leaves out everything that does not suit her purpose'. He warns the readers of Miss Mayo's book 'to be constantly on their guard against accepting without verification her state-

ments'. 'She is a witness who takes liberties with truths', a statement confirmed by the Rev. H. A. Popley, Lala Lajpat Rai, Dr. Margaret Balfour, Sir Rabindranath Tagore and Mahatma Gandhi which form valuable appendices to this book. Sir Rabindranath Tagore, whom Miss Mayo has quoted, draws pointed attention to the 'numerous lies mixed with facts that have been dexterously manipulated by her' and accuses her of 'deliberately untruthful irresponsibility' and of 'indulging in a malicious piece of fabrication'. Mahatma Gandhi who has been a victim in the same direction at Miss Mayo's hands compares her book to 'the report of a drain Inspector sent out with the one purpose of opening and examining the drains of the country to be reported upon, or to give a graphic description of the stench exhaled by the opened drains.' He charges her with taking liberty with his writings and avers that she is 'without doubt untruthful.'

Mr. Natarajan, like other Indians, feels particularly indignant about the degrading accusations of Miss Mayo against the mothers of India, their daughters and sons and above all their religion.

'Any one who knows the high honour in which motherhood and mothers are held in India will have no hesitation in describing Miss Mayo's statement as a frigid, calculated lie. India may forgive Miss Mayo many things, but this cowardly assault on the honour of her mothers, never. This single statement alone brands

*Miss Mayo's Mother India; A Rejoinder. By Mr. K. Natarajan, Editor of the INDIAN SOCIAL REFORMER, with an Introduction by the Hon. Mr. G. A. Natesan, Price 12 as. To Subscribers of "I. R." annas Ten only. G. A. Natesan & Co., Madras.

Miss Katherine Mayo, but it is needless to say more.

If any one thinks that this criticism of the author is in any way strong and undeserved he has only to remember that Mr. Natarajan, the Editor of the *Indian Social Reformer*, is a high caste South Indian Brahman who has, for over forty years, been an ardent social reformer. Indeed he was a reformer when the term was one of reproach, and he has been living the life he has all along been preaching. As one of the founders and later on for years, as the Editor of the INDIAN SOCIAL REFORMER, he has been week after week pleading strongly for 'the abolition of child-marriage, enforced widowhood, and dedication of women as devadasis, purity, total abstinence, removal of caste restrictions on sea-voyage, inter-dining and inter-marriage, the removal of untouchability, women's education, the abolition of animal sacrifices' etc.

In advocating these social and religious reforms in the Hindu Community he has displayed singular courage, self-sacrifice and devotion to the cause which has been to him a sacred one. And he has been associated for years in this great and noble work with such honoured men as Malabari, Bhandarkar, Ranade, Telang, Chandavarkar and a host of other distinguished Indians who have played no insignificant part in all the movements for the uplift of the Hindu society. Well therefore might he exclaim, 'Miss Mayo is nearly impertinent when she says that Indians are afraid to face the ugly facts in their social life'.

'India must go about her Reforms in her own way in keeping with the historic continuity of her culture and civilisation. She will not be bullied into it by the

calumnies of a Miss Katherine Mayo. Our right to criticise and condemn the evils of our society and to plead with our people for reform carries with it a corresponding duty to defend them against interested and malicious calumny such as Miss Katherine Mayo's.'

India, her people and her religion have been the victims of misrepresentation at the hands of many interested aliens on many an occasion in the past. But in deliberate suppression of truth, perversion of facts and down-right allegations against Indian character and Indian Institutions, Miss Mayo beats the record. And her distorted account of India (for which has mischievously been secured a wide and unprecedented publicity not only in America but also in England) at this time when the Indian people are fighting for self-Government and self-determination has, according to some well informed critics, a deliberate political purpose behind it. Many a long and well-tried friend of India speaks and writes about the mischief of Miss Mayo's book. If this exposure of 'an atrocious injustice to an ancient people' will go to some extent at least in removing 'the malignant contagion of race hatred' that has been propagated by Miss Mayo's writings, the writer and the Publisher will feel amply rewarded.

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Madras Then and Now

By MR. A. A. HAYLES,

Of the Madras Mail.

WHAT has happened in Madras since the Indian National Congress met in 1914? Thirteen is held by many to be an ominous number, but there is little of tragedy to record in the thirteen years that have elapsed since the memorable session presided over by the Hon'ble Mr. Bhupendranath Basu nearly four months after the beginning of the Great War during which India made so splendid a manifestation of her unbounded loyalty to the Throne. A few weeks before the Congress met something of the terrors and horrors of war had been brought home to the people of Madras by the German cruiser *Emden*, which bombarded the city, killing several peaceful citizens and wounding many more. The immediate sequel to the bombardment was a general exodus from the city of panic-stricken citizens, a movement which lasted for several weeks and undoubtedly affected the attendance at the Congress. The delegates' reply to this attempt at intimidation by Germany was the passing of a resolution in which the Congress conveyed "to His Majesty the King Emperor and the people of England its profound devotion to the Throne, its unswerving allegiance to the British connexion, and its firm resolve to stand by the Empire at all hazards and at all costs."

It is not the province of this article to enter into a discussion of present day political tendencies, but it is impossible to avoid calling attention to the marked difference between the tone of this resolution and of the speeches which accompanied it, and that of much of present day political propaganda, with its talk of boycotts, of severance from the Empire, and of the institution of parallel and anti-constitutional legislatures and administrations.

Madras has the happy habit of creating worthy precedents, and in the 1914 Congress she created

one of the most promising. For the first time in the history of the Indian National Congress the Governor of a Province paid an official visit to the Congress in Session and was officially welcomed by the President. Mr. Bhupendranath Basu, in thanking H. E. Lord Pentland for attending declared that the presence of His Excellency in their midst put the coping stone on that arch which they had been laboriously building for the past thirty years. Continuing, he said, "And in future, if the Indian National Congress pursue the policy of the past, not forgetting that with co-operation and trust the great function of criticism should go hand in hand, I am sure that with the encouragement that the movement has received to-day, the work will, in the future, be much better than it has been in the past." Madras may claim with no small pride that the willing co-operation between Indians generally and the Government which marked the whole period of the War was, in no small measure, due to the excellent example which the Madras Session of the Indian National Congress thirteen years ago afforded of goodwill and co-operation between the administration and its critics, all equally inspired by a desire to serve India.

The Madras Session of the Congress in 1914 was also notable for the completion of a plan begun eleven years earlier when the Congress assembled in Madras in 1903,—namely, the erection of a monument to Lord Ripon. This was unveiled by H. E. Lord Pentland during Congress week 1914 the ceremony being attended by all the leading congressmen of that day. Prior to the unveiling, Mr. G. A. Natesan read a statement showing that the proposal to erect a statue to Lord Ripon originated in the Madras Congress Reception Committee in 1903. The delay in carrying it out was due to various causes, the death of Lord Ripon and

the difficulty of finding a suitable site being among them. Visitors to the Madras Session this year may say that the site is not a happy one, but its location in the busiest centre of the city is well-chosen. Measures which will cause the statue to appear less retiring are, it is said, afoot.

If there be any among those attending the ensuing Congress Session who were present at the 1914 Session they will see many changes in Madras. Perhaps that which will impress them most is the remarkable improvement in its street lighting. Thirteen years ago those who attended the meetings in the spacious compound of Doveton House had to walk or drive after dark through streets lit by oil lamps whose feeble rays seemed at times merely to emphasise the prevailing gloom. If the meetings continued till late in the evening it is possible that they found large stretches of the streets totally unlighted, a frugal lampman having carefully limited the quantity of oil in the lamps so that they would burn for just so long as he, in his wisdom, deemed that streets should be lighted. People who perambulated the streets after that hour were not, according to his philosophy, deserving of consideration, much less of illumination. To-day, Madras is one of the best lighted cities in Asia, perhaps the best lighted in India, and improvements are continually being effected. No longer need delegates steal fearfully along dark roads, hoping that evil spirits or that more material danger, a depredatory badmash, will not notice them. The narrowest lanes are now lighted, and the roads which the majority of delegates will use offer little concealment for brooding menace whatever its form.

Delegates will notice, too, the tremendous change in the forms of locomotion. Jutkas and rickshaws still strive to earn a precarious livelihood, but their numbers are dwindling fast before the onslaught of the motor bus and the taxi. Motors run everywhere, and at speeds to satisfy the most ardent advocate of haste and hustle.

Fourteen years ago the gharry still commanded our affections and enjoyed our patronage. The Marina was then populated by horse equipages of varying magnificence from the broken-down hackney carriage to the magnificent pair-horse barouche of some wealthy noble or his richer Mint Street rival. There are many who regret the departure from our favourite promenade of attractive carriages drawn by well-fed, well-trained animals, with gorgeously liveried coachman and syce, the latter bearing the symbol of his office, a horse-hair whisk gaily mounted. While, however, we may regret the loss of these picturesque equipages and of the leisurely days to which they belonged, we must admit that the coming of the motor has made the Marina available to an infinitely larger number of people. Delegates will find an almost continuous string of cars from Napier Bridge to the San Thome village, and see the sands, almost deserted fourteen years ago, now filled with a happy throng of all classes of the people. And, too, if they are fortunate, they will witness what we do not recall ever to have happened before 1914, a political meeting on the beach, with speakers endeavouring to shout down the waves, the noise of traffic, and the distant sound of laughing children.

The coming of the motor car has led to a notable improvement in the condition of Madras roads. The majority of the main roads are now tarred and, compared with 1914, dustless. Delegates will be able to ride speedily from place to place with a comfort unknown thirteen years ago. The poverty of the Corporation has restricted improvements considerably, but much has been done, and those delegates who remember Madras in 1914 will, we feel sure, agree that it has added considerably to the comfort of visitors to the city. Better lighting, quicker transport, and improved roads are, then, three of the changes in Madras which will undoubtedly impress the returning delegate. When he

is a pedestrian he will perhaps curse the combination of the latter two feeling that it adds to his perils. When he is motoring he will, like most motorists, abuse the dull-witted, obstructive pedestrian who persists in getting in his way. The speedy motor-bus will perhaps provoke the delegate who walks to much cursing but as one who remembers the vagaries of the old jutkas, their sudden turns, their total disregard of all rules of the road, their abrupt stops, and their indifference to all signals, the present writer feels that Madras roads are not less safe than before to one who observes ordinary caution.

The year 1927 in Madras has one tragic and unfortunate resemblance with 1914 which may impress the older delegates. In 1914 Madras experienced a serious outbreak of cholera followed by a shortage of water. This year, too, we have had a serious outbreak of cholera which was accompanied by and followed by a shortage of water. There are, however, notable differences which show that the city has actually progressed. In the first place the cholera epidemic was promptly tackled and more speedily brought under control this year. The most significant feature, however, was the readiness with which the people submitted to anti-cholera inoculation, nearly 100,000 inoculations being performed by the Corporation officers alone, and many more by private practitioners. This reveals a remarkable change in the popular attitude towards prophylactic measures, the importance and significance of which in relation to the development of public health activities and the adoption of preventive measures cannot be overestimated. The shortage of water in 1914 was due to the bursting of water-mains following on the opening of the new water works. The damage was speedily repaired, and the stringency in supply did not last long. The present shortage is due to the failure of the monsoon in 1926 and the partial failure this year, but delegates may

rest assured that the water they are supplied with will be as wholesome as it is possible to make it at present, and if not exactly plentiful, will be adequate for their needs if it be not wilfully wasted. Madrasians will expect them to exercise care to prevent such waste. Much progress has been made in improving and extending the water supply, but there is room for considerable improvement yet, and this will be carried out as funds become available.

Since 1914 many notable buildings have been added to the city. The most striking is the new railway offices building adjoining the Central Station. This fine pile, in which the architect, Mr. Norman Grayson, has happily reconciled Dravidian design with modern needs, is an ornament of which the city is justly proud, and those delegates who can find the time to stand on the Island just behind Bodham's statue in the early morning when the sun strikes the towers and converts them into golden castles in the air, or just before sunset when they stand bold and white against the glowing red gold of the eastern sky, temples fit for the abode of gods, will thank Mr. Grayson for his inspiration, and the railway which made its concrete realisation possible, and made possible, too, the abolition of an ugly insanitary cheri. Should the returning delegate desire to visit the site of the 1914 Congress he will find it occupied by the fine buildings of the Women's Christian College. He will admire the grand simplicity of the Science building, but if he would meditate on the beauty of unornamented line, or share the inspiration of an ideal realised he will linger longest in the beautiful little chapel built to the design of Mr. R. Dann. On the Marina he will discover further evidence of the revived interest in women's education, the big buildings of the Queen Mary's College, whose stark ugliness is, fortunately, now partly concealed by the casuarinas which have been planted to screen it from the public gaze. Thirteen years ago there

were none of these barrack-like edifices here, and the Capper Hotel, now incorporated in the College, may have sheltered some of the delegates to the 1914 Congress. The numerous Corporation schools that have come into existence since 1914 also testify to the growing interest of the people in education. The numerous child welfare-centres are all of recent origin and bear witness to the anxiety of Madrasis—officials and non-officials alike—to do something to make life happier and healthier for women and children.

On the Spur Tank, in full view of the Congress Pandal, the delegates will find the handsome building of the Tuberculosis Institute, erected since the last Congress, a centre whence radiates healing and consolation for thousands of poor sufferers yearly. This is one of the few buildings erected by official agency in recent years in which Madras can take a genuine pride.

Delegates will find many changes in the business quarters of Madras. Mount Road has been considerably improved. The handsome new premises of Simpson & Co., and Spencer & Co., are post 1914 developments, as also the additions to Addison & Co. In the commercial quarter of the city—1st Line Beach—the fine building of the Mercantile Bank attests the progressiveness of mercantile Madras. The Cinemas are an entirely new feature of Madras life, though one or two small "movie theatres" did struggle to exist in those early days. The old Lyric Theatre vanished in the flames, the "Movie Theatre" next to the Mount Road Post Office has long since disappeared. This was the pioneer of Cinemas in Madras, and showed pictures jerky but amusing, more so perhaps than many shown to-day. Madras has spread far in the past thirteen years, many of its open spaces have been filled up, dwellings are growing in number, and in size with the rise of the average standard of living which, *pace* the politicians, is an undoubted fact. But the most encouraging sign of all, and one which we hope delegates to the Congress will

have opportunities of seeing, is the remarkable increase in the popular devotion to sports and games. The Island now-a-days presents a sight to gladden the eyes, the Corporation playground in People's Park is a source of health and happiness for thousands of children from homes and lanes where space is limited and games few. This new-found delight in corporate recreation promises well for the future, and we hold it one of the most favourable signs of the disappearance of those caste and communal cleavages which now make co-operative working for the common weal so difficult and so rare. In 1914 the Indian National Congress deplored these caste and communal cleavages and passed a resolution in favour of their abolition. There has been little progress towards this goal in the past 13 years, but there has been progress. And among the most valuable unifying forces are just those changes which we have noticed above, the spread of education in the city, the growth of motor traffic, the rise of the popular cinema and other places of entertainment, in all of which caste and communal differences are ignored, and men meet together as members of a common life.

This is all to the good. Just before the Congress met in Madras in 1914 there had been Hindu-Muslim riots at Poonamallee, on the threshold of the city almost. The cause was comparatively trifling, the inability of petty merchants to settle their differences. 1927 presents a better and more hopeful picture. Through all the Hindu-Muslim storms that have ravaged other parts of India, Madras has been blessed with peace. Her people have shown a commendable desire to compromise their differences. Thus Madras supplies the coming Congress with an atmosphere in which the free discussion of differences is possible without bitterness. Above all Madras offers the delegates tranquillity. Our city is not an industrial maelstrom. It does not boast of its big business. There are no wonders of human

ingenuity to show, though we are proud of our harbour, built on the front of an inhospitable shore. It is a town of no great pretensions to wealth, but it does possess a certain natural beauty, a pride in its origin and the part its citizens have played and continue to play in the affairs of the country. And

finally, it offers delegates, those who have visited the city before and those who are coming here for the first time, a most cordial welcome, assuring them of that hospitality which has ever marked the city's conduct towards the stranger within her gates.

The Present Position of Ceylon.

BY DR. P. J. THOMAS.

Professor of Economics, University of Madras, (Late of University College, Colombo.)

ALTHOUGH geographically, ethnically and even culturally, there is considerable similarity between India and Ceylon, the present social and political conditions of the island look, at least to the present writer's mind, considerably different from that of this country.

In climate, flora and fauna, Ceylon is very much like the Indian mainland. In these respects the northern parts (the Dry Zone), resemble the Tinnevely and Ramnad districts on this side of the gulf, and the south-west (the wet zone) is not unlike Malabar Coast. The geographical condition of the two sides of the Western Ghats are practically reproduced in the dry and wet zones of Ceylon. As in Malabar there are thick groves of cocoanut trees on the coastal strip and in the interior there are hills and dales with gorgeous natural scenery, unfolding all the variegated charms of tropical vegetation, and unequalled in this respect by any part of India except Kashmir and Kerala.

Ethnically too, Ceylon is not different from South India. The Tamils who inhabit the northern half of the Island (numbering half a million excluding the Indian Tamil labourers) are of the same stock as the people of Tinnevely and Madura. They are descended from South Indian immigrants of early times and still preserve their language in its pristine purity. The more numerous Singhalese (numbering about three million) who inhabit

the southern part of the Island are in appearance very much like the people of the Malabar Coast and although there may have come immigrants from North India in ancient times, the bulk of the people are ethnically more allied to South Indians than to North Indians. The Pali affinities of the Singhalese language have led some people to other conclusions, but it is obviously dangerous to argue ethnical relationships from linguistic affinities. Besides the two above named races, there are also resident Europeans, Burghers of Dutch descent, Moors, Malays and immigrants from many parts of South India. All these races together number only a million.

Culturally too, Ceylon is allied to the mainland. The Tamils, who are mostly Hindus, have carefully preserved their ancient South Indian culture. As for the Singhalese, their long adherence to Buddhism has given their art a distinctness, but in other respects their cultural affinities are evidently with the West Coast of India. This affinity is seen most in house-building and in the style of domestic furniture and even in the dress of women in up country districts. Indeed the extended adoption of Western habits has obscured to a great extent the Indian kinship of Singhalese culture.

Yet, in spite of the similarities above noted, the social environment of Ceylon is very different from that of India, and this has brought about more real difference in political conditions as well. The

caste system has never been so strong in Ceylon as in India, possibly owing to the rooted influence of Buddhism. Indeed there are different castes even among the Buddhist Singhalese, and these castes jealously keep up their distinct traditions, but this seldom comes out in social relations, and although interested political workers have occasionally appealed to caste loyalty at election times, the public opinion in the country is strongly against it. There is no untouchability in Ceylon. Further, religion has hardly caused any communal cleavage in Ceylon. Indeed the Hindu Tamils and the Buddhist Singhalese remain separate communities, but it is not religion but race and culture that keep them separate. Christians are numerous in Ceylon (a little below half a million, the majority being Catholics) but they do not stand together as a separate community.

Thus, although the island is the home of many races, even more than in most parts of India, yet, socially they are all very much akin and they show a readiness to co-operate on equal terms for political ends. Unlike the people of India, the Ceylonese, both men and women, mix freely in society and have no scruples about mixed dining. Even inter-racial marriages are not anything extraordinary in modern Ceylon. Indeed in a country where people mingle freely at sports, meet at tea-parties, and at each other's houses, social barriers are likely to be broken. Even the Dutch Burghers are making common cause with the native folk and among them are found individuals who are working whole-heartedly for the country's uplift.

Under these influences a *political community* is emerging in Ceylon, in spite of separatist forces. Slowly but surely, a common patriotism is developing among the races inhabiting the island. They have had quite a long period of common history (the Burghers have been there more than 200 years); and they have also common political aspirations for the future. Consequently, a genuine

feeling of nationality is growing among all classes and races, for after all, as Renan has pointed out, 'it is a common memory and a common ideal that make a nation more than common blood'.

At present, a vigorous public opinion is taking shape in the Island, which finds expression in the Press as well as on the Platform. There are able political leaders, patriotic and upright men and no visionaries, who love their country without hating the foreigner. Of these, the late F. R. Senanayake and the late Sir P. Arunachalam are the types. Many of these leaders are in affluent circumstances and have the time and the disposition to work for the best interests of their country without looking for private gain or official preferment. The rising generation of young men is the hope of the country: there are among them such clear thinkers and energetic workers as would do credit to any country in the world.

If the above readings are correct, it may be safely concluded that Ceylon is politically more advanced than many parts of India. How can we account for it? No doubt it is due to many causes, but it might be attributed mainly to the growing material prosperity of the Island, its admirable public school system and to the small size of the country.

A certain degree of economic progress is essential for political advance. The attainment of national unity in England in the 15th and 16th centuries was due not a little to the increase of wealth and the growth of a prosperous middle class which followed the explorations and commercial expansion of that period. Similarly the march of democracy in the nineteenth century England was only possible by the industrial and commercial revolutions which made the country wealthy and prosperous. Ceylon has attained to a high level of material prosperity in recent times owing to the extremely profitable nature of tea and rubber which are (along with cocoanut) the chief sources of wealth in the island. There has been an agra-

rian revolution in Ceylon during the last fifty years and this revolution has made the country one of the wealthiest spots in the tropics. With the influx of wealth, the standard of living has also risen considerably. Owing to the growth of commerce and business of all kinds, a virile middle class is gradually being formed, and such a class has been found in all countries an essential condition for the secure establishment of democracy.

The English public school is rightly regarded as one of the greatest influences that have moulded the English national character. India has not followed the English example but Ceylon has. While India developed her Universities, Ceylon reared her public schools, and in these schools boys are not only given a good grounding in languages (ancient and modern) and the more important sciences, but they are also given a liberal education which befits the gentleman. In those schools as much care is given to sports as to training for examinations; yet the men turned out by them are not intellectually backward. They cannot pride in the possession of degrees, but they can hold their own against the graduates of many Universities. At present a University is being founded in Ceylon, but let us hope that it is not for making degree holders plentiful but to provide means for higher culture to those who by their intellectual equipment deserve it or by their social position demand it. The public school will still remain the nation-building agency, but their work may be admirably supplemented by the University.

The early political development of Ceylon may also be due to her being a small country and an island. Small countries have an inherent advantage over large ones in the matter of political evolution. As De Tocqueville has long ago pointed out, democracy has flourished only in small states. The chief reason of this is that in a small state people can easily communicate with

one another, and democracy can be successful only if there exist active touch and continuous co-operation between the leaders of the different parts of the country. The slow growth of democracy in larger countries like Germany and Russia, and in particular the failure of the Russian democratic experiment will elucidate this point further. Indeed in the coming aerial age, such impediments will not bother a large country, and that is the hope for India.

The greatest disadvantage of being a small country and an island is that the outlook of the people gets insular and narrowed. This defect is in evidence in Ceylon as in other similar countries; but this can be remedied to a great extent by a really widening education and an intelligent press. The widening outlook of the Ceylon daily press and the increasing influence of the University (college) are indeed hopeful signs for the future.

Ceylon is at present on the threshold of a wider life. So far the Government of the Island has been of the non-responsible type, but the Council has had ample powers to criticise the administration. The system of power without responsibility has been tried in India and found wanting. The Commission that is now sitting is expected to make material changes in the machinery of the constitution. Whatever be the nature of the changes it is expected that the responsibility of the people will be widened so that their representatives may have a much wider field than mere criticism which often hampers rather than renders help. And considering the special advantages mentioned above, it seems very probable that any such experiment will succeed as much as in most other countries. Is it too much to hope that, given favourable conditions, Ceylon will solve, earlier than India, some at least of the problems which confront them both?

WHY WE BOYCOTT THE SIMON COMMISSION

BY MR. S. SATYAMURTHY, M. L. C.

It must now be fairly clear except to those who will not see that practically every politically minded person or association has made up its mind that the self-respect and the highest interests of India alike demand that the Simon Commission should be boycotted. (This boycott means that



Mr. S. SATYAMURTHY.

those who are invited to give evidence before this Commission shall refuse to give evidence, that nobody shall volunteer to give evidence before the Commission, that Members of the Legislative Councils or the Assembly or the Council of State shall refuse to vote for or serve on the Select Committees which are proposed to be set up in connection with the Commission to India.) It is but right and proper that our friends and our enemies alike should know the reasons for this boycott. While I am free to admit that there is some sentiment behind it, I can assure everybody concerned that this boycott has been resolved upon by my countrymen not out of sentiment, but on pure reason. We believe that we shall be compromising the political future of India and gain nothing by way of political advance by co-operating with this Commission. We are assured in high quarters that the exclusion of Indians means insult to India and that a purely Parliamentary

White Commission is the only feasible course in the circumstances. We take these apologists at their word, and desire to assure them that the proposed boycott of the Commission means no insult to Great Britain, if there be no insult on her part to India. But we feel that boycotting the Commission is the only patriotic and practical course for India to adopt.

The first reason why India feels she ought to boycott this Commission is that the appointment of this Commission once more reminds India rudely of the consciousness of England that she has conquered India by the sword, and means to hold her by the sword, and that if India wants any further step towards Swaraj she must depend upon the mercy and goodwill of the British Parliament alone. This may be or may not be a fact. But undoubtedly no self-respecting Indian will acquiesce willingly in India's slavery even if he may not be able to throw it off to-day.

Lord Birkenhead leaves no room for doubt in this matter. In his speech, moving the resolution for the submission of names to His Majesty for the Statutory Commission, His Lordship said, "but let it be plainly said and it cannot be too plainly said that Parliament cannot and will not repudiate its own duties, its own responsibility in the matter." But the sting of the thing is in the two following sentences: "It is the intervention of this country in India and that intervention alone, that saved it at the relevant period from a welter of anarchy." Does any one really suppose that the Parliament of this country which, by an Act of Parliament assumed to itself the responsibilities and functions of the Company which, as the historical facts that I have already stated show, is still confronted by precisely the same problems in India as confronted our predecessors at the moment, when, in the first place, the activities of our commercial and trading bodies supported by the force of arms, composed the warring sects of India, when it is still concerned that our with-

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drawal to-morrow would reproduce precisely the conditions which existed when we went there"? False history injures only Lord Birkenhead's prestige as a historian. But as a speculation into the future, he reveals a mentality which is a gross insult to the Indian nation.

His deputy in the House of Commons did one better. He said that upon the Parliament lies "the responsibility and ultimate decision, a responsibility which cannot be shared with or handed over to any other authority." These two speeches read carefully disposed once for all of the false pretence made on behalf of India that she is a partner in the British Commonwealth and that she has a voice in shaping her future destiny. If after these speeches any Indian politician or political party co-operates with the Commission, it will be helping in India's political suicide.

(The total exclusion of Indians from the Simon Commission is viewed from two different points of view by the Congress and by those outside the Congress. The demand of the Congress is for a Round Table Conference. The mere inclusion of a few Indians in a Commission appointed under the preamble to the Government of India Act of 1919, and Section 84 (a) thereof, will not satisfy Congressmen, because even then the Commission will not meet Indians on an equal footing, with a view to decide their future political progress.) But Congressmen also resent the insult to the nation, by the deliberate exclusion of Indians, and more by the inconsistent reasons given for that exclusion, which convince me clearly that the exclusion of Indians was first reached and that the reasons were invented afterwards. Mr. Stanley Baldwin, the Premier stated that the exclusion of Indians was a question of broad principle. The inference is that no Indians can be included. The question therefore does not arise who or how many are the Indians who are to be included. But Lord Birkenhead and Earl Winterton ridicule the position for including Indians on the familiar ground

that India is the land of warring castes and creeds and that therefore no representative Indians can be secured within a reasonable number for the Commission. Lord Birkenhead was either facetious to be charitable, or grossly insulting, to be fair, when he dealt with the impossibility of securing adequate Indian representation on this Commission. His Lordship's solicitude for the Muslims, for the Sikhs and for the depressed classes is as insincere as it is unconvincing. But his Lordship excels himself when he says, "I have not dealt with others, aborigines and inhabitants of backward tracts or special representatives of the Cotton trade, all of whom have been strong enough to assert their claim to individual representation upon provincial Assemblies. It is, I suppose, conceded that if I have had representatives of classes whom I have indicated, I could have possibly excluded the Indian Civil Service." Earl Winterton echoed his master's voice, "nobody who knows India will suppose that two Indian gentlemen, whatever their position or intellectual attainments, can possibly represent all the political, racial and economic factors in India."

Last of all comes the Viceroy who solemnly assures us that there is no exclusion of Indians as such from the Commission but that ample provision is made at every stage for the close association of Indians with this enquiry.

This leads me on to the third reason why we feel that this Commission should be boycotted. Speaking for myself, if an Indian delegation or committee, properly elected and representative, were to meet the Commission on equal terms, not with a view to making a report to the Parliament, but with a view to arrive at a settlement with regard to the basis of Self-Government for India, I should have hesitated many times before boycotting such a Commission. But I have read the speeches of Lord Irwin, Lord Birkenhead, Lord Olivier, Lord Reading, Lord Chelmsford, Earl Winterton, and Mr. Ramsay Macdonald and I am

convinced that these Select Committees will be no more than dignified witnesses presenting their case. I go further and maintain that these Select Committees are the least satisfactory devices for even representing Indian views before this Commission. In the present composition of Indian legislatures, with official and nominated members and representatives of special constituencies and interests and no provision made for the exclusion even of officials from taking part in the election, the Select Committees will represent the lowest common minimum of our demands. With the TIMES'S insincere solicitude for the Muslims, and the Depressed Classes, we shall present a spectacle of quarrelling among ourselves, in these Select Committees. The point, however, which we Indians make with regard to these Select Committees is that we have no vote with regard to the recommendations of the Commission. On that point, there is no room for doubt whatever. We may

plead, we may argue, we may threaten, we may cajole, but we may not vote. The Simon Committee will not therefore take these Select Committees very seriously, because they have no need to. Therefore this procedure of Select Committees does not advance our case a single inch further.

These are the main reasons why India has decided to boycott this Commission. I recognise that time is in favour of the Commission. I recognise that a century and a half of political slavery will produce a few individuals or associations anxious to co-operate with the Commission. But I have no doubt in my mind that if the voters throughout India are properly organised by the Congress, the Muslim League, the Liberal Federation, the Hindu Sabha, and the Indian Merchants' Chambers, we shall be able to repeat on a non-violent scale the boycott of the Milner Commission by Egypt.

THE VICTORIAN LADY .

BY MR. HARRY BAILEY

Author of Hobe, Acumen Etc.,

MR. and Mrs. Geoffrey Armstrong were seated at the breakfast table. The maid having performed the last of her duties, left the room and Mr. Armstrong, a typical business man of 35, gazed at his wife who, attired in a China blue house dress with an upstanding collar which revealed rather than hid the warm beauty of her throat, was eating toast and marmalade with the hearty appetite of the young and healthy.

Her beauty, a beauty of the Junoesque rather than the piquant type, made him mentally compare her with the reticence of a Madonna lily. The thought at the back of his mind, the idea which had made him realise his wife's beauty anew, was most disquieting. Jeanne was too young, too innocent, too, yes, too deuced attractive to go about alone.

"About this masked ball to-night, Jeanne," he began in some trepidation, for his wife's tremendous calm was as a rock against which his more volatile sea had more than once dashed itself in utter inpotency.

"Yes?" she asked, her corn-flower blue eyes meeting his with the utmost friendliness.

"What are you going as?"

"Oh! But isn't that a secret?"

"But surely you don't object to me knowing?"

"Not at all"—her calm was terrific; while he, already recognising his defeat, began to chafe and grow hot,—“but why are we going at all if the rules are to be broken? It is no question of objection.”

She chose another piece of toast with care. She had won. Obviously she had no feelings of

triumph in victory. It was this greatness of mind which affected Armstrong with a sense of his own inferiority.

Mentally he cursed the fools who had suggested the idea for the evening's masked ball. All Seaham was to be present and he could not refuse to attend. Everyone was to arrive masked and no masks were to be discarded till 2 a.m. Further, to save the possibility of leakages, all the married folks were to dress away from home.

Armstrong, still worried about his wife, took a taxi to the house of his friend, Ronald Gathercole. In a suit-case was a most modern costume of a Mephistopheles. Armstrong's supple figure and black moustache were fitting complements to the part he had chosen.

After one or two cocktails had been disposed of and the dinner, with its champagne accompaniment, consumed, he began to regard the forthcoming entertainment, in a different spirit. After all Jeanne could look after herself. True she had flirted a little with Gathercole, but not since her marriage. She was trustworthy. Armstrong doffed his air of uneasiness and waxed merry.

It was a gay masculine party that stormed into the ball-room an hour later. Armstrong found himself whirling round with a pretty girl attired as a Puritan lass. The wine he had drunk, the air of jollity and the rhythm of dance and music entered his veins, exhilarating him.

A stately Victorian lady with a jewelled fan tapped his arm and flashed him a coquettish look from semi-veiled eyes. "Jove," he muttered, "I must see her again."

Queen Elizabeth, stately, be-ruffed, imperturbable even in a mask, glided by. "That's Jeanne for a tenner," thought Armstrong. "There's nobody else in Seaham could carry off the Elizabethan touch so well. He half determined

to keep an eye on 'Elizabeth': but, after a very short interval, his thoughts reverted to the lady of the fan.

Locating her with some difficulty, he was gratified to find her turn from her attendant swain and offer him a hand.

"Gosh! he'd made a hit. His wife Jeanne, and the Elizabethan lady—whether they were one or two—were completely forgotten.

"Topping costume, yours," he said; "it is so extremely proper."

"And eet ees so onsuitable you sink, eh?" she riposted with a smile. "Me, a leetle French girl, to come to a bal masque in a costume of your great Victoria. Ees eet not droll, M'sieur?"

Armstrong was greatly intrigued. So she was French. This was better than ever.

"Shall we take a turn in the garden?" he asked.

"But yes! eet ees so hot in here."

Outside, among the rhododendron bushes and laurestinus, his arm slipped possessively round her slim waist; but she broke away and raced to the shelter of a bush.

"Just one," he pleaded when he had caught her.

"You bad man," she smiled provocatively and tapped him on the cheek with her fan.

Again she freed herself and ran away only to be captured anew when he took full toll from her unresisting lips.

"And now eet ees that we return," she sighed.

"When shall I see you again?" he asked ardently.

"Pair-haps I geev you the last dance," she said.

The remainder of the evening passed in a whirl. Armstrong danced again and again but he was awaiting the last dance. Sometimes he saw Lady

Victoria as he dubbed her and she always had a smile for him, a smile which made the blood in his veins turn to quicksilver.

The last dance came and—Lady Victoria had gone. Seek as he would—and his search was pretty thorough—he could find no trace of her.

He was late at breakfast on the morrow. His wife, stately and immaculate as was her wont, was already seated.

"Have a good time last night, dear?" he asked.

"Quite,"—calmly.

"I needn't ask whom you impersonated. I soon spotted you as Queen Elizabeth. Nobody but you

could have looked so well in that part."

She smiled calmly. "Thanks", she said and handed him his coffee.

"You might have waited for the unmasking though," continued Armstrong. "I rather expected to bring you home. When did you leave?"

"Just before the last dance," she answered.

Armstrong started, and, from his pendent cup, several drops of coffee fell and stained the cloth. "That's funny," he said.

"Why? Did some one else leave about that time?"

A little smile played around her lips as she reached for the toast-rack.

The Devadasi In Literature

BY MR. P. R. KRISHNASWAMI, M.A.

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IT is not my intention to swell the clamour that has been heard all over the country demanding the abolition of the institution of the Devadasi. Nor am I to defend it against the efforts made by the excellent lady Dr. Muthulaxmi, to wipe out what she should consider a stain on Indian womanhood. My interest will be literary and historical, and it may prove somewhat sympathetic,—in a literary sense. In that sense it is a pity if no good word should be said in favour of the Devadasi.

The Devadasi was originally a vestal devoted to the service of God. Such service was a privilege to be competed for, and it is likely, only the most worthy candidates, in beauty and in accomplishments, were chosen. They were forbidden to marry, because then, the perfection of their bodily form might be lost, and the fine art of Abhinaya (of gesture and dance) required as an essential, beauty and perfection of body. The temple in ancient days answered to a centre of social life. The gatherings then looked to entertainment from the performances of the Devadasi.

The Devadasi was not a prostitute. She was not by any means the morally untouchable. She

held her place in social life with as much dignity as the member of any other caste or class. She received a considerable education in the fine arts, and it was this that attracted for her the friendship of men. The ordinary women of the Hindu household have long occupied a place which can best be paralleled by the Greek woman, who according to Thucydides, should never demand to be spoken of in public, either for good or for bad. The woman of the Greek household was a drudge, and received hardly any education. It is not surprising that the Greeks denied the existence of the soul to women. Elaborate education was however lavished upon the Greek courtesan who often proved the fit companion and inspirer of statesmen and orators like Pericles and Demosthenes.

The friendship of the Devadasi or the courtesan was not regarded in India in the earlier generations with that odium which now attaches itself to it. Indeed, it was the sign of a complete life to cultivate the friendship of a Devadasi.

Goethe wrote a poem on the Bayadere, and Miss Letitia E. Landon ("L.E.L.") wrote a poem

based on her remembrance of it, in which a Bayadere is married to a prince and she falls into his funeral pyre. John Leyden realised the romance of the 'Telinga Dancing Girl' and wrote a poem to commemorate her affections for a European lover. Lawrence Hope (Mrs. Nicholson) has also sung the lament of the dancing girl when her lover enters into marriage. J. B. Patton, wrote a novel in 1898 entitled, "Bijli the Dancer," which is the story of a dancing girl, who was a Nawab's mistress and who yearned to go back to be a public dancer. Lastly, Pierre Loti, the lively French traveller, has devoted a few pages in his book on India to 'Balamony, the Indian Bayadere' who is probably still alive, in which he speaks equally about her histrionic talents and her pious and charitable deeds.

The Devadasi had already fallen into disrepute in the nineteenth century, but Thackeray persisted in giving currency to the following statement: "I have read (besides that poem of Goethe of which you are so fond) in books of Indian travels of Bayaderes, dancing girls brought up by troops round about the temples, whose calling is to dance and wear jewels, and look beautiful; I believe they are quite respected in—Pagoda land. They perform before the priests in the pagodas; and the Brahmins and the Indian princes marry them." As against this, it is useful to quote the testimony of the good Bishop, Reginald Heber, who, we may be certain, must have made careful enquiries on the subject: "I had heard that the Bayaderes were regarded with respect among the other classes of Hindoos, as servants of the Gods, and that, after a few years' service, they often married respectably. But though I made several enquiries, I cannot find that this is the case; their name is a common term of reproach among the women of the country nor could any man of decent caste marry one of their number."

The most ardent social reformer in South India knows that the abolition of the Devadasi does not

amount to the abolition of prostitution. Indeed, it may mean in some ways the contrary thing, the accentuation of general prostitution. It is known that economic distress is at the bottom of much prostitution and the institution of the Devadasi seeks to secure the economic independence of a class of women dedicated to the fine art of Abhinaya.

And what about the lost art of Abhinaya? Some years ago, Dr. A. Coomaraswami and Mr. D. Gopala-Krishnaiah brought out in England an English translation of the Sanskrit work, 'Abhinaya-darpanam' (Mirror of Abhinaya) and when they appended photographic illustrations, they had to be content with a performer whose figure possessed not the least attraction to the eye. The aesthetic tastes of educated Indians have not scorned entirely the pleasure derived from the performance of the Abhinaya. We have the hideous spectacle both on the professional and the amateur stage of south India, of men (highly educated men in the latter instance) disguised as women, performing the Abhinaya. We know what enormous pains some of our educated men will undertake to accomplish this base imitation of a great ancient art.

The fact is, little has yet been done in this country to enlarge the sphere of independent careers for women. Public singers and dancers might still be reclaimed into respectable society without singing and dancing going to decay. So with acting on the public stage. We may certainly calculate on a certain thinning of the ranks of prostitutes, if more of women can be employed as nurses, housekeepers, secretaries, and so on.

The problem of the social evil of prostitution is a complex one. Since the time of the ancient Greek society, European civilisation has advanced by giving women a free and independent place in social life and this must have mitigated largely the evil of the existence of a class of courtesans. Yet Europe has not solved the problem of the social evil. A book was published recently on 'Hymen' (Today and Tomorrow Series) suggesting boldly certain new lines of reconstructing marriage. Indian reformers may learn to give up their own childish ways of tackling a complicated problem and try to follow the more scientific ways of approaching it adopted in the West.

SONG OF THE SCOUTS

(TRANSLATED FROM THE BENGALI)

BY

MR. RAMENDU DUTT.



The bright day smiles encouragement,
And again
The dark night descends!
In glorious light and dreary dark-
ness alike
We course on,
We are indomitable!

The fountain of Hope and Energy
Springs up in our breasts,
And, as in a dream, sometimes
The vision of the Ever-Beautiful
Takes form in our imagination!
The Mother of the Universe, herself,
Doth bless us!

We are the new morning sun,
Travellers in the vast blue sky!
We do not slight the insignificant,
Peace for ever is not what we seek;
We invite the terrible too—
"Equality" is our shibboleth.

Trampling the proud Everest under our feet,
And climbing up the ladders of lightning,
We kill the rough roaring tempest!
We run and run on—
Flaming deserts and icy poles fly past us!
Wild wilderness we cut through!
Reeling Peaks we topple over.

On Earth, the cyclone—
And comets in the sky
Are our only companions!
We pick up and destroy
All impropriety and all injustice.
Effminate cowards, we want to efface
From the face of the earth!

Come, whoever will;
Accompany us to our battle-field;
Come, with courage in your hearts
And the vision of love in your eyes!
Who pines to see the world transformed,
Transformed into a place of sweetness,
Happiness and love!
Who wants to witness the tomb of all strifes
Dust and din?

And to see the beauteous verdure of harmony
Spring around it?

Come, O ye friends, come wayfarers—
O, you are the disciples of the Ever Beautiful!

Tyranny and ugliness, we war with;
Fatigue, cowardice, mournings and all discord
Enrage our Lord!

We are not allowed to 'look before we leap'
Consider and proceed' is not the procedure,
—For that brings apprehension—
The ugliness of the monster must escape our sight,
So must the dizziness of depth!
For, Danger is our never-failing friend
And action, our second nature!

We love the moon-lit night,
But we don't fear the new-moon
one!
We course on, we are fearless!



Pandita Ramabai

By KAMALA SATTHIANADHAN

A poor Indian widow, yet a heroine in every sense of the term, Pandita Ramabai deserves indeed to be a prominent personage in the History of India. As a biographer says of her, "among the new women of India, few if any have deeper claims to distinction than



KAMALA SATTHIANADHAN.

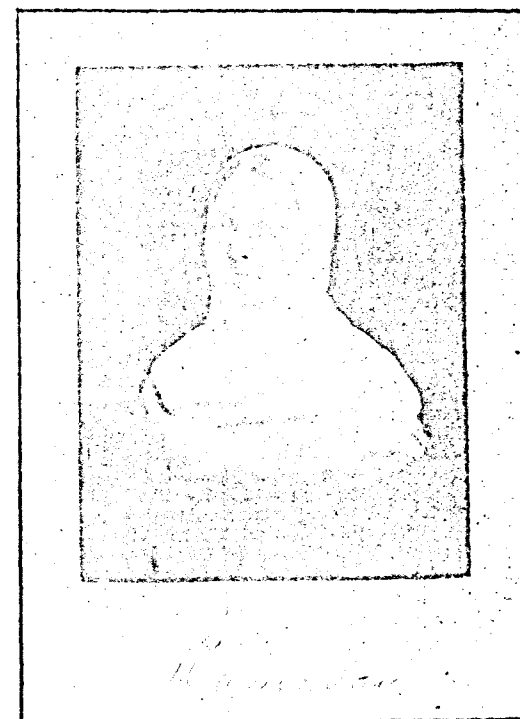
the Ramabai Sarasvati, who has proved herself a thinker as well as a heroine, and whose name deserves to be enshrined as a household word in the home of every one of her Indian sisters."

In fact she was born in April 1858. Her father was Ananta Shastri Dongre, a learned Brahman. His teacher had been tutor to one of the princesses in the family of the Peshwas, and to that fact therefore must have been due the happy effect that Ramabai's father, unlike the rigid Brahmins of that time, was yet strongly in favour of women's education. Ananta Shastri taught her Sanskrit, and introduced to the secrets of Puranic literature.

* Condensed considerably from a Sketch prepared for Messrs Natesan's forthcoming volume—"Indian Christians."

In fact she was given a complete education in Sanskrit. * * *

* A twelve years of age she could repeat about twenty thousand sacred verses, and it was no wonder that afterwards she came to be known as "Pandita". She was able to get a good knowledge of Marathi from her parents, and later, when she was travelling, of Canarese, Hindustani, and Bengali. Thus she became, as Mrs. Dyer calls her, "a prodigy of erudition".



PANDITA RAMABAI.

Ramabai's father was a very religious man, and tried to carry out his ideals into practice. One of these was hospitality; and for thirteen

years he entertained pilgrims who came to the sacred places near his home. Finally all his property was swallowed up, and he was forced, with his family, to leave his home and begin a pilgrim's life himself. Ramabai was only six months old then, and had to be carried about for a time in a cane box on a man's head. Thus "my pilgrim's life began", she tells us, "when I was a little baby".

Anantha Shastri was a Puranika or Puranic reader. For seven years he and his family travelled about. They were very orthodox Hindus and extremely strict about castes. For instance, on a long journey by sea they allowed not a bit of food or a drop of water to pass through their lips, and that went on for three days of misery. It was not wonderful, therefore, that the father's health broke up, and he did not know what to do for his living. The children, of whom there were three, had had no secular education as we have seen and so could not earn their living.

About this time, famine had been making itself felt, and in 1876-77 it reached its culmination. The little family sold all its valued possessions, reaching finally even the cooking vessels of brass and copper, and even then half of the proceeds was devoted to charity. Finally, Rambai writes:—

"The day came when we had finished eating the last grain of rice, and nothing but death by starvation remained for our portion. Oh! the sorrow, helplessness, and the disgrace of the situation."

Ramabai gives a very pathetic account of these terrible days. The little family consulted together, and at last made up their minds to go to the forest to die. They left Tirupati, wandered in the jungle for eleven days and nights, living on water and wild dates. At last, the father collapsed, and made up his mind to die leaving the others

to either drown themselves or separate, and go about severally. * *

But the mother did not long survive and shortly after, the sisters died; and the brother and Ramabai were left alone. They wandered on to the north and east of India. The wages for manual work were very small, only about Rs. 4 a month. Sometimes, they were unusually hungry, and they swallowed the hard stones of the wild berries, as well as their coarse skins. Sometimes, they were so cold that they had to bury their bodies in grave-like pits, and cover themselves with dry sand. But still they kept their old faith as long as they could, though wavering somewhat in their adherence. For three years, they wandered about, actually doing about four thousand miles on foot.

After wandering even as far as Kashmir they found themselves in Calcutta in 1878. All the great troubles she had undergone had but strengthened the fine character of Ramabai and given her that steadfastness which later stood her in such good stead. Her tender heart felt more than ever now for the poor, the helpless and the down-trodden. True to her father's training, Ramabai had all along felt that Indian women and especially child-widows were in a very unfortunate position, and she made up her mind to devote her life to their cause. She condemned the practice of child-marriage and also the custom of seclusion within the purdah. She declared that, since ignorance was the cause of evil, women, especially high-caste girls, should receive some education. And, as they would not have time enough for study after marriage, they should be taught before marriage. Ramabai did not know English then. So she advocated the teaching of Sanskrit and the study of the

Vedanta. Being, as we have seen, a very capable woman, she began to give lectures, which created a great sensation in Calcutta. All her statements she strengthened so well with quotations from the Hindu Sastras that the Pandits gave her the title of "Saraswati".

Ramabai's brother died sometime after their arrival at Calcutta. He was very anxious about his sister; but she assured him that with the help of God all would be well with her. And so it was. She had not been married by her enlightened father at an early age, like most Brahman girls. He had had a lesson in the case of his elder daughter, and so he put off Ramabai's marriage till his death. When she was twenty-two, she was still unmarried. Then, having given up by that time all rigidity in her father's religion, she married Bipin Bihari Medhavi, a young Sudra Bengali pleader, who was an M. A. of the Calcutta University. They went to Assam, where they lived happily for two years. Then Mr. Medhavi died suddenly of cholera, leaving her alone with her little daughter, whom she had called, Manorama or "Heart's Joy."

After the death of her husband, Ramabai went to Poona and began to lecture and write largely on the education of women. She found well-known people like Ranade, Kelkar, and Bhandarkar, strongly supporting her. Whenever she had time, she carried her teaching into practice by giving instruction to women in morality and religion. Finally, she founded a society of women called "The Arya Mahila Samaj," branches of which were formed throughout the Mahratta country.

Ramabai had always wished to help Indian widows, like herself by starting a home of education and shelter for them. But it was

difficult to get financial help. One day, a little Brahman widow of twelve years, who had been cast off by her relatives, came to her, begging not only for food and a home, but also for help against the grasping hands of wicked men. Ramabai, who was never slow in action, began her beloved work of rescue, by taking this poor child into her own little home. Later, this woman was able to help her in her settlement at Mukti.

In 1882 a Commission to enquire into the question of education in India was appointed; and included women's education as one of its special agenda. This Commission received a pleasant reception from the three hundred Brahman women of the Arya Mahila Samaj, at which the eloquent Ramabai spoke on her pet subject. She was asked to give her evidence before the Commission; and, putting forward the views of reformers like her father, her brother, her husband and her friends, she spoke boldly about the urgent need of education for Indian women. She suggested the training of men-teachers and women-inspectors; and she requested that, since in India the conditions were such that proper medical treatment could only reach the sick women of India through the women themselves, the study of medicine should be thrown open to Indian women.

Ramabai's evidence created a great sensation and reached the ears of Queen Victoria herself, bearing fruit later in the starting of the women's medical movement by Lady Dufferin. The Pandita now began to feel the need for herself of a good training and of a proper acquaintance with the English language. So, overcoming a great deal of natural hesitation, she left for England in 1883. She was

met there by the Sisters of Wantage, one of whom she had known in Poona. She went to their home, St. Mary's Home as it was called for a year to learn English. Then she went to the Ladies' College at Cheltenham, where for two years she supported herself by teaching Sanskrit, at the same time studying Mathematics, Natural Science and English Literature. "I owe an everlasting debt of gratitude to the Sisters", she wrote to Miss Beale, the late Lady Principal of Cheltenham Ladies' College, "these ladies took great pains with me and taught me the subjects which would help me in my life."

As we have seen, Ramabai and her brother, before they reached Calcutta in 1878, had become dissatisfied with the Hindu religion. They had found it inadequate for their needs and longings. When they went to Calcutta, they came into touch with Christians and attended their services and social gatherings. This is what Ramabai wrote of the first one of such she attended :—

We looked upon the proceedings of the assembly with curiosity, but did not understand what they were about. After a little while, one of them opened a book and read something out of it, and then they all knelt down before their chairs and some one said something with closed eyes; we were told that was the way they prayed to God. We did not see any image to which they paid their homage, but it seemed as though they were paying homage to the chairs, before which they knelt. Such was the crude idea of Christian worship that impressed itself on my mind.

She was given a copy of the Bible in Sanskrit, but found the language and the teaching so different from what she was accustomed to, that she did not spend much time on it then. Later, while instructing the women about religion, she began to carefully study the Shastras, and found what she thought were many contradictions among them. She could not reconcile herself to the abject position the Shastras are said to assign to women.

Ramabai found the Sudras in the same case as the women. As for low-caste people, they were not given hope of any sort. Placed in the same category as the lowest species of animals, whose very shadow and sound were thought to be defiling, the only hope of Heaven for them was the very remote chance of being reincarnated as one of the higher castes. In the meanwhile, the sacred Brahmins kept as far from them as possible and never thought it necessary to provide them with even temples for worship.

One day, Ramabai met Keshub Chundeer Sen and was taken by him to his house and introduced to his wife and daughters. He gave her a copy of the Vedas to read, in spite of her protestation that women should not be allowed to study the sacred books. So, fortified by his large-heartedness, she began to read the Vedas and Vedanta, but still she was not satisfied. Then she came across a Bengali translation of St. Luke's Gospel, after which she read the book of Genesis, which was explained to her by Mr. Allen, a Baptist Missionary. The stories in both appealed to her. Having no religion to hold to, she thought she would like to try the Christian religion. But her husband, who was then alive, was very vexed with her and stopped her religious studies for a time.

After his death, she went on with the study of the New Testament. When she went to England she was much impressed by the Christian work of the Sisters of Wantage. She saw that a new force, called the love of Christ, had come into the lives of women, a force which filled them with pity and love for all fallen creatures, specially for unfortunate and erring women, to whom the Hindu religion

was very severe. She heard the story of Christ and His generosity to the sinful Samaritan Woman. She read of His divine pity for all sinners; and she realised that Christianity alone, among all the religions she had known, was the true religion of uplift, salvation and hope for the down-trodden and the wicked. * * *

So she became intellectually convinced of the truth of Christianity and was baptised at Wantage in 1883. After that, she went on with her religious studies, for she knew that real heart-knowledge of Christ had not come to her. As she wrote, "I came to know, after eight years from the time of my baptism, that I had found the Christian religion, which was good enough for me; but I had not found Christ, who is the Life of the religion and the Light of every man that cometh into the world". For two years, she tells us she was very unhappy. Then she realised, from a book called "From Wealth unto Life" by Mr. Haslam, the Evangelist, that instead of working upwards, she was working from the top against all recognised rules. Gradually light came to her. She wrote as follows about her struggle :—

I can give only a faint idea of what I felt when my mental eyes were opened and when I, who was 'sitting in the darkness, saw great light', and when I felt sure that to me who, but a few moments ago 'sat in the region and shadow of death, light had sprung up.' I was very like the man who was told, 'In the Name of Jesus Christ of Nazareth rise up and walk'. 'And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.' The Holy Spirit made it clear to me from the word of God, that the salvation which God gives through Christ is present, and not something future. I believed it, I received it, and was filled with joy."

But all that took a long time. In the meantime, she had progressed much in several ways. In 1885 she went to America in response to an invitation from her cousin Mrs. Anandabai

Joshi, who had gone there sometime before to study medicine. Her theories now began to take practical shape. She was so fascinated by the educational system of America, that instead of staying a few weeks as she originally intended, she stayed there three years. She studied the public school system and took a training in Kindergarten study as well as in methods of agriculture, weaving, printing, laundry work, sewing work, embroidery and so on. She found a good friend in Miss R. Bodley, A.M., M.D., the Dean of the Women's Medical College, Philadelphia, from where Dr. Joshi took her degree of M.D. Ramabai had always advocated that a school should be started by Indian women for Indian Women, where they could have industrial as well mental training; but, hitherto, her highest ambition had been to secure a Government appointment in India. Now she went further. She began to compose a series of Marathi Text Books for girls. Then, she wrote her well-known book, "The High Caste Hindu Woman", wherein she spoke of the evils of Hindu social life; such as the ignorance of the women of India, child-marriage, the joint-family system, and the non-marriage of Hindu widows. To this book, a preface was written by Dr. Bodley, where was related in sympathetic terms the life of Anandabai Joshi, with the history of Ramabai herself and an appeal for help for a home of study for young widows in India. This work, by which Dr. Bodley declared "that the silence of a thousand years had been broken," won many adherents for Ramabai, chiefly among those who had worked against slavery and in the Women's Christian Temperance Union. In 1887, a tentative committee of women was formed to consider

Ramabai's plans: a few months later this committee presented its report; and an Association was organised, called the Ramabai Association. It was a very unsectarian one, in as much as its Vice-President, Trustees and Executive Committee came from different denominations. Its headquarters were in Boston, and it had "circles all over the country" whose members took an agreement to contribute a certain sum for ten years for the support of a High Caste Widows' Home in India. Ramabai was so overwhelmed with pleasure at the forming of this Association, that we are told, she sobbed for very happiness. "I am crying for joy", she said, "that my dream of years has become a reality."

In 1888, she travelled from Philadelphia to San Francisco and other important places, speaking about her pet scheme. She was made so happy by her American friends that, when she left for India, she felt as if she were going to a strange country and to a strange people.

The news of Ramabai's return caused a good deal of excitement in Bombay. As we have seen, she had created a small sensation before she had left for America; and now the rumour preceded her that she was intending to open an educational home for Indian Women. Sure enough when Ramabai reached Bombay, the first thing she did was to open the "Sharada Sadan" or "Home of Learning." She received her greatest support from the Brahmo Samaj, which formed a sort of half-way house between Christianity and Hinduism. The Brahmos, being fairly liberal-minded, sent their daughters to the Sharada Sadan. In 1890, this school was removed to Poona and established in a fine bungalow with a large compound. Pupils

began to come in. A great impetus to Ramabai's work was given when Miss Sundarabai H. Powar, who had been doing missionary work in Bombay, left the mission, and joined Ramabai as her helper. In 1892, when the inmates had increased to 40, the Home was finally opened. * * *

Between 1896 and 1897, the great famine of India reached its culmination, and Ramabai was able to do much relief work. She undertook trips to the famine-stricken parts of not only the Bombay Presidency but of the Central Provinces as well. She visited poor houses and relief-camps, travelled in jungles and wildernesses, and snatched hundreds and hundreds of widows and girls from the jaws of death. * * *

Ramabai was soon called back to Poona, because the plague had broken out there. The Government ordered that no more inmates should be sent to the Sharada Sadan. Then Ramabai began her work of organisation. She hired a dozen tents and sent an establishment into the open country twenty miles away, while she herself stayed in Poona. Some time before that, she had purchased a piece of land at Khedgaon, and planted it with useful crops and fruit trees, the produce from which she hoped would yield a good income a few years later. Now, in her dilemma, she thought of the farm. Grass huts and a large barn were erected, and a number of people were sent there. The work of rescue, therefore, went on in quite an efficient manner. Ramabai got together from five hundred to six hundred starving women and children; keeping about three hundred for herself, she passed on the rest to different Mission institutions. She gave the name of Mukti to the home. She started

various departments for her rescued people, such as painting, weaving, basket-making, and she organised a children's school and a home for the deformed and mentally afflicted.

In 1898 the ten years of help from the American circles came to an end; and Ramabai received an urgent invitation to go to America to renew the Association. She had by that time secured the help of Miss Abrams, a good missionary of the Methodist Episcopal Church. With her, therefore, at Mukti, Miss Sundarabai Powar in the Sharada Shadan and Gadre, an educated Brahman convert, as chief steward, Ramabai felt free to go to America. She had in 1897 sent three bright girls to America for further education. Now, she took with her two other girls. Those five girls were given a home with Mrs. Roberts, Principal of the A. M. Chesbrough Seminary, North Chili. The education of her own daughter Manorama, had been provided for by a good Christian lady in America. After eighteen months in England, Manorama joined her mother on the way to America, and was also left in the care of Mrs. Roberts.

Ramabai found her efforts crowned with success in America. The old executive committee of the Ramabai Association was dissolved, after giving a vote of the utmost confidence in the Pandita and her work. A new committee was formed, which promised to support the Sharada Shadan as before, but with no time-limit, and also to help in the work at Mukti. Out of the money sent in former years by the Association, Ramabai had used some to buy a good deal of property. Now this property was transferred to the care of Ramabai.

Partly from anxiety, partly from weariness, Ramabai had fallen ill in America. When she

recovered, she went on a visit to England, with the hope of forming an English Association to assist her, but she met with no success. After visiting the Keswick Convention with great joy, she returned home. Before leaving for America, she had furnished new plans for a new building at Mukti; and on her return, the building which had been completed, was dedicated to God's service. * * *

About this time, Mr. and Mrs. Norton and Mrs. Baker, three missionaries from America, came to Mukti; and through their help Ramabai was able to carry out a long-cherished scheme into effect. Her heart had long ached over the poor girls who had been sinned against by the world. Now she started a rescue home for them, and secured for her first superintendent, Miss Edmunds, who had been in charge of a similar home in America. When the girls increased to twenty, she set apart for the site of the home, a large plot she had purchased sometime ago near the Mukti property. Before Miss Baker left, the foundation stone was laid; and when Mrs. Baker went to America, she was able to get the money for the completion of the home, which was filled in three years with three hundred inmates. This home was called the Kripa Sadan.

Christian conversion was progressing apace in the homes. In 1898 a mission band of 35 was formed at Mukti under Miss Abrams, on the basis of the Student Volunteer movement.

In 1900 came another great famine in North India, and again Ramabai helped greatly.

She took in about 1,500 girls from Gujerat, Rajaputana and other countries round about, besides sending many to mission orphanages. A normal school of 50 for training teachers was organised among the girls, 50

new classes were opened; and the kindergarten section took in 400. Thus, all were soon busy, half a day in the Industrial department and the rest of the time at their books. The garden and fields, the oil press and dairy, the laundry and bakery, the making of plain Indian garments, caps, lace, buttons, ropes, brooms and baskets, the spinning of wool and cotton, the weaving of blankets, rugs and sarees and other cloth, embroidery and various sorts of fancy work, thread winding, grain parching, tinning of cooking vessels, and lastly a printing press, furnished employment suited to all capacities.

By 1900 the schools had grown into great institutions. 580 in the Mukti Sadan, 60 in the Kripa Sadan and 100 in the Sharada Sadan were under training. 16 paid teachers came from outside to teach and there were 85 others to help. Most of the latter received only a normal pay, but obtained their boarding and lodging from the schools.

It is pleasant to note the results. 70 teachers and workers were produced in eleven years from the Sharada Sadan, and 80 from Mukti learnt to earn their living during the past three years. 85 of these two sets found work in the institutions themselves and 65 of the old girls were either married or became teachers and workers in outside places.

In 1900 Manorama Bai returned from America after finishing her higher school course. She had hoped to return to America to take her B.A. but had never found the time for it. Instead, she graduated at the Bombay University in 1917. She became Principal of the High School of Sharada Sadan, which was removed to Khedgaon. Sundara Bai Powar left the work about this time, in order to join another work,

In 1902, a boys' orphanage had been opened at Dhond by Mrs. Norton with special Industries for them. Zenana work was also started, and soon was in full swing. About 1903, a magazine called the MUKTI PRAYER BELL was started. In 1912 by special request a school was opened by Manorama at Gulburgh and placed on a Christian basis.

Pandita Ramabai who has been called the Moses of her people spent fourteen years in a translation of the New Testament into the simplest Marathi, as far as the Acts of the Apostles. It was published in 1912. In 1918, Ramabai printed 23,000 copies of a Life of Christ in Marathi. She also wrote a Marathi cookery book, with the Gospel portion printed on the back of each simple recipe. * *

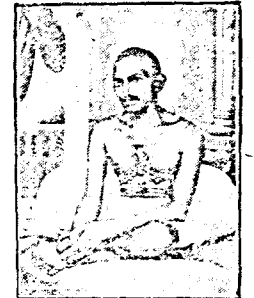
It is pleasant to hear of the force of Ramabai's personality from one of her close friends.

"The chief characteristics of her life were her noble, dignified and commanding personality, her wonderful administrative capacity, her exceptionally loving, sympathetic and generous nature, her great spirituality and deep humility, her immense mountain-moving faith, her strength of character, and quiet, winning, humorous ways, and above all her great passion for winning souls. In spite of the innumerable demands upon her time and attention, she always found time to show her love and friendship for the little children who crowded round her, the weak and disabled and mentally defective whom she considered her friends, as well as for the birds, cattle and other animals, which she called each one by name, and fed with her own hands. On special occasions such as Durbar Day, she held feasts for these her favourites, when delicacies were distributed both among the children as well as the dumb birds and beasts. The feeding of her birds and cats was her favourite recreation after the day's work. But the greatest feature of her character was her Himalyan faith in the Heavenly Father, which was sustained by her unceasing, prayerful spirit. Besides stated times of prayer and meditation her whole life was a prayerful one, and herein lay the whole secret of her great success. Prayer was the power which worked her great institution. The word of God was her ever abiding strength."

THE STORY OF My Experiments with Truth

BY
MAHATMA GANDHI.

In the chapters that follow, Mahatma Gandhi narrates the part taken by him in the suppression of the "Zulu Rebellion", as an ally of the British Government. We have also an account of his experiments in Brahmacharya, Satyagraha, fast and dietetics, and a well deserved tribute to Mrs. Gandhi. Ed. I. R.]



PART IV. CHAPTER XXIV THE ZULU "REBELLION"

Even after I thought I had settled down in Johannesburg there was to be no settled life for me. Just when I felt that I should be breathing in peace, an unexpected event happened. The papers brought the news of the outbreak of the Zulu 'rebellion' in Natal. I bore no grudge against the Zulus, they had harmed no Indian, I had doubts about the 'rebellion' itself, but I then believed that the British Empire existed for the welfare of the world. A genuine sense of loyalty prevented me from even wishing ill to the Empire. The rightness or otherwise of the 'rebellion' was therefore not likely to affect my decision. Natal had a Volunteers' Defence Force, and it was open to it to recruit more men. I read that this force had already been mobilised to quell the 'rebellion.'

I considered myself a citizen of Natal, being intimately connected with it. So I wrote to the Governor, expressing my readiness, if necessary, to form an Indian Ambulance Corps. He sent immediately an affirmative reply.

I had not expected such prompt acceptance of my offer. Fortunately I had made all the necessary arrangements even before I wrote the letter.

A few sets of the INDIAN REVIEW for last year (1926) containing Mahatma Gandhi's autobiography from the very beginning are available. Copies will not be sold separately but only as a set. Price Rs. 6: if by cheque Rs. 6-4. Copies will not be sent by V. P. P. All orders must be accompanied by M. O. or Cheque to G. A. Natesan & Co, Madras.

If my offer was accepted I had decided to break up the Johannesburg home. Polak was to have a smaller house and Mrs. Gandhi was to go and settle at Phoenix. I had her full co-operation in this decision. I do not remember her having ever stood in my way in matters like this. As soon therefore as I got the reply from the Governor, I gave the landlord the usual month's notice to vacate the house, sent some of the things to Phoenix and left some with Polak.

I went to Durban and appealed for men. A big contingent was not necessary. We were a party of twenty-four, of whom, besides me, four were Gujaratis. The rest were ex-indentured men from South India excepting one who was a free Pathan.

In order to give me a status and to facilitate work, as also in accordance with the existing convention, the Chief Medical Officer appointed me to the temporary rank of Sergeant Major and three men selected by me to be sergeants and one to be corporal. We also received our uniforms from the Government. Our Corps was on active service for nearly six weeks. On reaching the scene of the 'rebellion,' I saw that there was nothing there to justify the name of 'rebellion.' There was no resistance that one could see. The reason why the disturbance was magnified into a rebellion was that a Zulu chief had advised non-payment of a new tax imposed on the Zulus, and had assegaied a sergeant who had gone to collect the tax. What-

ever may be the case, my heart was with the Zulus, and I was greatly delighted, on reaching the headquarters, to be told that our main work was to be to nurse the wounded Zulus. The Medical Officer in charge welcomed us. He said the white people were not willing nurses for the wounded Zulus, that their wounds were festering, and that he was at his wits' end. He hailed our arrival as a godsend for those innocent people, and he equipped us with bandages, disinfectants, etc., and took us to the improvised hospital. The Zulus were delighted to see us. The white soldiers would peep through the railings that separated us from them and try to dissuade us from attending to the wounds. And as we would not heed them, they would be enraged and pour unspeakable abuse on the Zulus.

Gradually I came into closer touch with these soldiers and they ceased to interfere. Among the commanding officers were Cols. Sparks and Wylie who had bitterly opposed me in 1896. They were surprised at my attitude and they specially called and thanked me. They took me to General Mackenzie and introduced me to him. Let not the reader think that these were professional soldiers. Col. Wylie was a well-known Durban lawyer. Col. Sparks was well-known as the owner of a butcher's shop in Durban. General Mackenzie was a noted Natal farmer. All these gentlemen were volunteers and as such they had received military training and experience.

The wounded we were in charge of were not wounded in battle. A section of them had been taken prisoners as suspects. The General had sentenced them to be flogged. The flogging had caused severe sores. These, being unattended to, were festering. The others were Zulu friendlies. Although these had badges given them to distinguish them from the 'enemy' they had been shot at by the soldiers by mistake.

Besides this work I had to compound and dispense prescriptions for the white soldiers. This

was easy enough for me as I had received a year's training in Dr. Booth's little hospital. This work brought me in close contact with many Europeans.

We were attached to a swift moving column. It had orders to march wherever danger was reported. It was for the most part cavalry. As soon as our camp was moved, we had to follow on our foot with our stretchers on our shoulders. Twice or thrice we had to march forty miles a day. But wherever we went, I am thankful that we had God's good work to do. We had to carry to the camp on our stretchers the Zulu friendlies inadvertently wounded and to attend upon them as nurses.

PART IV. CHAPTER XXV.

HEART'S SEARCHINGS

The Zulu 'rebellion' was full of new experiences for me and gave me much food for thought. The Boer War had not brought home to me the horrors of war with anything like the vividness that the 'rebellion' did. This was no war but a man hunt, not only in my opinion, but also in that of many Englishmen with whom I had occasion to talk. To hear every morning reports of the soldiers' rifles exploding like crackers in innocent hamlets, and to live in the midst of them was a trial. But I swallowed the bitter draught, especially when the work of my Corps consisted only in nursing the wounded Zulus. I could see that but for us the Zulus would have been uncared for. The work, therefore, eased my conscience.

But there was much else to set one a thinking. It was a sparsely populated part of the country. Few and far between in hills and dales were the scattered Kraals of the simple and so-called 'uncivilised' Zulus. Marching with or without the wounded, through these solemn solitudes, I often fell in deep thought.

I pondered over *brahmacharya* and its implications, and my convictions took deeper root. I discussed it with my co-workers. I had not realised then how indispensable *brahmacharya* was for

self-realisation, but I clearly saw that one aspiring to serve humanity with his whole soul could not do without it. It was borne in upon me that I would have more and more occasions of service of the kind I was rendering, and that I should find myself unequal to my task if I was engaged in the pleasures of family life and in the propagation and rearing of children.

In a word, I could not live both after the flesh and the spirit. On the present occasion, for instance, I should not have been able to throw myself in the fray, had my wife been expecting a baby. Without the observance of *brahmacharya* service of the family would be inconsistent with service of the community. With *brahmacharya* both would be perfectly consistent.

So thinking I became rather impatient to take a final vow. The prospect of the vow brought a certain kind of exultation. Imagination also found free play and opened out interminable vistas of service.

Whilst I was thus in the midst of strenuous physical and mental work, a report came to the effect that the work of suppressing the 'rebellion' was nearly over, and that we would be soon discharged. A day or two after I heard this we were discharged, and in a few days we got back to our homes. After a short while I got a letter from the Governor specially thanking the Ambulance Corps for its services.

On my arrival at Phoenix I broached with zest the subject of *brahmacharya* to Chhaganlal, Maganlal, West and others. They liked the idea and accepted the necessity of taking the vow, but they also represented the difficulties of the task. Some of them set themselves bravely to observe *brahmacharya*, and some, I know, succeeded also.

I too took the plunge—the vow to observe *brahmacharya* for life. I must confess that I had not then fully realised the magnitude and immensity of the task I had undertaken. The difficulties are even to-day staring me in the face. The impor-

ance of the vow is being more and more borne in upon me. Life without *brahmacharya* appears to me to be insipid and animal-like. The brute by nature knows no self-restraint. Man is man because he is capable of and only in so far as he exercises, self-restraint. What formerly appeared to me to be extravagant praise of *brahmacharya* in our religious books seems now, with increasing clearness every day, to be absolutely proper and founded on experience.

I saw that *brahmacharya*, which is full of that wonderful potency, can by no means be an easy affair, and certainly not a mere matter of the body. *Brahmacharya* begins with bodily restraint, but it does not end there. The perfection of *brahmacharya* precludes even an impure thought. A true *brahmachari* will not even dream of satisfying fleshly appetite, and until he is in that condition, he has a great deal of ground to cover.

For me the observance of even bodily *brahmacharya* has been full of difficulties. To-day I may say that I feel myself fairly safe, but I have yet to achieve complete mastery over thought which is so essential. Not that the will or effort is lacking, but it is yet a problem to me wherefrom undesirable thoughts spring their insidious invasions. I have no doubt that man possesses the key to lock out undesirable thoughts, but every one has to find it out for himself. Saints and seers have left their experiences for us but they have given us no infallible and universal prescriptions. For perfection or freedom from error comes only out of grace and so seekers after God have left us mantras, such as Ramanama, hallowed by their own austerities and charged with their purity. Without an unreserved surrender to His grace complete mastery over thought is impossible. This is the teaching of every great book of religion, and I am realising the truth of it every moment of my striving after that perfect *brahmacharya*.

But part of the history of that striving and struggle will be told in the chapters to follow. I shall

conclude this chapter with an indication of how I set to the task. In the first flush of enthusiasm I found the observance very easy. The very first change I made in my mode of life was that I stopped sharing the same bed with my wife or seeking privacy with her.

Thus brahmacharya which I had been observing willy-nilly since 1900 was sealed with a vow in the middle of 1906.

PART IV CHAPTER XXVI.

THE BIRTH OF SATYAGRAHA.

Events were so shaping themselves in Johannesburg, that this self-purification on my part was, as it were, a preliminary to Satyagraha. I can now see that all the principal events of my life culminating in the vow of brahmacharya were secretly preparing me for it.

The principle called Satyagraha came into being before that name was invented. Indeed when it was born, I myself could not say what it was. In Gujarati also we used the English phrase 'passive resistance' to describe it. When in a meeting of Europeans I found that the term 'passive resistance' was too narrowly construed, that it was supposed to be a weapon of the weak, that it could be characterised by hatred and that it could finally manifest itself as violence, I had to demur to all these statements and explain the real nature of the Indian movement. It was clear that a new word must be coined by the Indians to denote their struggle.

But I could not for the life of me find out a new name, and therefore offered a nominal prize through "INDIAN OPINION" to the reader who made the best suggestion on the point. As a result Maganlal Gandhi coined the word 'Sada-graha' (Sat-truth, Agraha-firmness) and won the prize. But in order to make it clearer I changed the word to 'Satyagraha' which has since become current in Gujarati as a designation for the struggle.

The history of this struggle is for all practical purposes a history of my life in South Africa and especially of my experiments with truth in that sub-continent. I wrote the major portion of this history in Yeravada Jail and finished it after I was released. It was published in "Navajivan" and subsequently issued in book form. Sjt. Valji Govindji Desai has been translating it into English for "CURRENT THOUGHT," but I am now arranging to have the English translation published in book form at an early date, so that those who will may be able to familiarise themselves with my most important experiments in South Africa. I should recommend a perusal of my history of Satyagraha in South Africa to such Gujarati readers as have not seen it already. I will not repeat what I have put down there but will in the next few chapters deal only with a few personal incidents of my life in South Africa which have not been covered by that history. And when I have done with these last, I will at once proceed to give the reader some idea of my experiments in India. Therefore any one who wishes to consider these experiments in their strict chronological order will now do well to keep the history of Satyagraha in South Africa before him.

PART IV. CHAPTER XXVII

MORE EXPERIMENTS IN DIETETICS

I was anxious to observe Brahmacharya in thought, word and deed, and I was equally anxious to devote the maximum of time to the Satyagraha struggle and fit myself for it by cultivating purity. I was therefore led to make further changes and to impose greater restraints upon myself in the matter of food. Again while the motive for the previous changes was largely hygienic, the new experiments were made from a religious standpoint.

Fasting and restriction in diet now played a more important part in my life. Passion in man is generally co-existent with a hankering after the pleasures of the palate. And so it was with me. I have encountered many difficulties in trying to

control passion as well as taste, and I cannot claim even now to have brought them under complete subjection. I have considered myself to be a heavy eater. What friends have thought to be my restraint has never appeared to me in that light. If I had failed to develop restraint to that extent that I have, I would have descended lower than beasts and met my doom long ago. However, as I had adequately realized my shortcomings, I made great efforts to get rid of them, and thanks to this endeavour I have all these years pulled on with my body and put in my bit of work with it.

Being conscious of my weakness and unexpectedly coming in contact with congenial company, I began to take an exclusive fruit diet or to fast on the Ekadashi day, and also to observe Jannash-tami and similar holidays. I began with a fruit diet, but from the standpoint of restraint I did not find much to choose between a fruit diet and a diet of food grains. I observed that the same indulgence of taste is possible with the former as with the latter, and even more, when we get accustomed to it. I therefore came to attach greater importance to fasting or having only one meal a day on holidays. Moreover, if there was some occasion for penance or the like, I was glad to utilise it too for the purpose of fasting.

I also saw, that the body being now drained more effectively, the food yielded greater relish and the appetite grew keener. It dawned upon me that fasting can be made as powerful a weapon of indulgence as of restraint. Many similar later experiences of mine as well as of others can be adduced as evidence of this startling fact. I wanted to improve and train my body, but as my chief object now was to achieve restraint and a conquest of the palate, I selected now one food and then another, and at the same time restricted the amount. But the relish was after me, as it were. As I gave up one thing and took up another, this latter afforded me a fresher and greater relish than its predecessor!

In making these experiments I had several companions the chief of whom was Hermann Kallenbach. I have already written about this friend in the HISTORY OF SATYAGRAHA IN SOUTH AFRICA, and will not therefore here go over the same ground. Mr. Kallenbach was always with me whether in fasting or in dietetic changes. I lived with him at his own place when the Satyagraha struggle was at its height. We discussed our changes in food and derived more pleasure from the new diet than from the old. Talk of this nature sounded quite pleasant in those days, and did not strike me at all as improper. Experience has taught me, however, that it was wrong to have dwelt upon the relish of food. One should eat not in order to please the palate but just to keep the body going. When each organ of sense subserves the body and through the body the soul, its special relish disappears, and then alone does it begin to function in the way nature intended it to do.

Any number of experiments is too small and no sacrifice is too great for attaining this symphony with nature. But unfortunately the current is now-a-days flowing strongly in the opposite direction. We are not ashamed to sacrifice a multitude of other lives in decorating the perishable body and trying to prolong its existence for a few fleeting moments, with the result that we kill ourselves, both body and soul. In trying to cure one old disease, we give rise to a hundred new ones; in trying to enjoy the pleasures of sense, we lose in the end even our capacity for enjoyment. All this is passing before our very eyes, but there is none so blind as those who will not see.

Having thus set forth their object and the train of ideas which led up to them, I now propose to describe the dietetic experiments at some length.

PART IV. CHAP. XXVIII.

KASTURBAI'S COURAGE.

Thrice in her life Mrs. Gandhi narrowly escaped death through serious illness. The cure was due to household remedies. At the time of the first of

these occasions Satyagraha was going on or was about to commence. She had frequent hemorrhage. A medical friend advised a surgical operation, to which she agreed after some hesitation. She was extremely emaciated, and the doctor had to perform the operation without chloroform. It was successful, but she had to suffer much pain. She however went through it with wonderful bravery. The doctor and his wife who nursed her were all attention. This was in Durban. The doctor gave me leave to go to Johannesburg, and told me not to have any anxiety about the patient.

In a few days, however, I received a letter to the effect that Kasturbai was worse, too weak to sit up in bed, and had once become unconscious. The doctor knew that he might not, without my consent, give her wines or meat. So he 'phoned to me at Johannesburg for permission to give her beef tea. I 'phoned back saying I could not grant the permission, but that if she was in a condition to express her wish in the matter she might be consulted, and she was free to do as she liked. 'But,' said the doctor, 'I refuse to consult the patient's wishes in the matter. You must come yourself. If you do not leave me free to prescribe whatever diet I like, I will not hold myself responsible for your wife's life.'

I took the train for Durban the same day, and met the doctor who quietly broke this news to me: 'I had already given Mrs. Gandhi beef tea when I 'phoned to you.'

'Now, doctor, I call this a fraud,' said I.

'No question of fraud in prescribing medicine or diet for a patient. In fact we doctors consider it a virtue to deceive patients or their relatives, if thereby we can save our patients,' said the doctor with determination.

I was deeply pained, but kept cool. The doctor was a good man and a personal friend. He and his wife had laid me under a debt of gratitude, but

I was not prepared to put up with his medical morals.

'Doctor, tell me what you propose to do now. I would never allow my wife to be given meat or beef, even if it means her death, unless of course she desires to take it.'

'You are welcome to your philosophy. I tell you that so long as you keep your wife under my treatment, I should have the option to give her anything I like. If you don't like this, I must regretfully ask you to remove her. I can't see her lie under my roof.'

'Do you mean to say that I must remove her at once?'

'Whenever did I ask you to remove her? I only want to be left entirely free. If you do so, my wife and I will do all that is possible for her, and you may go without the least anxiety on her score. But if you will not understand this simple thing, you compel me to ask you to remove your wife from my place.'

I think one of my sons was with me. He entirely agreed with me, and said Kasturbai should not be given beef tea. I next spoke to my wife. She was really too weak to be consulted in this matter. But I thought it my painful duty to do so. I told her what had passed between the doctor and myself. She gave a resolute reply: 'I will not take beef tea. It is a rare thing in this world to be born as a human being, and I would far rather die in your arms than pollute my body with such abominations.'

I pleaded with her. I told her that she was not bound to follow me. I cited to her the instances of Hindu friends, and acquaintances who had no scruples about taking meat or wine as medicine. But she was adamant. 'No' said she, 'pray remove me at once.'

I was delighted. Not without some agitation, I decided to remove her. I informed the doctor of her resolve. He exclaimed in a rage: 'What a callous man you are! You should have been

ashamed to broach the matter to her in her present condition. I tell you your wife is not in a fit state to be removed. She cannot stand the least little hustling. I shouldn't be surprised if she died on the way. But if you must persist, you are free to do so. If you will not give her beef tea, I will not take the risk of keeping her under my roof even for a single day.'

So we decided to leave the place at once. It was drizzling and the station was some distance. We had to take the train from Durban for Phoenix, whence our settlement was reached by a road of two miles and a half. I was undoubtedly taking a very great risk, but I trusted in God, and proceeded with my task. I sent a messenger to Phoenix in advance, with a message to West to receive us at the station with a hammock, a bottle of hot milk and one of hot water, and six men to carry Mrs. Gandhi in the hammock. I got a rickshaw to enable me to take Mrs. Gandhi by the next available train, put her into it in that dangerous condition, and marched away.

Mrs. Gandhi needed no cheering up. On the contrary, she comforted me, saying: 'Nothing will happen to me. Don't worry.'

She was mere skin and bone, having had no nourishment for days. The station platform was very large, and as the rickshaw could not be taken inside, one had to walk some distance before one could reach the train. So I carried her in my arms and put her into the train. From Phoenix we carried her in the hammock, and there she slowly picked up strength under hydropathic treatment.

In two or three days of our arrival at Phoenix a Swami came to our place. He had heard of the resolute way in which we had rejected the doctor's advice, and he had out of sympathy come to plead with us. My second and third sons Manilal and Ramdas were, so far as I can recollect, present when the Swami came. He held forth on the religious harmlessness of taking meat, citing authori-

ties from Manu. I did not like his carrying on this disputation in the presence of my wife, but I suffered him to do so out of courtesy. I knew the verses from the Manusmriti, I did not need them for my conviction. I knew also that there was a school which regarded these verses as apocryphal, but even if they were not, I held my views on vegetarianism independently of religious texts, and Kasturbai's faith was unshakable. The scriptural texts were a sealed book to her, but the traditional religion of her forefathers was enough for her. The children swore by their father's creed and so they made light of the Swami's discourse. But Kasturbai put an end to the dialogue at once. 'Swamiji,' she said, 'whatever you may say, I do not want to recover by means of beef tea. Pray don't worry me any more. You may discuss the thing with my husband and children if you like. But my mind has been made up.'

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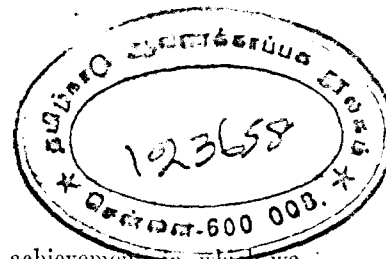
THE ANGLO-INDIAN FUNERAL

BY

DR. H. W. B. MORENO

World Events

By DR. A. J. SAUNDERS, M. A.



November.

ARMISTICE DAY

There was a disposition a few years ago on the part of some people to make Armistice week a time of merry-making with dancing, drinking, and general levity. Two years ago, a grand Armistice Ball was announced in London, but the strong opposition of such men as Mr. Sheppard of St. Martin's in the Field killed it, and now the attention of the people is called to a more appropriate celebration of the day, and a greater appreciation of what that awful struggle has meant to the world. Mr. Stanley Baldwin, the English Prime Minister, used the occasion to make a carefully prepared statement concerning the present condition of Europe; it was a retrospect, and had in it also some elements of a prospect. Mr. Baldwin described himself as an optimist, and as he contrasted the condition to-day with what it was five years ago, his words bring much reassurance and a degree of comfort.

Since 1912 Europe has undergone a transformation, and many of the dangers which then were present have now altogether disappeared. Russia is still an unsolved enigma, but she is improving, and more than one person who has recently returned from that country says that things are not as bad as they are pictured. The nationalist troubles in China and India are by no means over; while in South Eastern and Central Europe the Prime Minister said that "the ashes of old quarrels, old fears, suspicions, and hatreds still smoulder", and may break out at any time. Still despite these disquieting elements steady progress towards peace and prosperity has been made. The most notable recoveries have been Austria and Hungary, where a position of almost ruin has been changed into hope and a large measure of prosperity. The much better feeling between Great Britain, Germany and France resulting in Germany's entry into the League, and the successful negotiation of

the Locarno Treaty are achievements in which we all rejoice. The World Economic Conference last May, and the good work of the League of Nations each year all combined to enable Mr. Baldwin to say: "Where the road is so clearly marked, I refuse to believe that progress is beyond our reach."

DISARMAMENT

Europeans have a saying: "The king is dead, long live the king," meaning that individuals may pass away, but the institution still goes on. A few months ago the three-Power conference of limiting armaments failed and broke up, and now we are in the midst of the Preparatory Commission for the Disarmament Conference. Where there is much smoke there is bound to be some fire; there is an earnest desire throughout the world for a great measure of disarmament, and it must come. Twenty-six countries are participating in this conference, and a very happy thing is that two non-members of the League, namely, United States and Russia, are represented for the first time at this gathering of the nations. One reason urged for the failure of the Three-Power negotiations is that there was not sufficient preparatory work done; this conference is determined to supply that deficiency. One thing they have done is to establish a Security Committee which will investigate the political aspects of disarmament, while the Preparatory Commission will go fully into the more technical problems. As a result of this conference, a new spirit of optimism is taking hold of the world, and great things are expected from this preliminary survey and from the general conference on World Disarmament which will convene later.

The delegates from Soviet Russia proved themselves early, not to be mere observers or silent members, but to be active and decidedly wide-awake delegates. They threw a bomb-shell into the conference when they proposed to settle the

So they're taking you away, Annie,
They're taking you away,
And you're leaving me alone, Annie,
For many a cheerless day,
You were a good and honest wife, my girl,
You never struck at work,
Now they'll take you to the cold, cold grave
Down by the old Scotch Kirk.

I did not know 't would come so soon
When the Doctor said you were ill,
I thought the old cough mixture, girl,
Would cure you of the chill,
But you coughed and wheezed and coughed again
Till your throat it was dust dry,
And I lay all cold to catch your breath,
Till I heard you choke and sigh.

The Doctor said it was overwork,
But, hang his eyes, say I,
I know 'twas for the want of food
For the bread I could not buy,
I knew you starved to feed your Jane,
Your John and Billy too,
And little lame-legged Jenkins and
The babe, our little Sue.

Come kiss your mother, little ones,
Come kiss her on the cheek,
She has been a blooming slave to you
So fond and yet so meek;
I'm lifting Jenkins now, my love,
With whom you used to play,
With marbles and his broken top,
For all the live-long day.

Hey, Johnny, bring that glass of grog,
I left it on the shelf,
I'll drink the blooming lot that's there
I want it for myself,
For Annie cannot interfere,
She's dead and gone,—my pet—
And now I'll drink and drink again,
Till I am overset.

Hi, undertaker, smoothe the pad
On which she lays her head,
Poor girl, she shared her all she had
With her children in the bed;
And put those roses on her breast,
A rose she was when born,
The rose has faded from our house
And left to us the thorn.

And they'll take you to the cold, cold grave
They'll lay you in the clay,
And you will be in your damp cold bed,
When we shall see the day.
Oh; I could cut my throat with a knife
And say good-bye to all,
But you seem to bid me play the man,
From the grave you seem to call.

For the Children's sake I'll do my best,
Though I'll miss you long, my girl,
But wait awhile and I'll come to you,
My treasured one, my pearl,
I'll kiss you on your pale cold lips,
I'll say good-bye to you,
And for the children's sake, my love,
I'll be for ever true.

Manu's Land & Trade Laws

BY MR. T. K. KRISHNA MENON, B.A., B.L.

whole question by abolishing the world's armaments in four years. The Conference did not expect such a suggestion, and it is too revolutionary or "fantastic" for the nations to take seriously at the present time.

By general consent England's greatest champion of disarmament is Lord Robert Cecil. He resigned from the Baldwin Cabinet last August, because he believed that the Government were not doing all they might to promote peace, and he further desired to be free in order to serve unrestricted by Government policy and caution the cause of International peace and disarmament. He has recently commenced his campaign by moving some strong resolutions at the Council of the League of Nations Union, and making a powerful speech in their favour. The most important of those resolutions are :

"To urge the Government to promote the peaceful settlement of all international disputes by every means in its power, and with this object, immediately—(a) to sign the Optional Clause with any reservations that may be necessary to provide for the special position of England; (b) to announce its willingness to negotiate all-inclusive arbitration agreements with any civilised nation, on a model to be established by the League of Nations". In support of these resolutions Lord Robert urged that lasting peace could only be approached through the limitation of armaments, and that Britain must lead the way in the promotion of settlements of disputes by arbitration. "We should do wisely", he said, "to take risks if by doing so we can really secure, as I believe we can secure, a great increase in the improbability of War".

INDUSTRIAL RELATIONS

We heard after the declaration of peace that although the military war had ceased, the industrial and commercial warfare would continue, and that has been sadly true. The hostility between capital and labour has increased, and serious strikes have prevented the return to prosperity in more than

one country. But great industrial leaders like Sir Alfred Mond and Sir Josiah Stamp are at work trying to establish more harmonious industrial relations. One important step taken has been an invitation to the Trade Union Congress to send representative leaders to meet with representatives of the employers in a Conference for the purpose of discussing matters relating to industrial peace, and the strengthening of British industry so as to meet foreign competition. It is reported that the Congress is in favour of the Conference, and so, when held, no doubt, we may expect important and far-reaching decisions to be reached.

ROUMANIAN TROUBLES

There are elements of a very serious crisis in the Roumanian situation. Prince Carol, the Heir-Apparent to the throne, months ago withdrew from his country and gave up all chance of succeeding to the throne, on account of family reasons. Then his father, King Ferdinand, died at a most unfortunate time for the Roumanian problem. The Premier, M. Bratianu, and a large section of the people were strongly opposed to the return of Carol and his assumption of the throne. Accordingly, his little son, Michael, was made king, and a regency was appointed. That arrangement may have succeeded, but just when he was most needed to allay the feelings and excitement of the nation, the strong man in this case, the Prime Minister, Bratianu, died suddenly, and that has given the opportunity for all kinds of intrigue to get Carol back and to place him on the throne. The nation is in a very unhappy state, and anything may happen. The constitutional party is in power, but a strong movement is growing in support of Carol's return, and he himself is now desirous of the throne. If the two parties persist, it will mean civil war in Roumania. The Prince Carol party have issued a manifesto putting forth the claims of the prince which states that he is the one person destined to complete his father's work.

AT one time many of us thought that our national history began with the invasion into India of that indefatigable Mahmud of Ghazni. The period anterior to that appeared to us either dark and dreary or fabulous and mythical. The books on history with which we had to do in our student-days, in their hurry to quit this region, crystallised each century into a paragraph, knocked about kings and dynasties in an unceremonious fashion, and took us by a few leaps and bounds, short of breath and eager for light, to that breezy dawn of Indian History, the Mahomedan Period! Little did we then dream that the period during which the Aryan race passed from vigorous youth to an artistic, literary and philosophic age formed one of the most brilliant and instructive chapters in the history of the world. Thanks to the labours of eminent orientalists like Jones and Buhler, Muller and Mitra, Bhandarkar and Dutt, Telang and Tilak, we have now a continuous and consistent story of that entrancing epoch worked out of materials yielded by their researches and of those of other great indologists.

I shall not touch on that alluring story now lest I might tarry there. Suffice it to say that Mr. Vaidyanatha Ayyar's book *opens up another vista which seems to lead us to an inviting and illimitable past.

His case is, and he fortifies his position by the evidence of competent authorities, that the Code of Manu is essentially Sumerian in origin and was compiled from the same source as King Hammurabi's Code of Babylon, the Assyrian Code and the Hattic Code of Cappadocia.

According to Dr. Waddell, and he ought to know, the discovery of the Sumerians and their language is one of the greatest romances of the last century. He says that all the Aryan languages, ancient and modern, are derived

* *Manu's Land and Trade Laws* By Mr. R. S. Vaidyanatha Ayyar, B.A., Higginbothams, Madras.

from the Sumerian or Early Aryan and that, in particular, 75 per cent. of the words in Sanskrit, Pali and English are derived from the Sumerian and Early Aryan. Scholars like Rawlinson, Hinchik and Oppert have shown that it was these non-Semitic people, the Sumerians, who gave the Semitic Babylonians and Assyrians their culture, religion and script.

The recent finds unearthed, under the direction of Sir John Marshall, by the Indian Department of Archaeology at Harappa in Punjab and at Mohenjodaro in Sind bear a close resemblance to the Sumerian antiquities of Southern Mesopotamia.

These discoveries, in the guarded words of the archaeologist, have "at a single bound taken back our knowledge of Indian civilization 30 centuries earlier, and have established the fact that, in the third millennium before Christ and even before that, the peoples of the Punjab and Sind were living in well-built cities and were in possession of a relatively mature culture with a high standard of art and craftsmanship and a developed system of pictographic writing."

Whether or not Sumerians were the undoubted ancestors of the early Aryans, where their original home was, what the ambit of their peregrinations, and the extent of the influence they wielded in moulding ancient civilizations were, are problems which require further research for their full and satisfactory solution. And Mr. Vaidyanatha Iyer's book is a welcome and important contribution for this end, and is a credit to his scholarship and patient investigation.

His subject is the "land and trade laws" and the sketch of ancient history is intended to serve as a back ground for the elaboration of his theme and the representation of his individualistic theory. These are moot points; but he, like a good and able advocate, has put his case clearly and forcibly.

THE LIFE OF GLADSTONE. By John Morley.

Abridged with a Preface by C. F. G. Masterman, Hodder and Stoughton, London.

Almost the last great thing from the pen of the late Mr. Masterman was this *LIFE OF GLADSTONE*. The 3 volume biographies have become the bugbear of the lay reader who is made to wade thro' a lot of ephemeral literature made up of letters and leaves from Diaries. Not all biographers are quite as happy in their subject as Boswell: for most of the later biographies are so many chapters from the history of the times which could go with equal propriety in one *Life* as in another. Mr. Masterman therefore did a splendid service to the reading public in weeding out the unessentials and bringing the biography to its proper size. Let no one think that such abridgement should necessarily detract from the value of the original work. On the other hand there are those who believe that such excision adds to the excellence of the work. In the present instance Mr. Masterman has done the thing judiciously. He has retained all that is relevant to the story of the "Titan", has condensed the "correspondence," and "history" and "politics" of the hour, and presented the portrait in vivid relief. Indeed he has done what Morley himself attempted many a time to do, but was kept back from the work by continuous occupation. "Morley writhed," says Mr. Masterman, "in a kind of intellectual agony for many years in his endeavour to condense the life even into three huge volumes." How much more difficult then to condense the three into a single volume? The abridged edition will make the *Life* more popular still and place it within reach of all who are anxious to read the life of the greatest statesman of recent times in the language of one of the greatest men of letters of England.

REPRESENTATIVE ENGLISH POETRY. Selected by F. F. Monk, M.A., Macmillan & Co. Ltd.,

SELECTIONS FROM MODERN ENGLISH POETRY AND PROSE. Edited by R. K. Logu, M.A., Macmillan & Co. Ltd.

Mr. Monk's selections include specimens from no less than two and twenty poets from Ben Jonson to Byron and Keats. It is prefaced with a scholarly introduction dealing with the main features of English prosody. Mr. Logu's *Modern English* contains selections from contemporary writers like Lytton Strachey and Robert Lynd. His introduction and brief biographical top notes add considerably to its usefulness. Both the books are specially designed for the use of Schools.

HISTORY OF INDIAN AND INDONESIAN ART.

By Ananda K. Coomaraswamy. Edward Goldston, London.

In attempting a comprehensive survey of the art and architecture of India, Burma, Siam, Cambodia and Java in a single volume of some 300 pages, Dr. Coomaraswamy has essayed a difficult task; but his success is all the more remarkable, as in thoroughness and lucidity it can hardly be excelled. Dr. Coomaraswamy, of course, has brought to his task the study and researches of a life time and the judgment of a practised critic of art on a subject which he has handled with distinction. The present volume is invaluable for consultation alike by its copiousness and lucidity. The survey over such extensive areas and long ages is illustrated with innumerable plates and the critical exposition is fortified by the discoveries of recent excavations in the valley of the Indus. Dr. Coomaraswamy proves with abundant reasonings the close connection between India and the Sumerian civilization and indeed that India was the cradle of the culture of western Asia from the Mediterranean to the Ganges. What with 400 illustrations and 128 plates the book is handsomely got up.

THE DHANGAR RAJPUTS or ROOMAVANSHI BAGHELAS. By M. Chandail, Agra.

This small book is a brief ethnographical account of the Dhangar Rajputs tracing them to an original home in Tukharistan from which they migrated to Gandhara and thence on to Rajputana and Saurashtra. They are attempted to be proved of the same race as the Gujars from whom several Rajput tribes are descended. The author quotes a number of sources, legendary, epigraphic and from secondary writers—which he handles in a very loose manner—and tries to prove the greatness of the race; to which he would attach Kalidasa himself. At the end, there is a brief account of the territory and House of Holkar.

BIRTH CONTROL. Messrs Martin Hopkinson & Co., Ltd., London, 6 sh.

The question of birth control is no longer a private concern of individuals who for some reason or other wish to restrict their families, but has become a subject of great national importance for all countries on sociological, medical and economic grounds. Considerable literature has already been put on the market, but it had been noticed that among the writers and speakers on the subject there was a marked paucity of medical men and women. The book before us, *Medical Views on Birth Control*, edited by Sir James Marchant K. B. E., LL.D., Secretary of the National Birth Rate Commission, has amply made up this deficiency, for eight eminent doctors have in its 172 compact pages, dealt with different aspects of the question. "These pages are written", according to Sir Thomas Hobday, K. C. V. O., M.D. who has supplied the introduction, "more in a spirit of scientific inquiry than to give expression to personal conviction, still less to personal inclination." In the pages which follow there are many points which, says Sir Thomas, "at least call for a pause before we should decide to advocate birth control and popularise the principle publicly."

THE ESSAYS OF MONTAIGNE. Vol. I & II. Translated by E. J. Trechmann, Oxford University Press.

The latest addition to the Oxford Edition of standard authors is Montaigne's *Essays* in two volumes. It would be supererogatory at this time of day to attempt an estimate of Montaigne and his classic *Essays*. His place is with the immortals—and not in French only. For he has been translated in all languages of Europe and has held his ground as the Prince of Essayists. The present translation (apart from its many additions to the works of Florio and Cotton) is based entirely on the authoritative text contained in what is known as the Bordeaux copy—that is to say, the copy published by Montaigne himself at his own expense in 1580. The *Essays* are prefaced by an introduction from the pen of J. M. Robertson.

DAIRY FOR 1928. Krishna Chemical Works, Post Box No. 11435, Calcutta. 2 as.

This is a neat little Diary with a page allotted for every two days. The Diary opens with much useful information touching postal and railway matters besides a table of weights and measures, and a table of wages and rates.

BOOKS RECEIVED.

LIFE'S SUPREME MYSTERY By Annie Pitt, L. N. Fowler, & Co., London.

THE ADEN PROBLEM Published by the Hon. Secretaries, British Indian Colonial Merchants' Association, Samuel Street, Mandvi, Bombay.

THE SPIRAL STAIRWAY By Ashes. The Bharat Publishing Society, The Mall, Cawnpore.

REPORT OF THE 4TH SESSION OF THE INDIAN INDUSTRIAL AND COMMERCIAL Congress. Secretary, Canada Building, 3, Home Street, Fort, Bombay.

SULTAN MAHMUD OF GHAZNI By Mohammad Halib. D. B. Taraporewala & Co., Hornby Road, Fort, Bombay.

THE EARTH By Edward Greenly, Watts & Co., London.

MAN'S ORIGIN By Prof. Sir Arthur Keith, Watts & Co., London.

Our Countrymen Abroad

[The position of Indians overseas is becoming a subject of deep concern not only to Emigrant Indians in the various Colonies but to us in India as well. An attempt is made in these pages to record from time to time the conditions and prospects of our countrymen abroad so as to keep in touch with their movements in the respective Colonies.] *Ed. I. R.*

South Africa.

MR. SASTRI'S WORK.

The beneficial effects of Mr. Sastri's presence in South Africa are being realised already, say the South African Correspondents of Indian newspapers. During the four months of his stay, the Agent-General in South Africa has been able to do much: but more than any practical or tangible results, must be counted the rapid change in the atmosphere that has been brought about by the presence there of one who is in many respects a *persona grata* with all classes of people, including Europeans and officials.

A RIVAL CONGRESS IN TRANSVAAL

It is however deplored that the only check Mr. Sastri has experienced so far should have come not from Europeans but from a small section of our own countrymen. Although the majority of Indians in Transvaal desire to take Mr. Sastri's advice and return to the South African Indian Congress, from which they seceded a few months ago, a recalcitrant minority is trying to create a rival Congress to the existing institution. Here again, alas, we are exhibiting our lack of solidarity: and it is hoped that better counsels will prevail and Transvaal Indians will once again speak with one voice.

THE POSITION IN NATAL

But, apart from this temporary check, Mr. Sastri has made good headway everywhere else: "particularly striking has been his success in Natal where the majority of Indians are and where the problem is most acute. There he has not only managed to rouse the Indians to a consciousness of the part they have to play in the Agreement between the two Governments and to their duty towards their own community, but he has won over the Provincial Council to a surprising extent."

He has succeeded in inducing the Council to appoint the Education Commission that forms so important a part of the Agreement.

THE DURBAN UNIVERSITY.

The latest product of Mr. Sastri's efforts is the proposal for the establishment of an Indian University in Durban. Never in the past could such an ambitious scheme have been thought of: but Mr. Sastri, we understand, has already made rapid progress in the matter and the University will, ere long, be a settled fact. The approximate cost of £ 20,000 has, we learn, already been subscribed and the Durban Town Council is in consultation with Mr. Sastri for an appropriate site.

SOCIAL WORK.

Thus Mr. Sastri is making efforts to fit the Indians to the full share of citizenship contemplated by the Agreement. At the instance of Mr. Sastri an Indian Social Service Commission has been started and we are told that thousands of pamphlets are being distributed throughout Natal by the Natal Indian Congress giving simple rules of sanitation and hygiene.

FULFILLING THE AGREEMENT.

Mr. Sastri is making a successful tour of the country, and his speeches, as might be expected, are creating a profound impression. Everywhere he is received with cordiality and respect. The burden of his speeches is, of course, the Agreement; and he exhorts Europeans and Indians alike to fulfil in letter and spirit every one of the terms of the Agreement.

We learn that the South African Government is also sending one of their officers to examine the conditions and prospects of the repatriated Indians in this country.

Kenya

Mr. R. D. Karve, writing in the DEMOCRAT gives his impressions of Kenya. He points out that wherever Indians exist in sufficient numbers they cannot help being sectarian:

It is part of their nature. In Nairobi, the capital, for instance, there is not a single club or other institution where all Indians can meet but there is a Cutchi Gujarathi Union, a Patel Brotherhood, a Goan Institute, an Indian Christian (non-Goan) Union, a Punjebhai Club, and there are besides Punjabi Hindus, either followers of the Sanatan Dharma or the Arya Samaj, these latter being in two camps, vegetarians and meat-eaters. The railway administration has provided three separate railway Institutes: Indian, Goan and European. Some of these institutions admit a limited number of outsiders as a concession, but without full rights. It is perhaps natural to form groups according to languages, but any further subdivision seems very undesirable. Even the elections to the Municipality are contested on religious grounds. I have not heard of any religion giving special training in Municipal administration, and it is absurd to introduce it everywhere.

That is the first thing that strikes the casual visitor. Apart from this, however, the relations between Indians themselves and the Goans are cordial enough. But why these sections at all?

The relations between Indians and Europeans, however, are anything but cordial. The Europeans seem to behave as if they are supermen.

One is surprised to find all kinds of things reserved for Europeans. Not only are railway compartments so reserved, but cafes, restaurants, hotels, hair-cutting saloons, theatres, even rickshaws are. There is a dentist in Nairobi who will take Indian patients by the back door only. There is a doctor who will not go out at night except for European patients, though of course he does not announce this. In a European shop an Indian customer will never be attended to if there is a European customer in the shop.

For this, the Indians are as much to blame; for on the whole the writer thinks the Indians don't seem to have the spirit to retaliate. They are out to make money and they keep their dignity aside, if they have any. Other reasons are not far to seek. Indians are disliked for their low standard of living. It must be owned that

even rich Indians will crowd together in insanitary tenements. If they build houses at all, it will be for rent, not for residence. The Indian does not go out to settle there. He wants to make his pile and return to his native place. The result has been that while European settlers and even Goans acquired vast properties when land was to be had almost for the asking,

the Indian did not care to take it. What is the use of land in a country where you do not want to live? And if you want to return to your country, the sooner you can do it the better. So expenditure must be reduced to a minimum, and we find even the richest Indians taking the cheapest seats at a cinema, the only one, by the way which admits non-Europeans, and the only place where other people can sit by the side of Europeans.

Of course there are exceptions, but they only prove the rule. Indians are there on sufferance, but they are in a way very indispensable.

Attempts have been made to get on without them, in the Railway, the Post office and elsewhere. But it has always been found that when Indians are not there, the administration becomes more expensive and less efficient. The Indians who had been sent away from these services had actually to be taken back. One notable instance of this attempt to do without Indians is a War Memorial which was ostensibly erected by Africans and Europeans only. This show is said to have cost about three times the amount it should have if Indians had not been excluded from taking any visible part in it. And the same thing happened everywhere.

Politically Indians in Nairobi secured a great triumph in being able to prevent reservation of the better areas for European residents.

I am told they went so far as to refuse to pay taxes and even went to prison, and ultimately the European community had to yield. At present, theoretically at any rate, there is no European Residential Area in Nairobi.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY
E, Sept, '28.

East Africa

Mr. C. F. Andrews, interviewed by the Associated Press concerning the personnel of the East African Federation Commission stated that

he was entirely disappointed with India's representation by a retired civil servant, without any experience of the East African situation. The same fatal policy of excluding Indians as equal partners had been pursued which had stultified at the very outset the Statutory Commission and made it a national humiliation. It was clear that a retrograde period had set in and the present British Government was determined to treat India not as an equal but as a subordinate. Sir Reginald Mant had made no serious study of the exceedingly difficult position of Indians in East Africa and it was too late for him to be coached up by the India Office. He was not an Indian who could instinctively feel where Indian interests lay. On the other hand Sir Purushottamdas Thakurdas and H. H. the Aga Khan were men of outstanding ability and personality, who had both been intimately acquainted for many years past with every phase of the East African Indian question. There was only one single reason for men of this calibre being passed over and that was that Sir Reginald Mant was British and they were Indian by birth.

Meanwhile we find the European elements in East Africa strongly entrenched. The Convention of Associations, the mouthpiece of the European Community has issued the preliminary memorandum, the demands of which read :—

1. Unofficial elected European majority both in the Kenya and the Federal Legislatures
2. Refusal to concede a democratic principle of representation to the Native community
3. Representation of the Native interests on local and Federal legislatures exclusively by nominated European members.
4. Nairobi to be the capital of the Federation.
5. The High Commissioner to be the Governor of Kenya also for the time being.

The Government of India deputation sent to assist the Indian community has since reached Nairobi. It is hoped that Mr. Ewbank assisted by Kanwar Maharaj Singh and Mr. Oza will be able to present the Indian case effectively. A Free Press message says that the Indian demands will in all probability be opposed to any scheme of Federation.

If at all Federation is imposed on us, we shall demand a strong Federal Government with certain safeguards inserted in the constitution, removal of the communal franchise, a nominated Federal Legislature with equal number of Indian and European members and association on a basis of equality in the trusteeship of the natives.

Federated Malay States.

The report of the Controller of Labour in Malaya, on the working of the Labour Department in the Federated Malay States contains some instructive figures regarding the position and prospects of Indian immigrants.

The total number of immigrants that arrived from Southern India at Penang (Straits Settlements) was 174,795 in 1926 as against 90,708 in 1925 showing an increase of 84,087.

The immigrants were of the following classes :—

Assisted immigrants (free labourers imported at the expense of the Immigration Fund for work on estates, mines and elsewhere) 149,414; other immigrants (traders, labourers and others who paid their own passages) 25,381; total 174,795

This, says the Report, constitutes the largest number of Indian immigrants in a single year ever recorded. The previous highest record was in 1913 when 118,583 immigrants arrived, of whom 91,236 were assisted immigrants.

The increase, says the Report, is directly due to the revival of the appointment of a Government Recruiting Officer whose duties are to assist the Government labour-employing departments in the selection of *Kanganis* and to supervise the work of the latter in India.

Figures of the savings, rates of earnings and births and deaths are thus given :

The total number of births and deaths among Indians in the Federated Malay States as recorded by the Registrar of Births and Deaths in the year 1926 were 9,010 and 11,970, respectively. These figures show a decrease of 153 births and an increase of 3,057 deaths as compared with the numbers recorded in the preceding year. According to the returns received by the Senior Health Officer there were 2,342 deaths among 147,646 Indian estate labourers during the year, giving a death rate of 15.18 per mille. The general death-rate per mille for all races throughout the Federated Malay States excluding Penang was 29.22 as against 23.60 in 1925.

Then we have the figures for hospitals, and schools maintained by the estates. In two years about 80 new schools have come into being. We are further told :—

All the Indian labour employed throughout the Federated Malay States is free. Labourers are landed free of debt and are at liberty to leave their employment at any time on giving a month's notice. Further, no immigrant can enter into any written contract to serve as a labourer.

British Guiana

A constitutional crisis of some consequence has arisen in British Guiana as a result of the appointment of a new Commission to go into the question of the revision of the constitution of the Colony. This is in pursuance of another Commission appointed last year. That Commission came to the conclusion that it was necessary that

the authorities finally responsible for the solvency and good government of the Colony should have power in the last resort to carry into effect measures which they consider essential for its well being,

and recommended the examination of the question of how this could be done, by a local Commission appointed by the Governor.

At present the Colony enjoys a unique constitution with a legislature of 14 electives in the combined court and 8 officials. It has a partly elected legislature which is split up into two for division of work :

One is the Court of Policy which consists of the Governor, seven officials and eight elected unofficial members. The Governor presides and with his casting vote helps to maintain the official majority. This body enjoys full legislative power except in fiscal matters, which are reserved for the Combined Court. All members of the Court of Policy are also Members of the Combined Court; but with them are associated six more elected members who are known as Financial Representatives. The Combined Court is invested with the power of imposing taxes and of indirectly controlling public expenditure. It will be seen that in the Combined Court the elected members are in the majority and though they are constitutionally precluded from adding to any provision made in the budget, they can make their voice heard by the power to reduce or reject any item in it, which they enjoy.

Under this constitution, says the British Guiana East Indian Association in its letter addressed to the Imperial Indian Citizenship association:

Indians in British Guiana have enjoyed complete equality in every phase of life. He is every inch a citizen, and there is no barrier to his progress politically, economically, socially, or religiously.

The fact is, as the SERVANT OF INDIA points out, our countrymen constitute 40 per cent. of the population of British Guiana and with the Blacks who also number as many, and with complete political equality in the Colony, can exercise a powerful influence on the administration. "This has been too much for the Europeans"

who seem now to be determined to dislodge them from their position of power and influence.

Indians in the Colony view with grave concern and alarm the Secretary of State's attitude and fear that their rights and liberties will be considerably reduced by the proposed innovation in the existing constitution.

We have no hesitation in anticipating that our status will be worse than those pertaining to our people in Kenya, South Africa and Fiji. Indians through sheer dint and perseverance and with the help of a liberal constitution have been able to become professionals, merchants, traders, large landed proprietors, agriculturists, with immense stake in the country.

The position attained after a century of labour is being jeopardised and the Indian Association appeals to the people and Government of India to come to their rescue. It is also suggested that Repatriation is the only remedy for the situation :

At this moment the destiny of 126,000 Indians hangs in the balance and the moral weight of the Motherland will lend immense influence to our cause. We look forward to India at this crisis and will say in no hesitating tone that we would rather be repatriated wholesale than remain helots in a country where we have tasted complete equality and liberty.

The position taken up by the Association is strongly supported by Indian public opinion in the Colony. Meetings have been held all over the country supporting the Association's attitude in the matter. The Great Town Hall meeting of the 11th July recorded that the East Indian Association be authorised and empowered to take such steps as may be necessary to carry this resolution into effect.

"Whereas this meeting assembled here representing the East Indians of Skeldon district is in entire disagreement with the proposed change of the Constitution of the colony, as suggested by the Secretary of State for the Colonies ;

"Be it resolved—that this meeting pledges its support to the British Guiana East Indian Association, the only Association recognised by us in its attempts to frustrate the intention of the Secretary of State and further pledges itself to support the resolution passed by the B. G. E. I. Association at the Town Hall in George Town."

NATIONALISM AND REVOLUTION

Historians of the French Revolution have sufficiently celebrated the memories of the outstanding personalities who played a dramatic part in the events of that momentous crisis. But the secondary figures seem to have been forgotten. And yet, at the time, the so-called secondary figures were no less important and useful. A writer in the *POLITICAL SCIENCE QUARTERLY*--Leo Gershoy--describes the life and doings of one of these--Bertrand Barere--who played a role in the French Revolution of more than average importance.

Barere's outstanding contribution to the Revolutionary era was not merely his successful propaganda in favour of the National Convention but the particular appositeness of his doctrine of nationalism in conjunction with the democratic ideal. The French Revolution was completing the secular tendencies of the French monarchy and creating the French Nation. Barere had already linked himself indissolubly with the revolutionary movement. "To guide it was beyond his powers" but he would not lag behind but was content himself with serving the cause faithfully and energetically. He did it with genius, for the doctrines which he adumbrated in 1793 have since been appropriated by succeeding generations and not in France only. What are they?

(1) The inculcation of national patriotism through a system of universal elementary education; (2) the dissemination throughout the nation of all the news that could intensify patriotic devotion; (3) the concept of a citizen-soldier who owed his services to the national state.

Another of his contributions was his persistent endeavour to universalise the French language, at least throughout the Republic. His arguments were no sounder than those of the stump orators or the propagandists. But they were effective enough for he carried the Government with him and the

results were altogether satisfactory from every point of view.

"On his recommendation it was decreed that an instructor of French should be sent to each district of these departments where non-French dialects and languages were spoken. The instructor's pedagogical qualifications were to be his adherence to the Republic, his sponsors the local popular societies, and his electors the representatives of the nation. The national treasury was to pay his salary and his pupils were to be the children who attended the national schools. To them he was to teach French and the Declaration of Rights on alternate days; but on *Decadi* days (every tenth day of the revolutionary calendar) he was to read aloud for adult citizens the laws of the Republic, preferably those relating to agriculture and the rights of the people." The intent of the decree was explicitly revolutionary. It was based upon educational forms and methods, but clearly it was designed as a military measure for the single purpose of stirring up the military temper of the people.

Despite fierce local opposition, it succeeded admirably. In conjunction with other similar measures it helped to suppress dissension, aroused the martial ardour of thousands of young Frenchmen, and produced those amazing "armies of victory" which swept the French soil clear of its invaders. It succeeded even more permanently than Barere might have dreamed.

The foundations were laid for the liaison of national patriotism and universal elementary education. We know the posthumous developments of these ideas.

Barere stands an avowed protagonist of national propaganda. He inculcated the doctrine that "in Republics, the individual should develop, be educated and improve his condition with no other ambition than that of being a good citizen."

LITERATURE AND LAW

In a good humoured and engaging review of Lord Birkenhead's latest (*Law, Life and Letters*) Mr. Augustine Birrell gives a list of those famous Lord Chancellors who indulged in the gentle art of authorship. As a rule, once a lawyer always a lawyer. But many have been the occasions when (to quote a happy Birrellism) vocations and avocations have become hopelessly mixed up.

"Lord Brougham broke down the barriers, even to the extent of publishing an unsuccessful novel--an ample field that, so far, Lord Birkenhead has left untilled. Lord Campbell, to whom the law owes so much, had an itching pen, but he confined himself to compiling that noble series, the *Lives of the Lord Chancellors*, including his own and those of his two boon companions, though hardly friends, Lyndhurst and Brougham. Every sensible librarian places Campbell's *Lives of the Lord Chancellors* side by side with Hook's *Lives of the Archbishops of Canterbury* and thus provokes and provides endless opportunities for ironical comparisons between the cleric and the layman. Lord Selborne edited a hymn book, and then, towering over the four Inns, is the figure of Francis Bacon.

Still, saving these and other exceptions, and counting pamphlets and occasional addresses as the nothings they usually are, most Lord Chancellors and judges, however distinguished, must be looked for in the *Law Reports*, where lie buried many splendid specimens of the literary gifts and brilliant wit of a Mansfield or a Thurlow, of a Westbury or a Knight-Bruce, of a Bowen or, truest humorist of all, of a Maugham.

There is the ironical case of Sir Walter Scott, who held for thirty-three years the judicial post of Sheriff of Selkirkshire and whose decisions in that capacity exhibit a terseness and lucidity not always noticeable in the *Waverley Novels*.

Was Scott a judge who wrote novels, or a novelist who wrote judgments? Who cares to solve this problem? All lawyers who have loved

the *Waverley Novels* have recognized that no one but a lawyer could have written them, and, as lawyers have no objection to legal scars, they have enjoyed their Scott all the more because he was one of themselves."

NAPOLEON AND THE LEAGUE

The power and insight with which Napoleon's character is portrayed by his biographer, Emil Ludwig, have been deservedly appreciated by the reading public. To them all the world over who believe that the sword can give security, the sayings and writings of the great Bonaparte may be commended and in particular to the younger generation. And Lady Stewart in an article in the *REVIEW OF REVIEWS* for December says of him, "Peace may seem dull, the League of Nations dull, and the preachers of peace the dullest of all. But where preachers fail, Napoleon may get a hearing."

If Napoleon could rise from his grave to preside at Geneva, "will he so dominate the League as to destroy it?", asks Lady Stewart.

"There are some to-day who would take the risk, because they realise how sorely the League needs a supreme genius to lead and inspire it and to magnify it in the hearts and imaginations of the peoples. What is England's part to be? Is it possible for this country to be both a pillar of European peace and of the League of Nations, and at the same time the keystone of the British Empire? At Locarno we answered *yes*. Are we now returning to the insularity which we seemed to have outgrown? Are we isolating ourselves by our lack of sympathy with the fears and insecurities of Europe? Is it timidity, or is it lack of imagination on the part of our statesmen which makes them withdraw from the great dual task which lay before us at the end of the War? We had it in our power then to be both leader of the League and mother of the Empire--a mother not afraid to give her children the spiritual and intellectual leadership which her knowledge, her experience and her position demand."

CHASTITY THE INDIAN NATIONAL IDEAL.

We can never advocate anything which affects the ideal of chastity in the slightest measure. Our national ideal is chastity. The choice, says a writer in the PRABODHA BHARATA, is not arbitrary but is inspired by the knowledge that through chastity alone man can ever reach the Truth. "No man or nation that seeks to find the Eternal can minimise its importance. The Hindu national and individual ideal is the experience of the Real. Therefore the Hindu hugs the ideal of chastity to his bosom as a most precious heritage. The West as a whole and generally speaking also individually does not aim so high. It aims at worldly and intellectual achievements. The Western civilisation is at best intellectual and not pre-eminently spiritual like the Indian. It is no wonder therefore that it does not attach much importance to chastity. When we seek *bhoga*, enjoyment, chastity is of little consequence. But for *tyaga*, renunciation (and therefore the acquisition of the spiritual), it is indispensable. Were we therefore to imitate the West in this respect, we would not only lose our only ideal but also be debilitated and reduced to spineless existence.

It has been said that without the sunshine of feminine charms the power of man cannot fully blossom, that there is in every man's heart a secret desire for the taste of joy and love which thirsts for satisfaction, and that without such satisfaction life becomes dry and imperfect and powers are dwarfed. As to the necessity of feminine influence for life's fruition, it may be partly true. But if looking on a woman as a physical and mental being and a thing of enjoyment (however refined) be beneficial, will not a spiritual and worshipful attitude towards her be a thousand times more beneficial? To look upon woman as mother is a million times more honourable to her and helpful to ourselves than a behaviour that has at least an indirect reference to her physical and youthful charms. The heart no

doubt longs for the sweets of love. But it is absurd to maintain that it must always be satisfied. We hold that these innate longings are capable of being idealised and spiritualised; and then only do they contribute to the success of life. It may be that those in whom the carnal passions are too strong will have to satisfy their yearnings for love and joy through sexual experience. But those in whom the higher consciousness is even partly awakened can spiritualise those feelings and realise thereby a superior life and joy. Hinduism concedes that the undeveloped should marry. But marriage is not an end in itself. It is after all a compromise, a concession to weakness and is redeemed only by being sublimated to spiritual companionship."

THE TIMES OF INDIA ANNUAL

Yet another number of this sumptuously got up Annual is on our table. It is the earliest in the field and we congratulate the Publishers on the excellence of its execution. We have all the usual features associated with the enterprise of the TIMES press, the beautiful letter-print and the yet more beautiful plates in colour. Indeed, there are several full-page paintings by Mr. Bagdatopulos, of which four illustrate scenes from Omar Khayyam. Amongst other reproductions in colour are two admirable specimens of Moghul Art from the collection in the British Museum, illustrating an article by Mr. Cecil Burns on "The Emperor Baber and His Gardens".

The literary contributions which are fully illustrated by drawings and photographs include an article on "Some Memories of the Gulf" by Sir Percy Cox. Among other contributors are Lt. Gen. Sir George Mac Munn, Mr. C. A. Kincaid I. C. S., Mr. Cadell, Hon. Mr. C. A. Bruce and others. Altogether we have a thoroughly entertaining number with stories and pictures of "Waterfalls" and "Gipsies" and "Old Racing Days" and "Travelling Minstrels" and a multitude of interesting things and scenes.

STUDENTS AND POLITICS.

Until recently, it was universally held that the student's main duty was the study of books and pass creditably in the examination. The study of politics would have only served to divide his allegiance and take away some of the time, which would have been more profitably spent in studying books. It was also very strongly believed that the raw youth who dabbled in politics, while yet in student life, would turn out to be neither fish, nor flesh. Refuting this theory, Mr. M. B. Dixit says in the MORRIS COLLEGE MAGAZINE that students, as the future citizens of their country, have a right to take part in politics. He says:—

"If we cast a glance at the student community of all free nations, we find them shouldering responsibilities of citizenship according to their abilities. Whoever has read of the rousing reception of the heaven-tearing acclamations, with which the students of Berlin welcomed Marshal Von Hindenburg, has felt a bitter feeling of shame that he cannot welcome a national leader in that spirit without arousing suspicion. It is said that within a week of England's declaration of war on the Central Coalition, the great Universities of Oxford and Cambridge were literally emptied of their students. The same is true of the Universities of France. The students of France rallied to the tri-coloured banner like one man. On their enthusiasm, heroism, the spirit of patriotism and their never-failing loyalty to their land, it is neither fit time nor place to dilate."

Granting that a student may take part in politics, is it to be of a passive or an active type? Mr. Dixit answers:—

"Opinion is by no means unanimous on this point. But whatever difference of opinion there may be concerning it, all are agreed that the study of politics as a subject, is useful to the student. The study of the world movements towards different forms of government, their merits and demerits, their success and failure, will help him to study his

country's new problems and when time comes, after having served his apprenticeship at politics in his student days, he will apply the fruits of his knowledge to some practical good."

This is not to say that he should not take an active part in politics. He can take as large a share in politics as he likes, provided he does not break the law and does not come into trouble.

BUDDHIST PHILOSOPHY

Mr. Harendra Lal Sen Gupta writing in the recent issue of the BUDDHIST INDIA, observes that among the many schools that branched off from the main school of Buddhism, the two which kept up the high tradition even in later ages are the Madhyamika and the Yogachara. Though these two schools come from the same stock, the national environment of each made them quite distinct in form. The common element, the denial of the reality of the world alone remained. The one sought to investigate into the ultimate reality by a method negative while the other tried to interpret it by a positive method that consciousness after all is the source of all that we experience or think. In conclusion the writer observes:—"The Madhyamika philosophy represents a later development of Buddhist thought. Its value lies in refuting all those that have been accepted by religion as truths. It represents therefore a stage in Buddhist thought when religion took most of the philosophical thought as truths. Buddha's preachings first started with a great philosophical truth, a truth which many of the itinerant philosophers learnt and accepted. When this philosophical truth became the centre of attraction for a number of persons, these men formed a group and for their mutual existence, the Sangha; and then the main principles forming religion was formed. And this proved a great success in the matter of the propagation of the faith which accepted many things as proved and irrefutable. In opposing these dogmatic assertions lies the value of the exposition of the Madhyamika philosophy."

THE DEMAND FOR THE PRACTICAL

"Progress in education we applaud, but neglect of spiritual culture we must deplore," writes Mr. S. G. Long in the *TEACHERS' WORLD*.

Is progress in secular education really worth while, if it is to be purchased at the price of neglect in spiritual culture?

"Surface facts rather than fundamental truths impress the mind. The law of logic is enthroned and the secrets of the soul are scarce considered.

"So there follows a demand for what is called 'the practical'; for 'realism' in life; which would be quite good, were it not that the true meaning of the terms is so little understood, and thus often simply means the abandonment of all that belongs to the ideal."

LABOUR IN INDIA

THE SOCIAL SERVICE QUARTERLY, the organ of the Social Service League, Bombay, contains a thoughtful article on "Labour in the Indian Commonwealth," by Mr. B. Shiva Rao, who contends that the formation of a Labour Party in India cannot be regarded as beyond the region of practical politics.

"So long as the franchise remains restricted, and labour's voting strength remains what it is, the chances of its candidates succeeding at the polls cannot be said to be bright. At the same time, the sympathies of the middle classes are definitely on the side of labour. The establishment of a definite Labour Party, whenever it may come, will have the effect of creating a political organisation on natural lines. However much political opportunists may claim that they are pro-Labour in their policies, it cannot be denied that within each party there are men who have a pro-capitalist bias. Indian political life will be all the better for a division on well-recognised distinctions of interests."

Though the labour movement in India has been in incubation for a very long period, it was identified with one phase of social reform. Since the War,

and particularly after the introduction of the Montagu-Chelmsford Reforms, the movement has undergone a change. "It is bound to grow as a political force," says Mr. Rao, "every year, and, sooner or later, must dominate the political situation. It is well that public men are turning their attention to the problem. But unless their policies are based on real and deeply thought-out convictions, the labour movement may become a disruptive force, involving the country in disaster, instead of being a source of vitalising energy for the entire nation."

THE JAPANESE AND THE CHINESE.

The Japanese have excelled in discrimination; they have imitated without ceasing to be national," writes Mr. Stanley Rice in the *ASIATIC REVIEW*. "They have put aside national arrogance; they have learned where they have not been ashamed to confess themselves ignorant—and they are what they are.

"China, with a long lead in 'the race—China, herself the teacher of Japan—has never been able to do this. She clung tenaciously to her notions of superiority; she brought wars upon herself and humiliations by this absurd doctrine, and when at last she forced herself to believe that there was something after all in what the West had to teach—not indeed in ethics, nor in religion, nor in the art of administration, in which she was content with what she had evolved—but in material power and wealth, and even in science, she believed, at first at any rate, that she had the secret when she had adopted the mechanical devices of the West.

"The Japanese War taught her that a navy does not consist of warships and that an army is not invincible because it has rifles. But never yet has she learned the lesson of humility; the lesson that, if you mean to imitate, you must imitate intelligently and not slavishly, thoroughly and not superficially, in the spirit rather than in the letter, by grafting foreign ideas on to the national stem, not by planting them in barren soil."

ON SPEECHES.

If it be asked why our politically-minded men are for ever making speeches, and these of inordinate length, the answer given by Mr. Hilaire Belloc in the *SATURDAY REVIEW* is that only thus does the speaker impress himself upon his fellow beings.

"He cannot write (as a rule). He cannot think. He cannot model. He cannot paint. He cannot build. He cannot sail. (After all these clauses the words "as a rule" should be introduced). He cannot do any of the useful things (he certainly cannot dig) he cannot calculate, and he cannot—no, by God! he cannot—write verse. But any fool can speak. Indeed, I knew of a man once who, having inherited a title, married an immensely wealthy heiress who had an iron spike in her left elbow. When he married her, he could not put two words together; but she so trained him with this spike that he learned at last to make most fluent orations."

THE CALCUTTA MUNICIPAL GAZETTE.

There are few municipal journals in India, but the *CALCUTTA MUNICIPAL GAZETTE* has set an example of clean, non-controversial and informing journalism of which Mr. Amal Home, the Editor, can justly be proud. During the three years it has passed through, it has steered clear of all petty controversies and pursued its ideal—the creation of the city beautiful—with persistent zeal. It has already won golden opinion and we gladly add our own to the chorus of appreciation from all sides. The third anniversary number, which is on our table, is in itself an excellent specimen of what a Municipal journal should be like. Copious in matter as in illustration it is modestly priced at 2 as. A handsome feature of this Anniversary Number is the inclusion of two plates in colour—"A bit of old Calcutta" by Abanindranath Tagore; and the "Lamp Celestial" by Gayanendranath Tagore. We congratulate Mr. Amal Home on his enterprise.

ADULT EDUCATION

DR. R. W. LIVINGSTONE, Vice-Chancellor of Queen's University, Belfast, writing in the *EDINBURGH REVIEW* says:—

Politics to-day may lead us to pursue the impracticable ideal of secondary education for all: though the example of America might teach us that a highly developed system of secondary education need not mean an educated people. If, with our far smaller financial resources, we follow the same road, we may, after many years and at heavy cost, achieve a system of secondary education for all to the age of 16: a system which closely resembles a house without a roof. Meanwhile the vast mass of the population will continue in intellectual darkness. We shall do better if we learn a lesson from the Danes, who are not the worse democrats for having avoided the pedantry of democracy, and put our efforts and our money into developing adult education.

INTELLECTUAL SWADESHI.

The *ALLAHABAD UNIVERSITY MAGAZINE* for October contains the convocation address delivered by Prof. Jadunath Sarkar, to the Bombay University. In the course of his address, Prof. Sarkar says:—

"The intellectual resurrection of India is the supreme ideal of the Indian nationalist. And in realising this ideal our Universities must play the leading part. They must no longer be glorified schools, mere work-shops for turning out clerks and schoolmasters, mechanics and overseers, translators and copyists. They must in future add to the world's stock of knowledge. They must achieve intellectual Swadeshi, instead of clothing our people's minds with garments imported from Europe. Can Swaraj last if given by others, in a country which certainly looks up to foreign lands for all additions to human knowledge, for all new discoveries in medicine and science, for all new inventions in the mechanical arts and the accessories of civilised life, and for every leap forward of the human mind in its quest of truth?"

ISLAMIC CULTURE UNDER THE MOGULS

The Rt. Hon. Syed Ameer Ali, writing in *ISLAMIC CULTURE*, explains how the accession of the Mogul dynasty marks a new epoch in the history of Islamic culture. Babar's condemnation of India as lacking in social amenities, is too large a generalisation and due to superficial knowledge. Sher Shah was a warm patron of the learned and religious men of Islam; and it is from the restoration of Humayun who came accompanied by a large Persian force that Persian culture developed a very large influence over the Indian Mussalman civilisation. From that time forward there was a constant influx of Persian scholars, Persian architects and Persian adventurers into Hindustan. "And the comparison of that (Persian) influence with British work within the last century and a half forms an interesting historical study."

The eclectic culture developed by Akbar was accompanied by some great and permanent measures of administrative and ameliorative reform; while his times were marked by the Millennium movement and the rise of the Roushenia cult. The great influence that the Empress Nur Jahan exerted is seen in the Otto of Roses, the long train for ladies' dresses and in the table-decorations at banquets, all of which were her inventions. Mussalman culture reached its zenith under Shah Jahan who had imbibed all the high ideals of Akbar, though cast in a sterner mould; and under him Urdu attained to great excellence. Aurangzib's reign was a distinct set-back to Mussalman culture, which meant "the revival of all that Akbar and Shah Jahan had endeavoured to remove"; and Mussalman development "flowed back into the old channels."

After Bahadur Shah's death when Delhi was torn by anarchy and civil strife, Mussalman culture transferred itself to Lucknow, the capital of the Nawab Viziers of Oudh where gathered all the noted poets and literateurs in Persian and Urdu.

THE RYOT

Rao Bahadur Jambulingam, writing in the last number of the *UNITED EMPIRE* observes that the real problem in India is not the constitution and powers of the Central Legislative Assembly or the Provincial Legislative Councils, nor the appointment and powers of Ministers. These are all matters which can be discussed and argued about as long as one pleases and can be settled by a compromise neatly drawn out on paper (including Home Rule—Dominion Status). What discourages any dispassionate observer is that, whatever form of administration is adopted, the state of the ryot (the man who actually cultivates the soil) remains unimproved. He muddles on from year to year, out of one debt into another—the prey of the extortionate money-lender, with primitive methods of cultivation and a soil gradually getting exhausted. The police, poorly paid, will never get rid of the idea that it is their right to use for their own advantage the powers entrusted to them as Government officers.

INDIA IN PERIODICALS

INDIAN MUSIC AND SIMULTANEOUS HARMONY.

By Miss Beni Tagore. [“*The Asiatic Review*,” October 1927.]

THE DEVELOPMENT OF INDIAN MYSTICISM UP TO THE AGE OF JNANESWARA. By Prof. R. D. Ranade, M.A. [“*The Prabuddha Bharata*,” November 1927.]

THE CONSERVATION OF HUMUS IN INDIAN SOILS. By C. M. Hutchinson, C.I.E., B.A. [“*The Agricultural Journal of India*,” September 1927.]

READINGS IN INDIAN RELIGIOUS LITERATURE. By Cyril Modak, B.A. [“*Young Men of India*,” December 1927.]

THE RELIGION OF ASOKA. By B. M. Barna, M.A., D. LIT. [“*Buddhist India*.”]

ARE THE BRITISH FIT TO RULE INDIA? By Dr. J. T. Sunderland, [“*The Modern Review*,” December 1927.]

THE STATUTORY COMMISSION

In continuation of the symposium published in the last issue we give below the views of some others who have since given expression to their opinion on the Statutory Commission.

COL. WEDGWOOD, M. P.

In a letter to Mr. Lajpat Rai the Colonel writes:—

“I am assuming that the Commission will be boycotted, that the Assembly will refuse to vote the money, and that the various Councils wherever possible will refuse to set up the consultative committees. That is probably the best thing, for we shall never get on unless you are respected. Petitioning for little scraps of liberty is a dirty business, and there has been too much of it. You lose your self-respect and you only get despised. I was always against Non-co-operation as you know, and I am so still. Take what share in governing India you can; use every power and every opportunity offered by the Government of India Act. That is not “crawling” but worth-while fighting and, incidentally, may help to wipe out some of those curses of “Mother India.” But this Commission does not require your help. There is no need to stand in the witness box and be cross-examined by persons of no great importance who have not before shown any interest in your views or feelings. They can easily get the case up from the evidence and reports laid before the Muddiman Committee. Officials can supply all the facts, and are likely to do so with more impartiality, not less if the victims are dumb. Or, if they like, they can read the newspapers. “Open, (or empty) minds” can easily get food, and they as easily forget it. * *

You must be conscious that this is an Advisory and by no means an Executive Commission; and the advice has to percolate through so many sieves before some far distant Parliament is shown a draft Bill on India. First the Government of India: then the India Office here; then a Joint Committee of Lords and Commons, over-

whelmingly Tory; then a future Cabinet, then a future Parliament—by that time what has to be in the Bill will certainly not depend on evidence given by you or anybody in 1928. I cannot see a Labour Government finding time to press through a Bill that India does not want; that they should find in the report a good reason for avoiding the thorny subject altogether is much more likely. You are not so accustomed to Royal Commissions in India as we are in this country: they are known here as a convenient way of shelving inconvenient questions indefinitely.”

MR. M. A. JINNAH.

In a statement replying to the Punjab and Bengal Muslims' Manifestoes, Mr. Jinnah writes:—

“I appeal to the Mussalmans to stand united and depend upon their own merits and inherent strength and not lay themselves open to be auctioned to the highest bidder as the signatories suggest. The Commission can do nothing for the Mussalmans alone. Attempts will be made to beguile and seduce the Mussalmans from the only honourable course open to them by the suggestion that the Mussalmans stand to benefit if they present their case before the Commission in the absence of their Hindu brothers. But in this case I can assure my community that they will not get even the proverbial 30 pieces of silver which Judas got for betraying Christ. The Mussalmans cannot stand to gain by accepting the Commission. They will only go down to history as disloyal to their country.”

H. H. THE AGA KHAN

Interviewed by the *INDIAN DAILY MAIL*, H. H. The Aga Khan said:—

“I have not made up my mind on the question of the boycott of the Simon Commission. The question of boycott and many other questions will no doubt be discussed at the coming session of the Muslim League, which I propose to attend. I will whole-heartedly support and work for the policy which will be agreed upon by the majority.”

LORD BIRKENHEAD ON THE COMMISSION

Lord Birkenhead made the long expected statement on the appointment of the Statutory Commission in the House of Commons last month. In the course of his speech he said:—

"I have no doubt whatever, speaking as a constitutional lawyer, that the framers of the original and determining Act, when they spoke of the Commission, contemplated a Parliamentary Commission. It is true that they did not so state in terms, but I draw the inference that they did not so state it, because they thought it so obvious."

Answering why he did not take any Indian on the Commission Lord Birkenhead said:—

"I suppose it would have been necessary in the first place to provide myself with a representative Hindu as a member of the Commission. In the next place, the moment I had announced the name of a Hindu, it would indisputably become necessary to provide a Non-Brahman Hindu, because the idea that the Hindu would be accepted as a representative member by Non-Brahmin Hindus is to those who know the fact, ludicrous. In the next place, I must have a Mahomedan and Sikh, that is, four native members to begin with. Let me inform the House, for these matters are not very widely known, that various remaining classes have in fact established their right to separate representation in the Provincial Legislatures, so that their claim is quite certain to be put forward in this connection. They will say, "Do not tell me I am to be represented by a Hindu or a Non-Brahmin Hindu or by a Mahomedan or Sikh. My case is a different one" and they have in fact achieved recognition of their claim in one or other of the Provincial Assemblies. * * *

It is our purpose that the Commission when it visits India should establish a contact with the Committee appointed for that purpose by the Central Legislature. I pause there to point out

that constitutionally the Central Legislature is a body who most authoritatively can appoint members from its own numbers to confer with the Members of the Commission. I assume that the appointment will be made because I cannot believe that those who are anxious to persuade the Government of this country that they are fit for a further measure of self-government, will undertake a deep and most unwise responsibility of refusing to associate themselves with us in the first genuine efforts which we make to ascertain the road we must tread in common together if we are indeed to reach that goal. I therefore, do not and will not assume that they will be guilty of unwisdom in refusing to appoint such a Committee. * * *

It is well-known that we intend that after the Commission has presented its report, the proposals of the Government on it will be sent according to precedent to a joint conference of both Houses of Parliament. Your Lordships or those who were interested in Indian affairs at that time will not have forgotten how considerable was the contribution, and how unremitting the industry of the Joint Committee, which reported upon the Montagu-Chelmsford proposals. It is our intention to create a similar body.

Supposing that it be a fact that despite constant contact in India between the Central Committee at the heart of the Government and the Provincial Committees of the Legislatures in each province, to which the Commission will journey, if despite all these opportunities of ascertaining opinion, the Indians have failed to make good their view upon the independent, unbiassed judgment of the Commission, they are not even then compelled to acquiesce. They will on the whole have been given an opportunity which in my judgment has never before given in the whole history of Constitution-making to any people who are in their position."

BHARATPUR AFFAIRS.

It is understood that the Maharaja of Bharatpur has accepted the Government of India's offer of a Commission of Inquiry and some persons have already left the State to obtain legal opinion in Allahabad, Calcutta and Bombay. A local paper adds the Maharaja of Bikaner and the Maharaja of Alwar may be on the Commission as also Mr. Glancy, Deputy Political Secretary. The Maharaja is said to be preparing a note to prove his innocence.

STATES ENQUIRY COMMITTEE

Yet another enquiry! Lord Irwin announced in the course of a speech at Rajkot that the Secretary of State has decided to send out an expert committee (1) to report upon the relationship between the Paramount Power and the States with particular reference to the rights and obligations arising from treaties, engagements, sanads and usages, (2) to inquire into the financial and economic relations between British Indian and Indian States, and (3) to make recommendations that may be considered desirable or necessary for their more satisfactory adjustment. Indian Princes have been demanding such an investigation and it is owing to their persistence that the present step has been taken.

THE JAM SAHEB ON THE STATES

H. H. the Jam Sahib of Navnagar recently addressed the Viceroy the following communication:—

"Our position in the new India that is being evolved needs to be thoroughly safe-guarded; and, whatever form the future constitution will assume, our existence as separate political entities, distinct from and independent of the neighbouring parts of British India, will demand an adjustment which, while recognising and meeting modern conditions, will not ignore history and traditions, and will fully uphold our dynastic prestige, prerogative and treaty rights."

THE KAPURTHALA JUBILEE.

Kapurthala was the scene of great liveliness during the last week of November on the occasion of the Maharaja's Golden Jubilee. There was a remarkable gathering of Ruling chiefs including the Maharajahs of Kashmir, Navanagar, Dholpur, Palampur and Malerkotla, the two sons of the Maharajah of Bikaner, the Nawab Regent of Loharu, the Maharajah of Mahmudabad, Sir Shadi Lal, Sir Albion Banerji, and Sir Mantulhai Mehta. The Maharajah of Kashmir, proposing the toast of their host at the great banquet referred to his magnetic personality, simplicity, charming manner, generous hospitality and knowledge of men.

The Maharajah of Alwar alluded to the extensive travel of his host, calling him the "Ambassador of the Indian Empire," whereby he had served the interests of the Empire.

OOSMANIA UNIVERSITY.

At the annual convocation of the Oosmania University at Hyderabad on the 1st December, Maharaja Sir Kishan Parshad, the Chancellor said that the first step in the progress of a nation was to educate people through its own language and from this point of view, the significance of the Oosmania University was only too obvious.

He strongly pleaded for adequate provision for agricultural and industrial instruction to develop our natural resources for which the Oosmania University could give a lead by creating a faculty of agriculture with an up-to-date laboratory.

The Chancellor then advocated female education and held that in the scheme of female education, greater scope should be given to religion, fine arts and domestic science; for, woman played a predominant part in our affairs as she not only managed the household but gave a cultural tone to home life. He added that Indian ladies are welcome to the highest education. They are welcome to share equal rights with men in every sphere of science and art but nothing should come between them and the traditional virtues of Indian womanhood.

INDIANS IN SOUTH AFRICA.

Mr. C. F. Andrews in a statement to the Associated Press questions the representative character of the National Indian Association which passed a resolution against certain parts of the Indo-European Agreement, etc. Mr. Andrews says that the irresponsible character of the Association was seen in objection to educational facilities being afforded to Indians at Fort Hare College, whereas the Natal Indian Congress founded by Mahatma Gandhi had warmly welcomed such friendly contact in University life with leading Africans, many of whom were Chiefs.

The Association's objection to the Industrial Conciliation and End Wages Act is untenable because the legislation is non-racial in character and could in the long run materially help Natal Indians by fixing a minimum wage for all skilled industries thus preventing sweated labour.

INDIANS IN AMERICA.

In the House of Commons Lord Winterton, Under-Secretary for India, was asked how many Indians had lost their American citizenship under the recent decision of the Supreme Court of the United States. He said that according to the Government of India's information, the United States Court had cancelled naturalisation in about thirty cases, and that the whole matter was receiving the attention of the Government of India and of His Majesty's Government.

EAST AFRICAN CONGRESS

It is understood that Mr. Tayabali, Bar-at-Law, of Zanzibar has been unanimously elected President of the forthcoming session of the East African Indian National Congress to be held at Nairobi during the Christmas week. Mr. Tayabali was one of the delegates to the Colonial Office on behalf of the Tanganyika Indians in 1923 at the time of the strike which lasted for 54 days, and also took part as such with the Kenya delegation led by the Rt. Hon. Mr. Sastri, which resulted in the issue of the now well-known White Paper.

INDIANS IN TRINIDAD

Mr. Lansbury, speaking in the House of Commons, drew attention to the "plight of the large Indian community in Trinidad" where he said many Indians were subjected to enforced residence and suggested that the Secretary of State should recommend the appointment of an Agent to watch Indian interests in Trinidad. Mr. Lansbury also suggested negotiations with the Government of Trinidad with a view to providing adequate facilities for repatriation. Lord Winterton promised that the suggestions would be communicated to the Government of India.

INDIANS IN BRITISH GUIANA

Sir Cecil Rodwell, Governor and Commander-in-Chief of British Guiana since 1925, at a luncheon at the Colonial Institute, said that Indians were admirable settlers, and enjoyed political equality practically and free education for their children. Nevertheless, India would only allow her sons to emigrate on prohibitive terms. He said it would be noted as a tragic failure of Imperial statesmanship that so many acres of Guiana were lying idle and ready for the reception of Indians, while India was so congested. There was a magnificent opportunity for statesmen with vision, financial resources, and influence in Britain and India to do for Guiana what Rhodes had done for Africa.

INDIAN EMIGRATION

The Protector of Indian Immigrants at Durban announces that there is at present a number of Indians in the country awaiting repatriation. There are 445 applications to be dealt with—a record. The s. s. "Umsinga" sailed for Madras with 160 repatriates, and the s. s. "Umfolzi" will take 200 shortly.

MR. PURCELL ON TRADE UNIONISM

Addressing a Labour meeting at Kankinarah, Mr. Arthur Purcell M. P. said:

A Trade Unionist knows no barrier of race, colour or creed. It may be that you are a bit darker than ourselves, but we are not treated a whit better than you are now treated by your employers because of the whiteness of our skin. We did not get anything except what we could secure for ourselves. Bad housing conditions, low wages, absence of educational facilities, all these also were the problems we had to face. Our white skin did not help us in the slightest degree in the solution of these problems. We got these things through our Trade Unions and we also urge you in the light of our own experience to organise Trade Unions, to strengthen them and to formulate your demands, and I can assure you that when you are strong and united, the best in the land will listen to you and concede to your demands. They say that India is poor and cannot pay for improvements that Government wants to introduce to better your children. This is a lie. If you are poor it is because you are subject to an awful drain by a country which we have the doubtful honour of representing. The sum of 13 million pounds that is being drained away every year from this land can be easily diverted to improve the housing condition and sanitation and give you at least primary education.

INDIA AND THE U. S. A.

In a review of the past monsoon, published in COMMERCE REPORTS, the journal of the United States Bureau of Foreign and Domestic Commerce, Mr. E. A. Chapman writes that "exports from the United States to India are growing steadily, and, in view of the favourable progress of this season's monsoon, it is likely that gains will continue. Direct exports of American goods to India in the first half of 1927 amounted in value to \$39,284,000, as compared with \$24,753,000 during the corresponding period of 1926."

THE MATCH INDUSTRY.

Mr. G. S. Mahomed, representative of the Bombay match works, examined by the Tariff Board, said that Indian matches were not inferior to foreign matches and that Indian consumers would take some time to realise this, as they had been accustomed so long to foreign matches. Foreign matches imported into Native States were being sold cheaper than those available in Bombay. Competition was the keenest from Sweden and its local factory. Foreign manufacturers were selling in India at a loss, which they were making up in other countries. Capital was shy owing to a fear of Swedish competition. He pleaded for a protection of Rs. 1-8 against foreign goods and a further protection of eight annas on goods made by the West India Match Manufacturing Company, which aimed at crushing Indian manufacturers and to gain a monopoly. He complained that some Indian States had lately levied a prohibitive duty on goods imported from British India and encouraged the import of foreign goods, on which they charge a customs duty. He urged that such States should be charged heavily when exporting goods from their territory to British-India.

RESERVE BANK FOR INDIA

Interviewed in London by a STATESMAN representative, Sir Basil Blackett said: "The conversations regarding the constitution of a Reserve Bank on a share-holder basis are progressing favourably and I have every hope that it will be possible to present to the Indian Legislature during the next session a measure on this basis, embodying such safe-guards as will meet the criticisms and objections raised at the last meeting of the Assembly."

The STATESMAN understands that Sir Basil Blackett has been greatly impressed by the goodwill towards the principle of a Reserve Bank that has been exhibited in all quarters in England, and he feels that many of the difficulties so far encountered have been due to misunderstandings arising from distance and want of contact.

AGRICULTURE IN BURMA

Prof. S. Jevons of the Rangoon University examined by Royal Agricultural Commission, expressed surprise at the paucity of the vernacular literature on agriculture in India and Burma. He suggested the formation of an Imperial Agricultural Association quite different from the existing Board of Agriculture for more propaganda work. He opined that the failure of the development of the co-operative movement was due to treating cultivators as men without normal desire. He said that the development of Burma had greatly been pushed forward, but instead of trunk roads, more feeder roads should be developed to open out agricultural districts. He thought that the supply of pure drinking water would go a long way to solve the problems of tropical diseases. He opined that the average Burmese was fatalistic, but a great change was coming on towards this attitude which he regarded as hopeful.

CATTLE-BREEDING AND DAIRYING

The Journal of the Central Bureau of Animal Husbandry and Dairying in India opens with an account of the visit of His Excellency the Viceroy to the Imperial Institute of Animal Husbandry and Dairying at Bangalore. Other eminent visitors to the Institute recently were Mr. Gandhi and Pandit Madan Mohan Malaviya, and, in one of the several plates illustrating the Journal, they are shown in the act of petting and admiring the wonderful cross-bred cow, Jill, which has given 16 calves and 140,000 lbs. of milk in fifteen years, and over 12,000 lbs. in a lactation period of 300 days. Basing his arguments on what has already been accomplished on the Lucknow Military Dairy Farm, Mr. K. W. Forman, of the Allahabad Agricultural Institute, puts forward a strong case for grading up Indian cattle by the introduction of Holstein-Friesian blood, while the Imperial Dairy Expert, drawing on the experience of other small-holding countries, pleads for the establishment of co-operative village dairy factories in India.

THE INDIAN RYOT

The LONDON OUTLOOK is shocked to find from the evidence tendered before the Linlithgow Commission that the condition of the Indian ryot has deteriorated under British rule. Indian public men, says THE INDIAN DAILY MAIL, have for years protested against the complacent official theory of the cultivators' prosperity. "Even now we are sure there are many officials who maintain that the cultivator has benefitted most under their beneficent regime. This is only one instance—numerous others may be cited—where the Indian estimate, ridiculed and repudiated for many years, has proved to be more correct than the official one. The deterioration in the condition of the ryot is not a proof of good Government, as the OUTLOOK thinks, but the contrary. It is due to the dominance of the creed of exploitation in administrative policy, to the absence of a constructive policy for the upliftment of the people. The Western communications, by which we understand railways to be meant, have been mostly laid with an eye to foreign rather than to internal trade. Since 1875, the Government of the country was run with more regard to British interests than to Indian and it is only within the last few years that our industrial policy has shown some signs of being based on the needs of the country. The fiscal and currency policy, however, is still regulated by outside considerations. It will, indeed, be a good thing if the Linlithgow Commission opens the eye of the Government here and in Britain to the real condition of the ryots."

GRAND TRUNK CANAL.

The Government of Bengal has decided to abandon the Grand Trunk Canal project which has been engaging the attention of Government and people for some years.

MODERN SURGERY.

A famous London surgeon reassured a patient who was nervous about an oncoming operation by saying that "she was in less danger on the operating table than if she walked across Trafalgar-square." This shows the progress made in this great branch of medical science. It is in striking contrast to the one told by the late Sir Frederick Treves, says the DAILY NEWS. "A mother brought her daughter to the hospital to be examined, and afterwards Sir Frederick approached her, and said, 'I am afraid your girl requires an operation, but it is of a very minor character.' Immediately the woman started to sob. 'Surely,' said Sir Frederick, 'you don't object to the operation?' 'No,' moaned the woman, 'but who will pay the funeral expenses?'"

To-day an operation is a common-place occurrence, and the percentage of the population who escapes the surgeon's knife is diminishing yearly. To those who had to undergo an operation early in the 19th century the very word sounded like a death knell.

DANGEROUS DRUGS.

At present, medical practitioners are required to maintain in prescribed forms accounts of the dangerous drugs dispensed by them. It has been urged that this requirement is a source of grave inconvenience to the medical profession, and that in some cases it is almost impossible to comply with it owing to the minute doses in which drugs are prescribed. Government are assured that in spite of the abolition of these accounts the Excise Department will still be able to collect all the statistical information which it is required to furnish under the existing orders. They are therefore pleased to exempt medical practitioners from the obligation of maintaining accounts of dangerous drugs, provided that the prescriptions are filled and preserved for one year. This relaxation of the existing regulations is permissible under Article 6 of the Protocol of the Second Opium Conference signed at Geneva on 19th February 1925.

SMOKERS' BLINDNESS.

As most people know, excessive smoking will sometimes cause eye disease.

What it does is to create a general and progressive dimness of vision which may become very serious.

Cigarettes seem to be the most prolific cause, but the pipe and the cigar will do so, too.

One of our most famous statesmen has been afflicted in this way from cigar smoking.

Of course, the cure or remedy is clear. Smoking must be given up.

TINTED GLASSES.

The use of these has become quite popular during the last few years.

Some people's eyes are affected by the glare of the sun, especially at the sea-side when there are white chalk cliffs, and for these tinted glasses are advisable.

But do not get too dark a pair or wear them except when necessary. By living in an atmosphere of subdued light, the eyes may become incapable of bearing even ordinary sunlight.

FOREIGN BODIES IN THE EYE.

Lastly, never rub the eyes when you get a piece of grit or a fly in the eye.

Sneeze vigorously, inhale some smelling salts, and immerse the closed eye in a basin of cold water and open it under water.

You will generally succeed in getting it out. If you cannot and no skilled help is at hand, do this.

Place a drop of castor oil, or salad oil within the eye.

It will always alleviate the irritation and prevent harm till you can get assistance.

SIR R. ROSS AND BOMBAY CORPORATION

The Bombay Municipal Corporation has engaged the services of Sir Rowland Ross for advising them on Malaria measures which are at present being carried on by the Municipality. Sir Rowland will stay in Bombay for ten days on an honorarium of Rs. 4500.

LIFE ATOM.

The large auditorium of the Bose Institute was crowded on December 6 with delegates of the Congress of Tropical Medicine and students of science to listen to Sir J. C. Bose's discourse and watch the throbbing pulsations of "Life Atom" revealed by marvellous instruments in actual operation.

In the course of demonstrations, the Scientist showed how extensive the field of investigations has been opened out by discovery of numerous Indian plants. Then Sir J. C. Bose demonstrated before his astonished and enthusiastic audience the extraordinary effect of some newly discovered Indian drugs. A moderate dose of extracts from a plant obtained from Damaun forest was applied to a frog, whose heart beats had stopped. The frog must have possessed extraordinary potency for pulsations, became revived and the dying frog was brought back to life.

"Investigations will no doubt lead to a new pharmacopoeia for relief of humanity and establishment of such an industry for utilisation of indigenous plants for medical purposes and for employment of new drugs in medicine. It will be necessary to secure the purest extracts and determine their efficiency not only on plants and animals but also on human beings. It is to be hoped that an opportunity will be forthcoming for carrying out this important programme of world-wide interest" concluded Sir Jagadish Chandra Bose.

AN ARTIFICIAL LARYNX.

An artificial larynx which enables him to speak with ease was installed recently in the throat of Mr. T. Coleman Du Pont, Senator for Delaware, one of the richest men in the United States. Previously he had an operation involving the removal of his vocal chords, the larynx, and part of the tongue and windpipe, but by a device perfected three years ago in the laboratories of the American Telephone and Telegraph and of the Western

Electric Companies he is still able to talk. The patient ordinarily carries his artificial larynx in his pocket, but when he desires to speak he places the stem of the larynx into his mouth and hitches the tube attached to the bowl to a silver tube protruding from the throat. Thus he has a sounding board or artificial larynx in front of his mouth instead of behind it, and is able to form syllables and words with his breath on a rubber diaphragm in the bowl of the pipe.

THE ELECTRIC EYE

Two new burglar alarms have recently been perfected by inventors in widely separated corners of the world, says POPULAR SCIENCE MONTHLY.

Using a new kind of supersensitive electric cell, which responds to the light or shade falling on it, Dr. Robert L. Burt, of the California Institute of Technology, has devised an alarm that is said to give instant warning when any one enters the room.

Light from a concealed lamp in the corner is reflected about the room by mirrors, making a network of beams, all of which end upon a single photo-electric cell. Should an intruder walk in front of any beam, interrupting it for a second, even this slight change in the total amount of light falling upon the sensitive cell will release the mechanism that rings the alarm. The bright rays of an intruder's flash-light will also operate the cell.

The inventor says the system can be made to work on a beam of ultra-violet light, which would make the protecting network of rays invisible to the person breaking in.

A German inventor has perfected an alarm which is declared to be practically infallible and also economical by applying two recently-discovered electro-physical principles. The alarm is so sensitive that merely touching the object guarded, or perhaps even the approach of an intruder, will set it off.

COLOURING CONCRETE ROADS

We understand that experiments are being made in the U. S. A. in colouring concrete roads with green colouring fluid to obviate glare,

NEWSPAPER READING.

One of the most interesting psychological facts of modern life, says the DAILY TELEGRAPH, is the inability of the modern man to deny himself his daily mental diet of the printed world. It does not, however, prove that his newspaper is an opiate if a man on holiday feels lost if he cannot keep in touch with the world's movements. It may well be that newspapers have played a larger part in awakening his civic conscience than any other factor in his life. It is good that his political and social ideas should be derived from honourable tradition, from sound grounding in classical and modern history, but the day's news gives him an opportunity to test the theories that he has formed in the light of modern practice. To read nothing but newspapers is to give undue prominence to the passing moment, to read nothing but the classics is to deny the importance of continuity, to think solely in terms of futurity, and to keep one's eyes on the stars is to miss much that is, if impermanent, at any rate beautiful. The wise man will so apportion his reading as to give the past, present and future each its due.

THE "STATESMAN"

Ditcher, writing in the CAPITAL says: "The best of fun is that advices have been received from London that Sir David Yule and Sir Thomas Catto have purchased a controlling interest in the STATESMAN from Brothers Knight, and this gives them a hold on the ENGLISHMAN. The fact that the magnates of Clive Row are in the Liberal combine which acquired the DAILY CHRONICLE of London has led some people to think that a political object underlies the new enterprises. But, I am slow to believe that the STATESMAN is gilded and as such it made an appeal to financiers with plenty of money to invest in sure things. I hear that the net profit of the company last year was in the neighbourhood of £75,000."

A MARATHI SCHOLAR.

To celebrate the eighth anniversary of the Tilak University, the authorities of the Bombay University introduced an innovation at their anniversary celebrations in the form of an appreciation of a living Marathi scholar and novelist, Mr. V. G. Apte.

Reviewing the literary career of Mr. Apte, Professor R. G. Harshe, the Registrar of the University, dealt with many aspects of his personal work which extended over 58 years and was connected mostly with literature and with Maharashtra. Since 1906, Mr. Apte, said the speaker, has been editing a monthly magazine for children which has made his name a household word in many parts of India, whilst he has to his credit fifty books written for children, five standard Marathi novels, two dictionaries one of which is a compendium of idioms and phrases, a number of essays, and a Bengali instructor. Mr. Apte speaks fluently Marathi, Sanskrit, English, Hindi, Bengali, and Gujarathi, and has been Professor of Marathi in the Tilak University since its foundation.

THE TWELVE BEST NOVELS

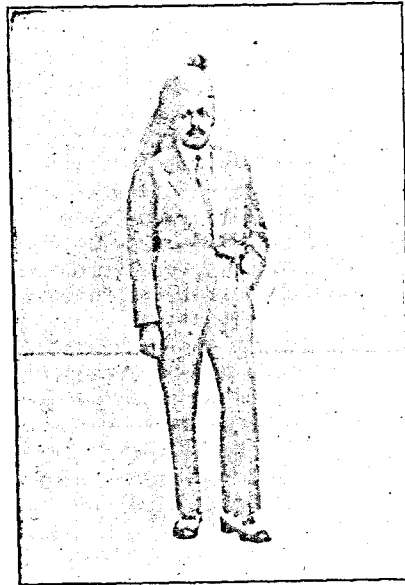
John Galsworthy, in *The Book Window* (W. H. Smith & Son), gives to an interviewer his list of the twelve greatest works of fiction in the world. The opinion was prompted by Arnold Bennett's famous dictum that the twelve greatest novels were written by Russians. With this, Mr. Galsworthy would not agree, great lover as he is of the Russians. This is the list which he then proceeded to give:

CERVANTES:	<i>Don Quixote.</i>
TOLSTOI:	<i>War and Peace.</i> <i>Anna Karenina.</i>
DOSTOEVSKY:	<i>Brothers Karamazov.</i>
TURGENEV:	<i>Fathers and Children.</i> <i>Smoke.</i>
DICKENS:	<i>Pickwick Papers.</i> <i>David Copperfield.</i>
DUMAS:	<i>Three Musketeers</i> series; or the <i>Reine Margot</i> series.
MARK TWAIN:	<i>Tom Sawyer.</i> <i>Huckleberry Finn.</i>
THACKERAY:	<i>Vanity Fair.</i>

Educational

MUSLIM EDUCATION

Presiding over the 13th session of the Bombay Presidency Muslim Educational Conference held at Poona on the 15th October, Amir Shaikh Mahamadbhai Abdullabhai, Dewan Sahab of



MR. A. S. M. ABDULLAH

Junagad State, deplored the large percentage of illiteracy among the Muslims and exhorted them to be up and doing. He reviewed the condition of Muslim education in the primary, secondary and higher classes, in arts and crafts, referred with appreciation to the growing desire for education among women, and appealed to the rich men of his community to come forward with handsome contributions towards educational endowments.

"A wide field appears to me to be awaiting pioneering efforts in the domain of higher education. If the Muslims are to keep themselves abreast of the times and to win the race of life, they will have to turn out in thousands young men well equipped in arts and crafts which modern science has brought to a pitch of perfection. It is not only essential that new scholarships, inland and overseas, should be founded on right lines, but those that have already been in existence, thanks

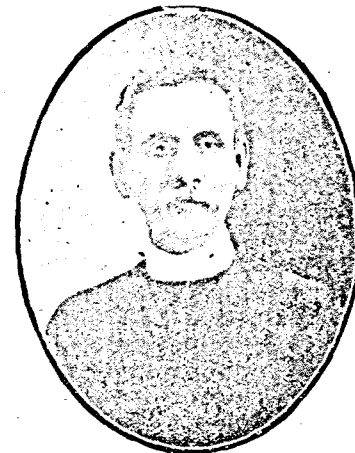
to the munificence of muslim philanthropists like Sir Currimbhoy and others, should be taken full advantage of."

The Conference addressed itself mainly to this task, and under the guidance of its president, has undertaken to supply the sinews of the great task ahead of it. The President also announced a handsome donation, besides a permanent monthly grant, from H. H. the Nawab of Junagad.

SIR B. K. BOSE

Sir Bepin Krishna Bose has been re-elected Vice Chancellor of the Nagpur University.

Sir Bepin in a short speech offered thanks to the members for having re-elected him and expressed that he entered upon the duties of his office once more with feelings which were the reverse of exhilaration. He said if he had consulted his personal feelings, he should have bid adieu, but consideration other than personal influenced him in undertaking the office which had proved neither a bed of roses nor sinecure in post and which should not be so in the future. He assured that whatever of health and strength was now left in him would be devoted to the discharge of the duties of office



SIR B. K. BOSE.

and he asked indulgence to judge him and his acts and proceeding strictly on their merits and in the interests of the institution for whose advancement all were responsible,



MR. ARTHUR DAVIES, M.A., BARRISTER-AT-LAW, *Principal, Law College, Madras.*

(DECEMBER 1913 TO DECEMBER 1927.)

Who said at the Farewell Entertainment given in his honour on the eve of his departure to England: "For twenty-five years I have eaten India's salt and I feel that it is up to me to do for India what I can,

MR. PATEL AND THE ASSEMBLY

In view of the present political situation in the country, the Hon'ble Mr. V. J. Patel, President of the Indian Legislative Assembly has issued a statement explaining his position :—

"I have anxiously considered whether I should vacate my office and return to the position of



THE HON. MR. V. J. PATEL.

greater freedom and of responsibility less restricted. I am convinced that I cannot enjoy that freedom and take my legitimate place side by side with my friends of the Congress in the agitation now going on in the country over this question, unless I tender my resignation. After consulting my friends to whose opinions I attach the greatest weight, I have come to the conclusion that for the present, no useful purpose would be served by my so acting. I have therefore decided to wait and watch the future developments in the hope that they might bring into being a combination of circumstances making it possible for the British Government to recognise the justice of the claim

made by the Congress and satisfactorily settle India's problem to the lasting benefit of India and Britain alike. In the meantime, I feel I should be guilty of desertion of India's cause were I to throw aside the opportunity which my present office affords to me of proving that the Indian is not incapable of discharging the duty of one of the most responsible posts under the present constitution. In the circumstances, however difficult it may be, I have decided to serve the Legislative Assembly as best as I can at this crisis of India's fortunes."

LATE SIR P. RAJAGOPALACHARI

The late Sir P. Rajagopalachari had many distinctions to his credit; but he will, above all, be remembered as the first President of the Reformed Legislative Council in which capacity he showed marked ability. After passing the Provincial Civil Service Examination he served as Sub-Collector in different districts in the Madras Presidency. Towards the end of 1896 his services were requisitioned by the Cochin State where he worked for seven years. Reverting to British Service he rose to be Registrar of Co-operative Societies organising the movement in the Presidency. Then he gave another seven years to Travancore, where, as Dewan, he carried out many improvements in the administration. He rejoined British Service as Secretary to Government in the Local and Municipal Department. Two years later, he became a Member of Council and soon after, was knighted. "When the reformed Legislative Council came into existence, he was chosen as its first President, the appointment meeting with the enthusiastic approval of all sections of the community in this province. He made an ideal President. Soon after leaving Travancore, he paid a visit to Europe for the benefit of his health, and afterwards, when his term of office as President of the Madras Legislative Council came to a close, he was appointed to a seat on the India Council. A man of great versatility of intellect he always kept himself abreast of the times."

THE STATUTORY COMMISSION.

Since we wrote last, the volume of opposition to the Statutory Commission has increased rather than abated. The long expected statement of the Secretary of State for India has at last been made.



MR. J. W. BHORE

It has not tended to smoothen the way for the acceptance of the Commission. Lord Birkenhead's reference to the impossibility of finding sufficiently acceptable Indians in the face of the present communal tension has irritated those who had already begun the boycott campaign while his proposal to give the Committee of the Legislatures equal status with the Commission is welcomed by others. The resignation of Mr. Stephen Walsh for reasons of health led to some speculation which, however, the immediate appointment of Mr. Vernon Hartshorn has set at rest. Mr. Ramsay MacDonald's threat of disciplinary action against those who declined to follow the majority in the matter of the Statutory Commission led to some lively controversy in Labour circles and resulted in some plain speaking by Col. Wedgwood and Mr. Brailsford. In India Moderates and Nationalists alike refuse to

accept the Commission and the December gatherings will show the strength of feeling in the country.

But the one relieving factor in the situation is the appointment of Mr. J. W. Bhore, I. C. S. as one of the Secretaries of the Statutory Commission. Mr. Bhore, it will be remembered, is an Indian Christian of considerable administrative experience who acted for Sir Mahomed Habibullah when the latter was away leading the Indian Deputation in South Africa.

MR. PATEL AND THE COMMISSION.

In a statement issued to the public the Hon. Mr. Patel says that after considerable reflection he thinks his continuance in the presidential chair of the Assembly at this time is in the interest of the country. His personal attitude to the Commission is that of the Congress. He says :—

I and my friends of the Congress have consistently maintained that the relation between Great Britain and India can only be finally adjusted on the basis of India's right to Dominion Status being acknowledged without any reservation, and that the method of giving effect to this decision should be examined in some joint and equal conference between the plenipotentiaries of the two countries. I am also aware that the procedure sanctioned by the British Parliament in so far as it ignores that claim, and also by reason of the exclusion of Indians from the Statutory Commission, stands condemned in the eyes of politically-minded India. At the same time, while as the President of the Assembly I have taken note of the views entertained by the originators and supporters of that scheme, that under it the constitutional position of the Central Legislature is more definitely recognised by His Majesty's Government than has previously been the case and that this precedent if ultimately established may have far-reaching results, I cannot persuade myself to believe that this is, in any sense, any real advance towards the recognition of the position India is fighting for.

INDIAN CRICKET TEAM FOR AUSTRALIA

The Australian Board of cricket has invited an Indian cricket team to visit Australia. A Provisional Committee has been formed in Bombay to establish a Board of Control on the lines existing in the Boards of Australia and England. This body is negotiating with the Australian Board with regard to the visit of the Governor of Bombay who is taking a keen interest in the matter. Owing to the shortness of the notice it will not be possible to send Indian teams this season but active preparations are being made to ensure the despatch of a strong eleven next year.

THE DAVIS CUP.

France has a chance of setting up a new record in the history of international lawn tennis. In 1926, Frenchmen won the singles championships of England, France, and the United States. This year, in addition to winning these events, the French team has carried off the Davis Cup, and as Borotra and Brugnon are going to Australia, it is quite on the cards that one of them will annex the Australian singles championship.

TABLE TENNIS

Thousands of young men and women in Wales will be playing table tennis this season. New clubs and new leagues have been organised from the East to the West of the Principality, and a feature is the playing, for the first time, of doubles. The international game between Wales and England will be staged at Cardiff in January, and the match with India will take place in London.

GOLF

The United States Golf Association announces that next year's match for the Walker Golf Cup, now held by America, will be decided on the course of the Chicago Golf Club at Wheaton (Illinois). Previous matches in America have been played on the Atlantic coast.

RANJI'S TREBLE

The story appears in one of the sporting papers of how Ranjitsinhji once hit up three separate centuries in one day when at Cambridge. It was during the long vacation and one morning on Parker's Piece he made 132. After lunch he was looking on at another match, and being pressed into service to make up a side, he put up another hundred. By that time he thought he would be wanted to field for his original team but as his side was still batting, he joined in another game and this time put together 192 runs—three hundreds in one day.

THE REFEREE

Whether a referee should alter his decision after having once given it is open to question, says "Reflector" in THE DAILY MIRROR. At Newport the referee adjudged that Weaver had scored a goal, but reversed his verdict after consultation with a linesman. If in doubt it is, of course, the obvious duty of the referee to consult a linesman, but it should be done before and not after giving a decision.

A BREAKNECK FEAT

A breakneck feat was performed on the Lake near Berlin by a well-known sportsman Fritz Vonepel Sterling in a motor-boat with which he beat the world's record at the recent Paris International Competition. He raced across the lake at the rate of 62 1-2 miles an hour pursuing a low-flying aeroplane tailing rope. As the motor-boat reached the aeroplane the air-pilot Schlinder standing on the bow of the boat grasped the rope and climbed up to the aeroplane and climbed down to the boat, which continued to race at top speed with the aeroplane.

TRIBUTE TO BOBBY JONES

At the banquet given in his honour at Atlanta Bobby Jones was the recipient of a 50,000 dollar residence. The Chairman stated that it was the tribute of the home folk to the world's greatest golfer.

KING AMANULLAH

For the first time a king of Afghanistan is making a tour of Europe and is the recipient of welcome honours in this country, as befits a Royal neighbour. Special arrangements have been made to facilitate his passage through this country. His Majesty was greeted on reaching the frontier with a welcome message from the King Emperor. After a short stay at Karachi which His Majesty

seemed to have enjoyed thoroughly, he reached Bombay on the 14th where a right royal welcome awaited him—both from the people and Government. Indeed the good people of Bombay, Hindus, Muslims and people of all classes and creeds, have been making great arrangements to give His Majesty a fitting reception. Owing to the unavoidable absence of H. E. the Viceroy, who is confined to bed with malaria, H. E. the Governor, Sir Leslie Wilson, received Their Majesties and racing back ahead from the ship to the Gateway, received King Amanullah in the Viceroy's name. To the numerous addresses presented at Bombay His Majesty made a suitable reply, but we must draw special attention to the following observation:

"In my Kingdom there are Indians living in peace and amity with Afghans. There are Hindus enjoying the same right as Muslims and living like brethren. Afghanistan makes no distinction of caste or creed and every Indian is welcome to my country and hospitality is open to all. * *

His Majesty then spoke of his interest in the National Muslim University.

At the request of the congregation, in the Jumua Musjid His Majesty preached a sermon,



H. M. THE AMIR IN HIS STUDY

the theme being toleration to other faiths. He said: "If you want your religion to be respected, you must show equal respect to the susceptibilities of other faiths." The King went further and said that it was an awful shame that the Muslims of Hindustan could

not even respect the feelings of Hindus on the cow question. Continuing he said: "You are not respecting the teachings of your own Prophet, who showed by example and precept the spirit of tolerance. 'The teachings of our own great faith', he said, 'were being misunderstood. By ridiculing the religious feelings of other people, you are inviting ridicule on your own shoulders.'"

LATE SIR T. SADASIVIER

The late Sir Salasiva Aiyar was distinguished for his piety and simplicity of character. He entered the judicial service as a judge and for sometime was the Chief Justice of the Travancore High Court. He came back to British service as District and Sessions Judge. He was elevated to the bench of the High Court in 1914 and retired seven years later. He took a keen interest in social and religious reform and was a devout Theosophist. We offer our heart-felt condolence to Lady Sadasivier and other members of the bereaved family.

Diary of the Month

November 10. Viceroy inspects the Sukkur Scheme.
 November 11. Sir Tej Bahadur Sapru, speaking at Allahabad, urges boycott of the Commission.
 November 12. Mahatmaji arrives in Colombo.
 November 13. One hundred and ten Pathans arrested for rioting in Delhi.
 November 14. Lord Birkenhead is elected Rector of Aberdeen University.
 November 15. The House of Lords passes the Second Reading of the Statutory Commission Bill.
 November 16. The Home Member Opens the Provincial Services Conference in Delhi.
 November 17. H. H. The Maharajah of Darbhanga opens Zemindar's Conference in Madras.
 November 18. Mr. C. F. G. Masterman is dead.
 November 19. An Aero-Club is formed in Bengal.
 November 20. Mr. S. C. Bose is elected President of the Bengal Provincial Congress Committee.
 November 21. Bhopal withdraws prohibition in the State.
 November 22. House of Commons passes Statutory Commission Bill.
 November 23. Mr. Spratt, accused in the Bombay Sedition Case is acquitted.
 November 24. Sir T. Sadasiva Iyer, ex-Judge, Madras High Court, is dead.
 November 25. The Labour Motion in the Commons on Disarmament is defeated.
 November 26. Viceroy attends the Golden Jubilee of the Maharajah of Kapurthala.
 November 27. The New Radio Convention is signed by 79 nations.
 November 28. Trade Union Congress meets at Cawnpore.
 November 29. Mr. Stephen Walsh resigns Membership on the Statutory Commission and Mr. Hartshorn is appointed in his place.
 November 30. Sir William Marris is appointed Member of the India Council.
 December 1. Sir P. Rajagopalachari is dead.
 December 2. Sir Harcourt Butler opens Rangoon Mining College.

December 3. Bombay Corporation proposes levying a special tax on the Insurance Companies.
 December 4. The Security Committee at Geneva concludes.
 December 5. H. E. Stanley Jackson opens the Congress of Tropical Medicine in Calcutta.
 December 6. Sir George Ernest Schuster is appointed to succeed Sir Basil Blackett.
 December 7. Mr. MacDonald is re-elected President of the Parliamentary Labour Party.
 December 8. Mr. MacDonald's censure motion on the Premier in the House of Commons is defeated.
 December 9. The Government, it is announced, takes the management of the Burma Railways.
 December 10. Viceroy visits flood areas in Gujarat.
 December 11. The Afghan Amir receives a warm public welcome in Karachi.
 December 12. Pandit Indra is sentenced to rigorous imprisonment for three and a half years.
 December 13. The Hon'ble Mr. Patel issues a statement re Reforms Commission.



COL. WEDGWOOD

December 14. Col. Wedgwood interviewed in the Lobby reiterates that he stands by what he wrote to Lajpat Rai (Page 841).

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H. E. Lord Lytton, the Governor of Bengal, says: "I was very interested to see this remarkable factory which owes its success to the energy and enthusiasm of its proprietor, Babu Mathura Mohan Chakravarty. The preparation of indigenous drugs on so large a scale is a very great achievement. The factory appeared to me to be exceedingly well managed and well equipped, and I hope that it may continue to prosper." 11-8-22.

H. E. Lord Ronaldshay, ex-Governor of Bengal says: "I visited the Sakti Oushadhalaya (Dacca) on July the 17th, and was shown everything by the proprietor Babu Mathura Mohan Chakravarty, B.A., I was very much interested in all that I saw, and was astonished to find a factory at which the production of medicines was carried out on as great a scale.....Babu Mathura Mohan Chakravarty seems to have brought the production of medicines in accordance with the prescriptions of the ancient Shastras to a high pitch of efficiency." 17-7-20.

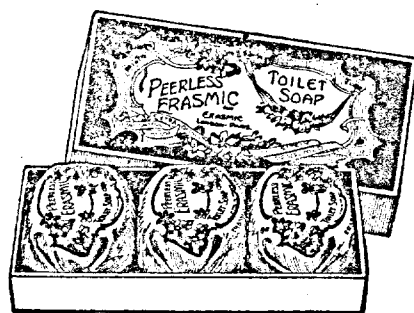
H. E. Sir Henry Wheeler, the Governor of Behar and Orissa, says: "I had no idea that the manufacture of indigenous drugs was carried on upon so large a scale. The whole thing bears marks of enterprise and success." 29-7-20.

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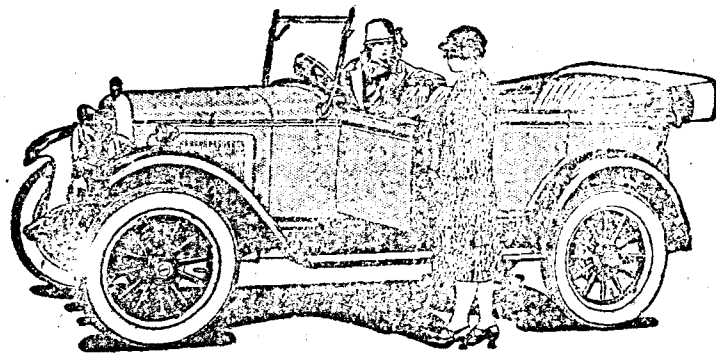
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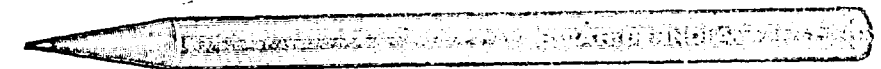
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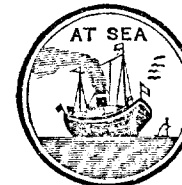
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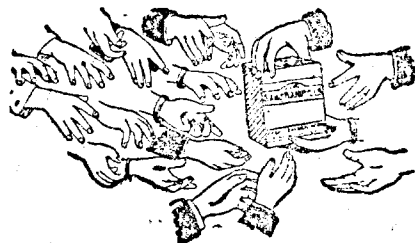
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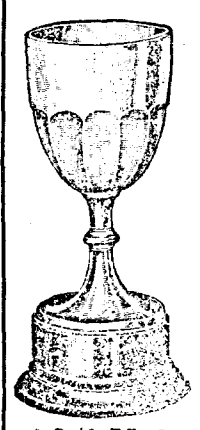
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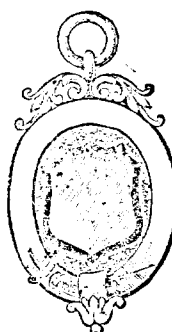
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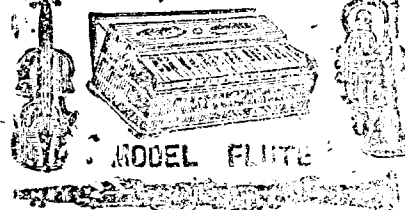
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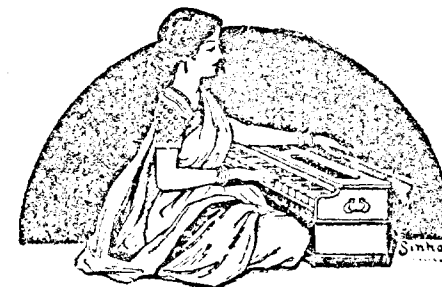
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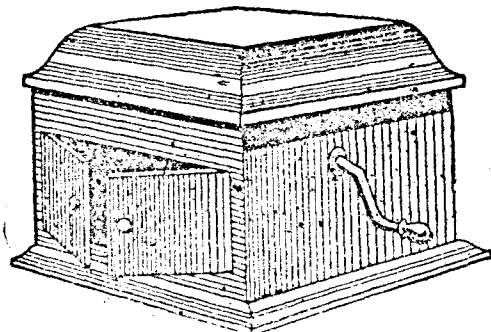
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897	Lavender Bath Soap tablet " " " "	0 11	952	" " " per bar " " " "	1 4
859A	Eau-de-Cologne Soap box of 3 tablets " " " "	1 10	985	Glycerine Soap Round bath " " " "	0 8
985	Glycerine Soap tablet " " " "	0 8	968	Benzoe Soap " " " "	0 13
418	Tooth Paste " " " "	0 9	804	Eau-de-Cologne Soap per box " " " "	2 8
453	Vanishing Cream " " " "	1 4	805	Lavender Soap, per box of 3 tablets " " " "	2 8
464	Cold Cream " " " "	1 0	803	Flower Soap, Asstd. per box of 3 tablets " " " "	2 8
627	Talcum Powder—Rhine " " " "	0 11	807	Eau-de-Cologne Soap, per box of 3 tablets " " " "	2 12
458	Vanishing Cream " " " "	1 0	394	Shaving Soap Refill " " " "	0 9
475	Bath Salts " " " "	1 12	393	" " " in Alum. Tins per tin " " " "	0 12
476	" " " " " " " "	1 4	951	Liquid Glycerine Soap White " " " "	1 8
629	Talcum Powder—Carnation, " " " "	0 11	953	Liquid Glycerine Soap (Eau-de-Cologne) per bot. " " " "	1 8
628	Eau-de-Cologne Face Powder (white Rachel and Naturelle) " " " "	1 0	891	Bath Soap White Rose per tab. " " " "	0 8
626	Talcum Powder—Eau-de-Cologne " " " "	0 12			
604	Nenita Face Powder—White, Rachel and Naturelle " " " "	1 4			
580	Shampoo Powders " " " "	4			
477	Eau-de-Cologne Bath Powder in packets " " " "	4			
21	Eau-de-Cologne 8 oz " " " "	4 6			
22	" " " 4 " " " "	2 6			
23	" " " 2 " " " "	1 4			
31	" " " Imperial 8 " " " "	3 8			
32	" " " 4 " " " "	2 0			
33	" " " 2 " " " "	1 4			

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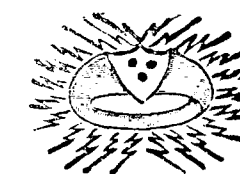
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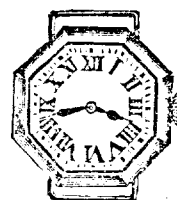
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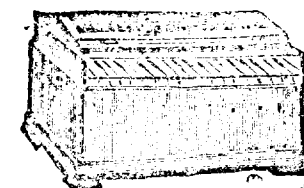
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4th ...	Tiruttani ...	Krithigai
5th to 7th ...	Karad ...	Sri Khandoba
5th to 7th ...	Masur ...	Palikhandobha
6th ...	Cannaulim ...	Reis Morgos
6th to 8th ...	Jejuri ...	Pushya Pournima
14th ...	Nidvanda ...	Makarasankranthi
16th to 21st ...	Alur & Badami ...	Banasankari feast
17th ...	Villivakkam ...	Thai Teusday
22nd ...	Cocanada ...	Cholangi Amavasya
24th ...	Villivakkam ...	Thai Tuesday
27th ...	Karad ...	Sri Ghadgebuwa
28th ...	Tiruvalam ...	Floating festival
28th to 30th ...	Bellary ...	Sri Malleswarasawmi car festival
29th to 2nd Feb. ...	Bhattiprolu ...	Rathasapthami
30th ...	Daroji ...	Sri Pampapathi feast
31st ...	Guntur ...	Kala Masthan Urus
31st ...	Villivakkam ...	Thai Tuesday
31st ...	Trivellore ...	Grand Thai New Moon
9th and 18th ...	Tiruttani ...	Grand Thai Krithigai
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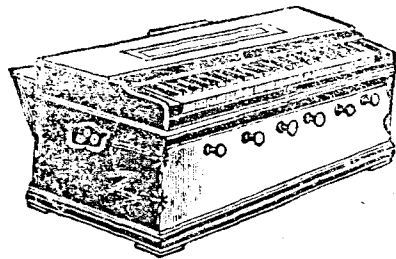
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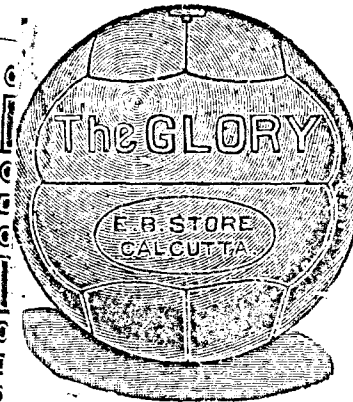
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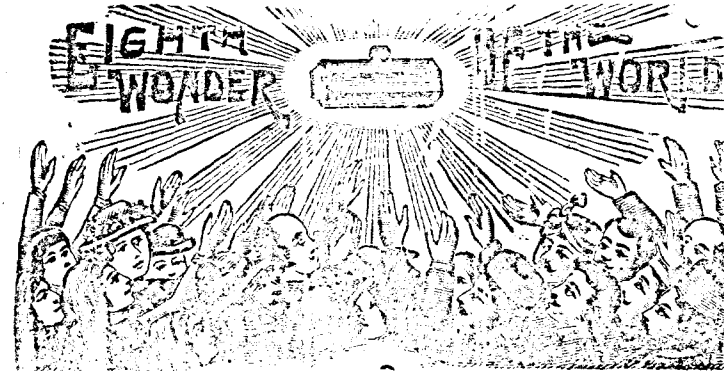
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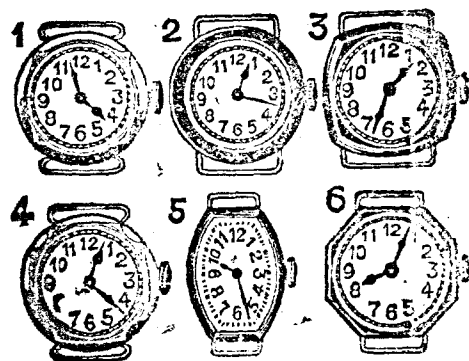
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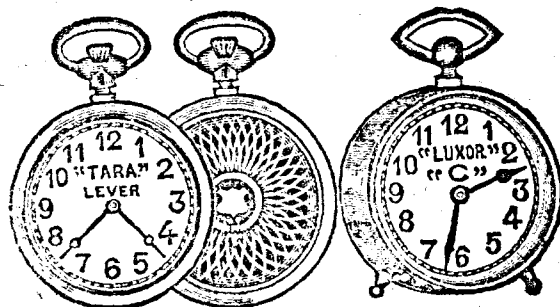
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