

THE  
**INDIAN REVIEW**

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY G. A. NATESAN

XVIII.

JUNE : CONTENTS.

No. 6. 1927.

**EXISTING HINDU-MUSLIM SITUATION**

BY MIAN SIR MUHAMMAD SHAFI

**RACIAL PROBLEM IN SOUTH AFRICA**

BY MR. C. F. ANDREWS

**IMMIGRATION IN AMERICA**

BY MISS E. MCDUGALL, M.A.

**BUDDHA OF THE PALI CANON**

BY PROF. S. RAMASWAMI IYENGAR, M.A.

**THE HINDU-MOSLEM QUESTION**

BY THE LATE BABU GOVINDA DAS

**LATE LORD LANSDOWNE**

**RECENT EVENTS**

BY DR. A. J. SAUNDERS, M.A.

**ARCHAEOLOGY AS A METHOD IN ARCHÆOLOGY**

BY MR. D. S. DHARESHWAR, B.A.

**HINDU VIEW OF LIFE**

BY PROF. R. RAMANUJACHARI, M.A.

**ISOLISM IN INDIAN ART**

BY MR. V. B. METTA

**LITERATURE IN THE EAST & THE WEST**

BY MR. G. V. SUBBARAMAYYA, M.A. (Hons)

**ON THE BIRTH-DAY OF THE BUDDHA (A Poem)**

BY SIR RABINDRANATH TAGORE

**OUR COUNTRYMEN ABROAD**

**THE WORLD OF BOOKS**

**BOOKS RECEIVED**

**MY EXPERIMENTS WITH TRUTH**

BY MAHATMA GANDHI

**TOPICS FROM PERIODICALS**

**QUESTIONS OF IMPORTANCE**

**UTTERANCES OF THE DAY**

**INDIAN STATES**

**INDIANS OUTSIDE INDIA**

**INDUSTRIAL & COMMERCIAL SECTION**

**AGRICULTURAL SECTION**

**MEDICAL**

**SCIENCE**

**DEPARTMENTAL NOTES**

**PORTRAITS AND ILLUSTRATIONS**

ANNUAL SUBSN. INDIAN RS. FIVE \* FOREIGN 10sb. \* SINGLE COPY AS. 8. 1sb. G. A. NATESAN & CO.

GOVT. OF

INDIA

**Important**



**Books.**

**JOINT COMMISSION ON AGRICULTURE.—Vol. I. Part I.—**

Evidence of officers serving under the Govt. of India. Rs. 3 (5a).

**ON TEXTILE INDUSTRY ENQUIRY.—**Report of the Indian Tariff Board. Vol. I. Report. Rs. 2-8 (5a).

**CO-OPERATIVE MOVEMENT IN INDIA.—**Statements showing the progress of the Co-operative movement in India during the year 1925-26. As. 14. (2a).

**CO-OPERATIVE MOVEMENT IN INDIA.—**Statements showing the progress of the Co-operative movement in India during the year 1925-26. As. 14. (2a).

**GOVERNMENT OF INDIA CENTRAL PUBLICATION BRANCH.**

POST BOX 2078, CALCUTTA, AND FROM AUTHORIZED AGENTS.

**INDIA'S PARLIAMENT AT SIMLA.—**A Résumé of work accomplished in the Simla Session, 1926. As. 3 (2a.)

**PRINCIPAL CROPS IN INDIA.—**Estimates of Area and yield of Principal Crops in India 1925-26. As. 12 (3a.)

**ANIMAL HUSBANDRY AND DAIRYING IN INDIA.—**(A Journal of the Central Bureau). Vol. I. Part I. April 1927. As. 10. (3a). Annual Subscription. Rs. 2-8. Postage Extra.

**ANIMAL HUSBANDRY AND DAIRYING IN INDIA.—**(A Journal of the Central Bureau). Vol. I. Part I. April 1927. As. 10. (3a). Annual Subscription. Rs. 2-8. Postage Extra.

**ANIMAL HUSBANDRY AND DAIRYING IN INDIA.—**(A Journal of the Central Bureau). Vol. I. Part I. April 1927. As. 10. (3a). Annual Subscription. Rs. 2-8. Postage Extra.

**GOVERNMENT OF INDIA CENTRAL PUBLICATION BRANCH.**

POST BOX 2078, CALCUTTA, AND FROM AUTHORIZED AGENTS.

## INDIA SCHOOL OF ACCOUNTANCY, CALCUTTA.

**S**TUDENTS from every part of India who require training in Commercial Accounts and Office Correspondence so as to qualify as Certified Accountants, Bank Superintendents or Company Secretaries through home study are invited to join our correspondence course of either 3, 6 or 10 months duration. Examinations are conducted by post. High class Diplomas and Certificates are awarded. Small monthly fees accepted. No previous experience or University qualification necessary. Government and London Examinations are coached up with guaranteed success.

A useful monthly Magazine **COMMERCIAL EDUCATION** is given free to our students. Our special prospectus No. 65 with numerous Testimonials from old students will be sent free to any address on application to

REGISTRAR,  
**INDIA SCHOOL OF ACCOUNTANCY**  
Post Box 2020, **CALCUTTA.**  
E. June '27. M.

## HOWRAH KUSTHA-K

TREATMENT FOR LEPROSY AND LEUCODER

A place where lepers are treated and well-known to physicians, educated respectable men, throughout Bengal, Bihar, Central Provinces, United Provinces, Bombay, Burma, Siam, Ceylon &c.

Patients suffering from Leprosy, Le. Batrakta, all sorts of skin diseases, like tinging are wonderfully treated and cured by

Red, black, brown, copper, whitish and tic patches, swelling all over the body, face, nose, ears and fingers and pricking, ting sensation, syphilitic poison, mercuria and general treatment of all kinds of Wonderful effects in 45 days' treatment. ment of Leprosy with Family Treatment.

Address.—Specialist and Gold Medalist.

**PANDIT RAMPRAN SHARM**

Kaviranjan, Kaviraj, M. D. H. Pal

Head Office:—HOWRAH KUSTHA-K  
No. 112, Khurut Road, P. O. Box No. 7,

Asram:—No 1, Madhab Ghose Lane, H

Branch:—Ayurved Samabay,

116-1-1, Harrison Road, Calcutta;

Physician's attendance Calcutta Branch

5 to 9 p. m.

E. June '27. C.P.S.

# EMINENT MUSSALMANS

**T**HIS book is a welcome addition to the biographical literature now extant in India touching the lives and achievements of many Mussalman patriots who



have in recent years contributed to the intellectual and social advancement of their countrymen. In the building up of our composite nationality Mahomedans no less than Hindus and Parsis have taken a leading part and an attempt is made in this volume to put on record not only the lives and doings of many leaders of Muslim thought in India but also to mark their distinctive contributions to the evolution of Indian polity and culture. Among such leaders have been men of marked eminence in diverse ways—reformers, statesmen, judges, educationists, poets, lawyers and politicians. Commencing from Sir Syed Ahmed, the story of their work is brought down to this day. Among the sketches included in this volume are: Sir Syed

**BUDRUDDIN TYABJI**

med, Sir Salar Jung; Nawab Mohsin-ul-Mulk, Badruddin Tyabji, Rahimtulla Shamed Sayani, Syed Mahmood, Syed Amir Ali, The Aga Khan, Sir Muhammad Afi, Sir Ali Imam, Syed Hasan Imam, Hakim Ajmal Khan, Sir Ibrahim Rahimtoola, Hibzada Aftab Ahmad Khan, Syed Husain Bilgrami, Justice Shah Din, Sir Mohamed Iqbal, Sir Muhammad Habibullah, Sir Abbas Ali Baig, Mahomed Ali Mah, Sir Abdur Rahim, Mr. Hyderi, The Ali Brothers. With the Portraits of all.

*C. & M. Gazette.*—To get a decently bound, clearly printed volume of 544 pages, with 33 illustrations, all for three rupees is excellent and an example to English publishing houses.

*The Sanjvartan, Bombay*—The book ought to form a part of every Indian's

**Rs. 3. To Subs. of "Indian Review." Rs. 2-8 as.**

**NATESAN & CO., PUBLISHERS, GEORGE TOWN, MADRAS.**



## SHIELD Against HAIR TROUBLES

## KUNTAL KAUMUDI TAIL

**Best for the HAIR**

Sold by all Stationers in Madras

**R. C. SEN & Co., Ltd.**

25 Upper Chitpur Road,

Calcutta

E. June '27. C. P. S.

# THE INDIAN REVIEW

EDITED BY G. A. NATESAN.

VOL. XXVIII.

JUNE 1927: DETAILED CONTENTS

|                                                                          | PAGE. |
|--------------------------------------------------------------------------|-------|
| THE EXISTING HINDU-MUSLIM SITUATION. BY MIAN SIR MUHAMMAD SHAFI          | 353   |
| THE REAL PROBLEM IN SOUTH AFRICA BY MR. C. F. ANDREWS                    | 360   |
| PROHIBITION IN AMERICA •BY MISS McDUGALL, M.A.                           | 362   |
| THE BUDDHA OF THE PALI CANON BY PROF. S. RAMASWAMI IYENGAR, M.A.         | 366   |
| TRAGIC FULFILMENT. (A POEM) BY MR. P. NARAYANA KURUP, M.A., B.L.         | 368   |
| THE HINDU-MOSLEM QUESTION BY THE LATE BABU GOVINDA DAS                   | 369   |
| THE LATE LORD LANSDOWNE                                                  | 371   |
| WORLD EVENTS BY DR. A. J. SAUNDERS, M.A.                                 | 372   |
| PHILOLOGY AS A METHOD IN ARCHAEOLOGY. BY MR. D. S. DHARESHWAR, B.A.      | 374   |
| THE HINDU VIEW OF LIFE BY PROF. R. RAMANUJACHARI, M.A.                   | 378   |
| SYMBOLISM IN INDIAN ART BY MR. V. B. METTA                               | 380   |
| LITERATURE IN THE EAST & THE WEST BY MR. G. V. SUBBARAMAYYA, M.A (HONS.) | 382   |
| ON THE BIRTH-DAY OF THE BUDDHA (A POEM). BY SIR RABINDRANATH TAGORE.     | 386   |
| OUR COUNTRYMEN ABROAD                                                    |       |
| SOUTH AFRICA                                                             | 387   |
| EAST AFRICA                                                              | 387   |
| CEYLON                                                                   | 388   |
| BRITISH GUIANA                                                           | 389   |
| FIJI                                                                     | 389   |
| RHODESIA                                                                 | 389   |
| THE WORLD OF BOOKS                                                       | 390   |
| BOOKS RECEIVED                                                           | 392   |
| MY EXPERIMENTS WITH TRUTH BY MAHATMA GANDHI                              | 393   |
| TOPICS FROM PERIODICALS                                                  |       |
| Liberty                                                                  | 401   |
| Indian Leadership                                                        | 401   |
| Life Before and After                                                    | 402   |
| Ireland and India                                                        | 402   |
| Suttee in Indian States                                                  | 403   |
| Communalism in India                                                     | 404   |
| Freedom for India                                                        | 404   |
| Unemployment in India                                                    | 405   |
| Messages of the Vedas                                                    | 406   |
| Asia in Revolt                                                           | 406   |
| The Ideal of Buddha's Life                                               |       |
| Reforms and the States                                                   |       |
| Hinduism and Brahmanism                                                  |       |
| Islam and the British Empire                                             |       |
| The Christian Missions                                                   |       |
| The Future of Indian States                                              |       |
| INDIA IN PERIODICALS                                                     |       |
| QUESTIONS OF IMPORTANCE                                                  |       |
| UTTERANCES OF THE DAY                                                    |       |
| INDIAN STATES                                                            |       |
| INDIANS OUTSIDE INDIA                                                    |       |
| INDUSTRIAL & COMMERCIALS                                                 |       |
| AGRICULTURAL SECTION                                                     |       |
| MEDICAL                                                                  |       |
| SCIENCE                                                                  |       |
| DEPARTMENTAL NOTES                                                       |       |
| LITERARY                                                                 |       |
| EDUCATIONAL                                                              |       |
| LEGAL                                                                    |       |
| PERSONAL                                                                 |       |
| POLITICAL                                                                |       |
| SPORT                                                                    |       |
| GENERAL                                                                  |       |
| DIARY OF THE MONTH                                                       |       |
| PORTRAITS AND ILLUSTRATIONS                                              |       |
| Mian Sir Muhammad Shafi                                                  |       |
| Mr. C. F. Andrews                                                        |       |
| Image of Lord Buddha                                                     |       |
| Babu Govinda Das                                                         |       |
| Lord Morley                                                              |       |
| Mahatma Gandhi                                                           |       |
| Dr. M. Ansari                                                            |       |
| Lord Sinha                                                               |       |
| Nawab Sir Amir Jung Bahadur                                              |       |
| Sir A. R. Banerjee                                                       |       |
| Mr. B. N. Anantam                                                        |       |
| Mr. Frank Noyce                                                          |       |
| Dr. D. Clouston                                                          |       |
| Sir J. C. Bose                                                           |       |
| Dr. Ganganath Jha                                                        |       |
| Sir Frederick Whyte                                                      |       |
| Dr. R. P. Paranjpye                                                      |       |
| Sir Manmohandas Ramji                                                    |       |
| Sir C. V. K. Sastri                                                      |       |
| Mr. G. K. Devadhar                                                       |       |
| Dr. Annie Besant                                                         |       |
| Sir Mahomed Habibullah                                                   |       |

## READERS OF THE BRAHMO SAMAJ

BEING A RECORD OF THE LIVES & ACHIEVEMENTS OF THE PIONEERS OF THE BRAHMO MOVEMENT.

HISTORY of the Brahmo Samaj was published in two admirable volumes by the late Pundit Sivanath Sastri. It was his further desire to supplement

these volumes with a third giving the lives of Brahmo leaders. But the Pundit did not live to do it. The present volume may be said to fulfil the Pundit's aim—in a way. For it contains a record of the doings of Brahmo leaders since the days of Raja Ram Mohun Roy; that is to say, it is a narrative of the social, religious, educational and philanthropic activities of the pioneers of the Brahmo movement. There are also copious extracts from their writings and speeches which must add considerably to the value of the publication. CONTENTS—Raja Ram Mohun Roy, Maharshi Devendranath Tagore, Kesav Chandra Sen, Pratapchandra Mazumdar, Sasipada Banerji, Ananda Mohan Bose and Pundit Sivanath Sastri. With Seven Portraits.



PUNDIT SIVANATH SASTRI

First Edition. Price Re 1-8. To Subs. of "I.R." Re. 1-4.

## RAJA RAM MOHUN ROY

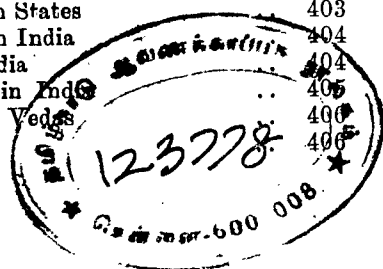
HIS LIFE, WRITINGS AND SPEECHES

WITH A BIOGRAPHICAL SKETCH

THIS is the first attempt to collect under one cover the voluminous writings of Ram Mohun Roy. They deal with religion, social reform, politics, education, law and administration—to the discussion of which he brought a mind trained in the best cultures of the East and West. The Volume opens with a lengthy biographical sketch recounting the story of his life and achievements and in particular the establishment of the Brahmo Samaj of which he was the founder. It ends with his own modest auto-biography which he wrote at the request of an Englishman. The book is invaluable to publicists and reformers.

Cloth Bound, Rs. 3. To Subs. of "I.R." Rs. 2-8.

Published by G. A. NATESAN & CO., PUBLISHERS, GEORGE TOWN, MADRAS.



# Index to Advertisers in the "Indian Review."

| PAGE.                                           | PAGE                                           |
|-------------------------------------------------|------------------------------------------------|
| Addison & Co., Ltd., Madras .. 3, 6, 9          | Madras Type Foundry, Madras .. 36              |
| Amaira Watch Co., Bombay .. 35                  | Mazumdar Bros., Calcutta .. 34                 |
| Amrita Bazar Patrika, Calcutta .. 16            | Massey & Co., Madras .. 11                     |
| Amrutanjan, Madras .. 23                        | Master Watch Company, The, Bombay .. 28        |
| Asiatic Petroleum Co., Madras 3RD COVER         | Mohini Flute Co., Calcutta .. 30               |
| Asiatic Review, London .. 37                    | Moslem Chronicle, The, Calcutta .. 35          |
| Association Press, Calcutta .. 22               | Muslim Review, The, Calcutta .. 26             |
| B. S. Roy, Calcutta .. 20                       | Nandcomal Ramnarayan & Co., Bangalore .. 16    |
| B. M. Trading Corporation, Bombay .. 36         | Pandit Rampran Sharma 2ND COVER                |
| Bailey Bros., Ootacamund .. 7                   | P. & O. and British India Companies .. 2       |
| Bhagya Ganana Karjyalaja, Calcutta .. 27        | Paul & Co. S., Calcutta .. 29                  |
| Bennett Coleman & Co., Ltd., Bombay .. 21       | Powell & Co., N., Bombay .. 9                  |
| Best & Co., Ltd., Madras .. 13                  | Prabuddha Bharata, Calcutta .. 23              |
| Bhavanandam .. 16                               | Quaker Oats .. 5                               |
| Biswas & Sons, Calcutta .. 31                   | Ram Duth, D. A., Colombo .. 20                 |
| Birth Control, Calcutta (K. M. Das & Co.) .. 32 | Sanatogen .. 35                                |
| Bombay Chronicle, The, Bombay .. 10             | Sarwanand Raina, Kashmir .. 36                 |
| Brijmohan & Co. Amritsar .. 388                 | Scindia Steam Navigation Co., Ltd. .. 22       |
| British Electric Institute, England .. 8        | Sen & Co., Ltd., R. C. Calcutta 2ND COVER      |
| Burn & Co., Ltd., Calcutta .. 18                | Sett Day & Co., Calcutta .. 32                 |
| Captain Watch Co., Madras .. 34                 | Shaw, M. L. Calcutta .. 25                     |
| Carr & Mahalanobis, Calcutta .. 25              | Siemens (India), Ltd. BELOW CALENDAR.          |
| Central Bank of India—Reading Matter .. 400     | Soodhi & Co., B. R. Phagwara .. 23             |
| Charles Morgan & Co., Ltd., Madras .. 17        | Specifi, Co., D., Bombay .. 19                 |
| Chowdry, S. Calcutta .. 36                      | Spencer & Co., Madras FACING CONTENTS, 14, 40  |
| Dept. B. Chirological Society, Calcutta .. 20   | Sunday Times, Lahore .. 30                     |
| Doodle's Weekly, Madras .. 24                   | Superior Watch Co., Madras .. 29               |
| Dutt, S. G. & B. K., Calcutta .. 31             | Surajmal Lalubhai & Co., Madras .. 397         |
| East Bengal Store, Calcutta .. 34               | Swan House, Madras .. 34                       |
| Electro Medical Appliances, Lahore .. 33        | Theosophical Publishing House, Adyar .. 28     |
| English Electric Co., Ltd., The, Madras .. 15   | Titaghur Paper Mills Co., Ltd., Calcutta .. 12 |
| Erasmic, London .. 4                            | United India Life Assurance Co. Ltd., .. 30    |
| Gannon Dunkerley & Co., Ltd. Madras .. 24       | Vinolia Co., Ltd. 4TH COVER                    |
| Govt. of India Central Book Depot. 1ST COVER    | Wilson & Co., Madras .. 15                     |
| Guardian, Calcutta .. 19                        |                                                |
| Horlick's Malted Milk .. 19                     |                                                |
| Home, D. H. Calcutta .. 32                      |                                                |
| India School of Accountancy, Calcutta 2ND COVER |                                                |
| "Indian Social Reformer," Bombay .. 16          |                                                |
| Indian Mechanical Works .. 26                   |                                                |
| "Islamic Review," England .. 33                 |                                                |
| Kalidas Motiram, Dr. Rajkot .. 29               |                                                |
| Kaviraj N. N. Sen, Calcutta .. 8                |                                                |
| Kesari Kuteeram, Madras .. 31                   |                                                |
| Kerala Soap Institute, Calicut .. 26            |                                                |
| Klein & Peyerl, Madras .. 31                    |                                                |
| Krishna Chemical Works, Calcutta .. 32          |                                                |
| Limaye Brothers Ltd., The, Madras .. 7          |                                                |
| Madras Pencil Factory, The, Madras .. 28        |                                                |
| Madras and Southern Mahratta Ry. Co. .. 18      |                                                |

## Essentials of Hinduism

### VIEWS OF LEADING HINDUS.

A symposium by Sir Guru Dass Banerjee, Satyendranath Tagore, I.C.S.; Dewan R. Ragoonath Rao, C.S.I.; Rai Bahadur Lala B. Dr. Sir S. Subramania Aiyar, K.C.I.E., LL.D. Bhagavan Das; The late Mr. V. Krishnaswami C.S.I.; Rao Bahadur C. V. Vaidya; Pandit Datta Joshi; Babu Govinda Das; Babu S. Mitra; Sir Pratul Chandra Chatterji, and

Price Rs. 12. To Subscribers of the

G.A. Natesan & Co., Publishers, Geo

## Books at Concession Rates to Subscribers of the "Indian Review."

### 21 UNIFORM CLOTH-BOUND VOLUMES

### SPEECHES AND WRITINGS OF

RAJA RAM MOHAN ROY.

RT. HON. SRINIVASA SASTRI.

SAROJINI NAIDU.

SIR J. C. BOSE.

DR. P. C. RAY.

DR. ANNIE BESANT.

THE RT. HON. LORD SINHA.

SWAMI VIVEKANANDA. 6th Edition.

DADABHAI NAOROJI. 2nd Edition.

SIR WILLIAM WEDDERBURN.

MADAN MOHAN MALAVIYA.

M. K. GANDHI. 3rd Edition.

SURENDRANATH BANERJEA.

SIR DINSHAW WACHA.

Price of each Vol. Rs. 3. (Three.)

To Subs. of the "Indian Review," Rs. 2-8 as.

### SPEECHES OF GOPAL KRISHNA GOKHALE.

Price Rs. 4. To Subs. of "I. R." Rs. 3-8.

### UNIFORM WITH THE ABOVE.

Indian Statesmen. Biographical sketches of famous Dewans and Prime Ministers of Indian States. With 17 portraits. Price Rs. 3. To Subs. of "I. R." Rs. 2-8.

Eminent Mussalmans. Biographical sketches of Muslim Statesmen, Poets, Reformers, Jurists, Educationists and Politicians. Rs. 3. To Subs. of "I. R." Rs. 2-8.

Hinduism. By Babu Govinda Das. Cloth bound 450 pages. Price Rs. 3. To Subs. of the "I. R." Rs. 2-8.

Indian National Evolution. By Ambika Charan Mazumdar. Rs. 3. To Subs. of "I. R." Rs. 2-8.

The Governance of India. By Babu Govinda Das. Rs. 3. To Subs. of the "Indian Review." Rs. 2-8.

The Mission of Our Master. Essays and Discourses. By the Eastern and Western Disciples of Ramakrishna—Vivekananda. Price Rs. 3. To Subs. of the "Indian Review" Rs. 2-8.

### SPEECHES IN PAPER COVERS

Morley's Indian Speeches. Re. 1-8. To Subscribers of the "Indian Review." Re. 1-4.

Rash Behari Ghose's Speeches and Writings. Second Edition. Re. 1-4. To Subscribers of "I. R." Re. 1.

Prince Edward's Speeches in India. With a biographical sketch, and 8 portraits. Re. 1. To Subs. of "I. R." 12 as.

King George's Speeches on Indian Affairs. Price Re. 1. To Subscribers of "Indian Review." As. 12.

Indian Problem. By C. F. Andrews. Re. 1. To Subscribers of "I. R." As. 12.

Indian Government. By Bernard Houghton. Re. 1. To Subscribers of "Indian Review," Re. 1-4.

Indian Home Rule. By Gandhi. New Edition. Re. 1. To Subs. of "Indian Review." As. 6.

### GENERAL

Temples, Churches & Mosques. By Mr. Yakub Hasan. Giving a Kaleidoscopic view of the world's architecture and a study in comparative religion. With 68 illustrations. Re. 1-8. To Subs. of "I. R." Re. 1-4.

My Indian Reminiscences. By Dr. Paul Deussen. Re. 1-4. To Subscribers of the "I. R." Re. 1.

Visvabharati. The World University. By Dr. R. Tagore and Mr. C. F. Andrews, with 6 Portraits and illustrations As. 8. To Subs. of the "I. R." As. 6.

Eminent Orientalists. Indian, English, German, French and American: Rs. 2. To Subs. "I. R." Re. 1-8 as.

M. K. Gandhi. By Rev. J. Doka. With an introduction by Lord Amphil. Re. 1. To Subs. of "I. R." 12 as.

Delhi, the Capital of India. With 54 illustrations. Price Rs. 2. To Subscribers of "I. R." Re. 1-8.

184 Indian Tales of Fun, Folly and Folklore. A collection of 8 tales. Re. 1-4. To Subs. of "I. R." Re. 1.

Rise and Growth of Bombay Municipal Government. By Sir D. E. Wacha. Rs. 2. To Subs. of "I. R." Re. 1-8.

### INDUSTRY, AGRICULTURE & ECONOMICS

Industrial India. By Glyn Barlow, M. A. Second Edition. Re. 1. To Subscribers of "I. R." As. 12.

Indian Industrial and Economic Problems. By V. G. Kale. Rs. 2. To Subscribers of "Indian Review," Re. 1-8.

Essays on Indian Economics. By the late Mahadev Govind Ranade. Rs. 2. To Subs. of "I. R." Re. 1-8.

The Swadeshi Movement. A Symposium by Representative Indians and Anglo-Indians. Second Edition. Price Re. 1-4. To Subscribers of "I. R." Re. 1.

The Improvement of Indian Agriculture. By Cathleyne Singh. Price Re. 1. To Subscribers of "I. R." As. 12.

Lift Irrigation. By Mr. A. Chatterton. Second Edition. Price Rs. 2. To Subscribers of "I. R." Re. 1-8.

Agricultural Industries in India. By Seedick R. Sayani. Re. 1. To Subscribers of "Indian Review" As. 12.

### RELIGION AND PHILOSOPHY

Leaders of the Brahmo Samaj. With Seven Portraits and Sketches. Re. 1-8. To Subs. of "I. R." Re. 1-4.

From Ramanand to Ram Tirath—Recounts the lives and teachings of the Saints of Northern India including the Sikh Gurus. Re. 1-8. To Subs. "I. R." Re. 1-4.

Sri Krishna's Messages and Revelations. By Baba Bharati. 8 As. To Subs. of "Indian Review." As. 6.

Light on Life. By Baba Bharati. Second Edition. Price Re. One. To Subscribers of "I. R." As. 12.

The Three Great Acharyas: Sankara, Ramanuja and Madhwa: A study of their lives and their Philosophy. In one volume. Rs. 2. To Subs. of "I. R." Re. 1-8.

Aspects of the Vedanta. By various writers. 4th Edition. Re. 1. To Subscribers of "I. R." As. 12.

Sri Sankaracharya's Select Works. With the text in Sanskrit Devanagari and an English Translation. By S. Venkatraman. B.A. Rs. 2. To Subs. "I. R." Re. 1-8.

The Life and Teachings of Buddha. By A. Dharmapala. As. 12. To Subscribers of the "I. R." As. 8.

Essentials of Hinduism. A symposium by leading Hindus. Price As. 12. To Subscribers of "I. R." As. 10.

Books at concession rates only to subscribers of "The Indian Review." Any one who wishes a complimentary concession rates must remit Rs. 5 (Five) one year's subscription to the Review in advance.

SSOR's case anan & CO., PUBLISHERS, SUNKURAMA CHETTY ST., MADRAS.

## CALENDAR FOR 1927.

| January |    |   |    |    | February |     |   |    |    | March |    |     |   |   | April |    |    |  |  |
|---------|----|---|----|----|----------|-----|---|----|----|-------|----|-----|---|---|-------|----|----|--|--|
| Sun     | 30 | 2 | 9  | 16 | 23       | Sun | — | 6  | 13 | 20    | 27 | Sun | — | 3 | 10    | 17 | 24 |  |  |
| Mon     | 31 | 3 | 10 | 17 | 24       | Mon | — | 7  | 14 | 21    | 28 | Mon | — | 4 | 11    | 18 | 25 |  |  |
| Tue     | —  | 4 | 11 | 18 | 25       | Tue | 1 | 8  | 15 | 22    | —  | Tue | — | 5 | 12    | 19 | 26 |  |  |
| Wed     | —  | 5 | 12 | 19 | 26       | Wed | 2 | 9  | 16 | 23    | —  | Wed | — | 6 | 13    | 20 | 27 |  |  |
| Thu     | —  | 6 | 13 | 20 | 27       | Thu | 3 | 10 | 17 | 24    | —  | Thu | — | 7 | 14    | 21 | 28 |  |  |
| Fri     | —  | 7 | 14 | 21 | 28       | Fri | 4 | 11 | 18 | 25    | —  | Fri | 1 | 8 | 15    | 22 | 29 |  |  |
| Sat     | 1  | 8 | 15 | 22 | 29       | Sat | 5 | 12 | 19 | 26    | —  | Sat | 2 | 9 | 16    | 23 | 30 |  |  |

| May |   |    |    |    | June |     |   |    |    | July |    |     |    |   | August |    |    |  |  |
|-----|---|----|----|----|------|-----|---|----|----|------|----|-----|----|---|--------|----|----|--|--|
| Sun | 1 | 8  | 15 | 22 | 29   | Sun | — | 5  | 12 | 19   | 26 | Sun | 31 | 3 | 10     | 17 | 24 |  |  |
| Mon | 2 | 9  | 16 | 23 | 30   | Mon | — | 6  | 13 | 20   | 27 | Mon | —  | 4 | 11     | 18 | 25 |  |  |
| Tue | 3 | 10 | 17 | 24 | 31   | Tue | — | 7  | 14 | 21   | 28 | Tue | —  | 5 | 12     | 19 | 26 |  |  |
| Wed | 4 | 11 | 18 | 25 | —    | Wed | 1 | 8  | 15 | 22   | 29 | Wed | —  | 6 | 13     | 20 | 27 |  |  |
| Thu | 5 | 12 | 19 | 26 | —    | Thu | 2 | 9  | 16 | 23   | 30 | Thu | —  | 7 | 14     | 21 | 28 |  |  |
| Fri | 6 | 13 | 20 | 27 | —    | Fri | 3 | 10 | 17 | 24   | —  | Fri | 1  | 8 | 15     | 22 | 29 |  |  |
| Sat | 7 | 14 | 21 | 28 | —    | Sat | 4 | 11 | 18 | 25   | —  | Sat | 2  | 9 | 16     | 23 | 30 |  |  |

| September |   |    |    |    | October |     |    |   |    | November |    |     |   |    | December |    |    |  |  |
|-----------|---|----|----|----|---------|-----|----|---|----|----------|----|-----|---|----|----------|----|----|--|--|
| Sun       | — | 4  | 11 | 18 | 25      | Sun | 30 | 2 | 9  | 16       | 23 | Sun | — | 6  | 13       | 20 | 27 |  |  |
| Mon       | — | 5  | 12 | 19 | 26      | Mon | 31 | 3 | 10 | 17       | 24 | Mon | — | 7  | 14       | 21 | 28 |  |  |
| Tue       | — | 6  | 13 | 20 | 27      | Tue | —  | 4 | 11 | 18       | 25 | Tue | 1 | 8  | 15       | 22 | 29 |  |  |
| Wed       | — | 7  | 14 | 21 | 28      | Wed | —  | 5 | 12 | 19       | 26 | Wed | 2 | 9  | 16       | 23 | 30 |  |  |
| Thu       | 1 | 8  | 15 | 22 | 29      | Thu | —  | 6 | 13 | 20       | 27 | Thu | 3 | 10 | 17       | 24 | —  |  |  |
| Fri       | 2 | 9  | 16 | 23 | 30      | Fri | —  | 7 | 14 | 21       | 28 | Fri | 4 | 11 | 18       | 25 | —  |  |  |
| Sat       | 3 | 10 | 17 | 24 | —       | Sat | 1  | 8 | 15 | 22       | 29 | Sat | 5 | 12 | 19       | 26 | —  |  |  |

# SIEMENS (India) Ltd.

## CEILING FANS

## ELECTRICAL FITTINGS OF ALL

## KINDS

### Madras Agents:

## The South Indian Export Co., Ltd

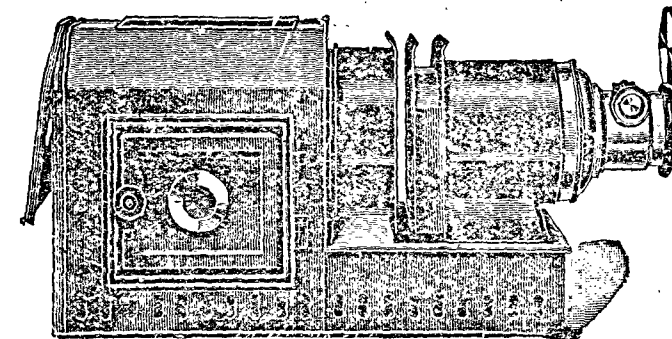
### POST BOX 37.

E. Aug. '27.

## LECTURE LANTERNS

These Lanterns are now extensively used in Schools, Colleges, etc., for demonstrating purposes.

### The "COMET" Projection Lantern Russian Iron



#### SPECIFICATION

**BODY.**—Russian iron, well-made, very compact and neat appearance open stage; panelled door with fibre handle and sight-hole. The top is perforated, keeping lantern very cool, and the foot is also ventilated and carries the lamp chimney when not in use.

**FRONT.**—Open stage design with brass front sliding tubes supported on brass uprights. The condenser sleeve and cover are pierced with holes to correspond with those in condenser giving perfect ventilation.

**OBJECTIVE.**—Best double achromatic, large diameter back lenses with flashing shutter and rack and pinion.

**CASE.**—Japanned tin with carrying handle. Complete in case with Jet Tray and Cowl, without lamp. **PRICE Rs. 86**

**CONDENSER.**—4 ins. Plano-convex in brass cell.

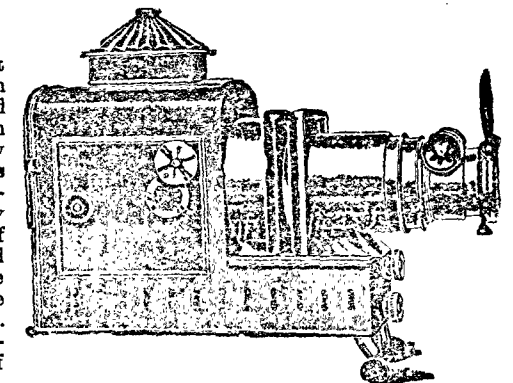
## The "HARLAND" PROJECTION LANTERN

As supplied to District Boards, Municipalities and the Health Department and specially recommended.

**BEST QUALITY. RUSSIAN IRON.**

#### SPECIFICATION

**BODY.**—Handsomely made in best quality stout Russian iron with panelled door, fitted with flashing shutter sight holes fitted in corner and fibre door knobs. **FRONT.**—Best quality finish in solid brass with massive square plates, two draw telescopic tubes accurately fitted in split collars ensuring perfect rigidity, when extended; suitable for 12-inch focus lenses. **FILTER.**—New patent design, giving a graduated rise to front of lantern up to 2 1/4 inches. **OBJECTIVE.**—Mounted in tube from interchangeable, best quality double achromatic, 2 inches diameter, massive double pinion jacket with tinter slot and flashing shutter. **CONDENSER.**—4 1/4 ins. "Empire" patent Plano-convex, so designed as to render fracture of condenser lenses almost impossible.



**CASE.**—Russian iron with leather carrying handle and lock and key. Complete with Jet Tray and Cowl. **PRICE (without illuminant.)**

**Rs. 185**

Complete list of Magic Lanterns and Accessories sent post free on request.

## PENCER & CO., LTD.,

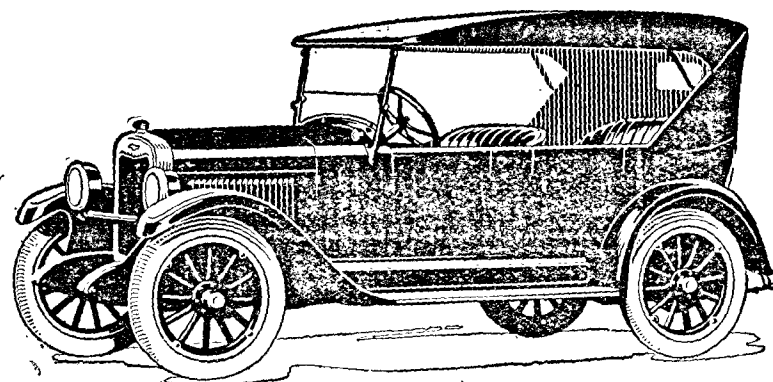
**MADRAS AND BRANCHES.**

son of a theol  
a compilation  
ssor's case and

# Drive

this quality car

for Economical Transportation



Here's a quality touring car at a price you can afford. A streamline body, lustrous Duco finish, long easy-riding springs and a sturdy, powerful motor are features that help to make Chevrolet the world's finest low priced car.

You can be proud to own one.

And it is easy for you to drive one of these cars. Call at our showroom and let us take you for a ride.

SIMPSON & Co., Ltd.,

MADRAS

OOTACAMUND.

**Quality at Low Cost**

E. Jan. '28.

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Vol. XXVIII.]

JUNE 1927

[No. 6.]

## The Responsibility for the Existing Hindu-Muslim Situation

By MIAN SIR MUHAMMAD SHAFI, K.C.S.I., C.I.E., L.L.D., D. Litt.

THE recent manifestations of inter-communal hatred, resulting in bloodshed and incendiarism, are, beyond doubt, without any parallel in British Indian history prior to

who have hitherto been inspired with confidence in India's fitness for constitutional progress towards the goal of full Responsible Government. When entire communities start running amock with the result that perfectly innocent Muslims, Hindus and Sikhs are butchered openly in our streets, not because they are themselves responsible for crimes committed in wanton disregard of all human laws, but simply because they happen to profess their respective faiths, it is childish to talk of full Responsible Government or Dominion Status for India. In these circumstances, our first and foremost duty is to purge the Indian humanity of the fell disease of inter-communal hatred, which has begun to eat into its very vitals, in order to create that atmosphere of unity and co-operation without which the attainment of Swaraj is an absolute impossibility. And the extinction of this devastating epidemic is itself impossible without first diagnosing correctly the causes which have brought it into existence.



MIAN SIR MUHAMMAD SHAFI. In the year 1922. The appalling spectacles, out even during the last twelve months, in Calcutta, Lahore and other places have horrified all advocates of a compilation and shaken the faith of those

An occasional riot between two groups belonging to different communities may have occurred before 1922. But events like that, happening at intervals of many years and in places hundreds of miles distant from each other, due to particular causes, are nothing extra-ordinary, or surprising in a vast Sub-Continent like India with its multitudinous population of 310 millions. The last com-

munal riot in Lahore took place over 40 years ago, owing to the Muharram and Dusehra having fallen on the same day, resulting in a few shops being looted and a few persons receiving ordinary injuries. But riot after riot in various parts of the country, some of them resulting in casualties the number of which reminds one of the smaller battles fought during the Great War, acts of incendiarism horrible in their consequences, systematic preaching of religious animosity and communal hatred from the pulpit and the platform and abuse of each other's religion and religious heads, such as we have witnessed during the last five years, were absolutely unknown in this country.

Until the year 1906, Indian Mussalmans had on the whole, held themselves aloof from the political stage. During the latter half of that year, distant rumblings in the political atmosphere of coming constitutional reforms gave birth to the All-India Muslim League, founded with the avowed objects of promoting India's constitutional advance, defence of legitimate Muslim interests and promotion of inter-communal co-operation and good-will. Shortly after, was founded the Punjab Hindu Sabha with similar non-aggressive and legitimate ends. And right until the end of 1920, the activities of these two bodies, while bringing about awakening among the two communities, did not have any baneful effect on that inter-communal co-operation and good-will, which was a pleasing feature of the situation in those days. Indeed towards the end of 1916 the Indian National Congress and the All-India Muslim League came to a settlement regarding Muslim representation in the various Indian Legislatures and other important problems which,

in spite of its defects, was largely instrumental in promoting the cause of constitutional advance in India, some of its principal features being embodied in the Chelmsford-Montague Reforms introduced towards the beginning of 1921. The unfortunate happenings in the Punjab and the consequent declaration of Martial Law in April 1919 proved a powerful agency in bringing the two great communities closer together and, in the following year, the over-stringent Turkish Peace Terms, embodied in the Treaty of Sevres, had their repercussions in India which strengthened the bonds of Hindu-Muslim unity to an extent hitherto unknown in this country. This remarkable inter-communal unity was the most pleasing feature of the Indian political situation during the three eventful years from 1919 till the end of 1921.

But in the wide-spread agitation carried on against the Government in all parts of the country under the leadership of Mr. Gandhi during that very period, the "nationalist" leaders committed a blunder which, to my mind, is the initial cause of the aftermath which we are facing at the present moment. It will be remembered that the various boycotts decided upon in the Special Session of the Congress, held in Calcutta during the month of September 1920, failed in their accomplishment among the Indian intelligentsia. Albeit, they were, in the conditions even then prevailing in this continent, foredoomed to failure. The leaders of the Non-Co-operation movement then turned their attention to the vast India for the success of their movement in order to influence the masses. Their action aimed at, they considered

bringing into requisition the powerful agencies of Hindu and Muslim religious circles. Swamis and Maulanas were let loose from their cloisters all over the country and, for the first time in the history of British India, religion was introduced actively into the field of politics. And, finally, when the Non-Co-operation movement failed absolutely, it became, as it was bound to do, a case of "*main to kambal ko chhorta hun magar kambal mujhko nahin chhorta*." The forces thus let loose have ultimately recoiled on our own heads, producing results which far-sighted statesmanship ought then to have foreseen.

Meanwhile, the new constitutional machinery set up under the Government of India Act, 1919, started working in the beginning of 1921. While the Non-Co-operators absolutely boycotted the reformed Legislatures, the Moderates decided to work the Reforms in order to lay the foundation for India's claim to full Responsible Government, as promised by Parliament in the solemn declaration embodied in the preamble to that Act. Lord Chelmsford was himself one of the two engineers who had invented and built up that machinery and Lord Reading was sent out to India with a mandate not only from the British Parliament but also from His Majesty the King Emperor himself to devote his great knowledge and experience to its successful working. And the successful working of the reformed Councils as well as a settlement, on reasonable lines, of the Turkish Peace Terms were necessary also to counteract the Non-Co-operation movement. The Government even then the Moderates within the various Legislatures, Central and Provincial, worked whole-heartedly, during the present crisis, in demonstrating the possi-

bilities of, as well as the power possessed by our Legislatures under the new Constitution. By the end of that year, those who had been watching the new situation with unbiassed minds as well as those who had taken an active part in the successful working of the reformed machinery were, in their heart of hearts, convinced that the foundations of democratic Government in India had been well and truly laid, that real power was coming into the hands of the elected representatives of the people and that, the solemn pledge embodied in the preamble to the Act of 1919 being beyond recall, the issue, in regard to the question of Indian Self-Government was now merely one of time. Oriental temperament is, by nature, both imaginative and speculative. Certain Hindu circles began to ask themselves, "what will happen when full Responsible Government is granted to India? Democratic Government being, in principle, synonymous with the rule of majority, steps must at once be taken so that when the time arrives the majority may be so over-whelming as to secure the permanent establishment of its rule over Hindustan. And in order to prevent any possibility of a combination of the minority in India and a certain power from across the borders becoming a danger to the majority, its physical regeneration must at once be taken in hand so that when the time arrives the vast millions in India may be in a position to resist successfully the combination alluded to above. Hence the *Shudhi* and *Sangathan* movements were started early in 1922. The Muslim minority, on the other hand, began to ask itself what will its position be when India is granted full Responsible Government? The results of the past struggle between the "Haves" and the

"Have-nots" had already filled their minds with grave misgivings regarding their own future in a self-governing India and the new movements started in the majority camp filled them with positive alarm. The result was the organisation of *Tabligh* and *Tanzim* movements in order to counter the activities of the majority. The Chelmsford-Montague Reforms were thus, in a sense, responsible for the unhappy conditions which began to develop in this unfortunate country and in reality mutual distrust lay at the root of the new development. Even Lala Lajpat Rai admitted our present communal troubles to be "political and economic in their origin". (See "THE PEOPLE," dated 22nd August, 1926.)

The situation described in the preceding paragraph was further complicated by that increasing craze for leadership which has been the bane of our country during the last few years. Non-violent Non-Co-operation may possibly be a practical conception when adopted by a comparatively small community, such as the Indians in South Africa, bound together by identity of interests. But in a heterogeneous mass of 310 millions of population spread over a vast sub-continent like India, even the intelligentsia among whom were divided into various schools of political thought—with its perplexing diversity of languages, creeds, social codes and material interests—such a movement was, as observed above, foredoomed to failure. Indeed, in a country like India where the major portion of the population were wallowing in the mire of utter ignorance, it could not long remain even non-violent. On the top of it came the colossal blunder of boycotting His Royal Highness, the Prince of Wales' visit with the resulting dis-

turbances in different parts of the country. In March 1922, Mr. Gandhi was incarcerated and with his arrest and subsequent conviction the one magnetic personality which had held these really militant elements together in a non-violent movement was removed from the Indian Political Stage. It is a fact furnishing an interesting though painful subject for psychological research that Mr. Gandhi's removal from the political stage synchronized with the foundation of the All-India Hindu Mahasabha, the commencement of *Shudhi* and *Sangathan* movements and the fight for leadership which followed in their wake. An examination of the correlation of these three phenomena, however interesting, is beyond the scope of this article. In the fight for leadership of new movements, it is natural for those taking a leading part therein to vie with each other in drawing word-pictures calculated to appeal to the sentiments, and alas! sometime even to the passions of those whom they seek to bring within their sphere of influence. The application of this undesirable proposition is not confined to one community but extends to all alike.

Had *Shudhi* and *Tabligh* movements had their origin merely in honest religious zeal, had they been started with the patriotic object of uplifting the vast heterogeneous mass of our population known as the depressed classes resulting in the latter's unostentatious, peaceful absorption among the Hindu Muslim communities, it would all have been for the good of the country as a whole. But conceived in an aggressive spirit and with an ultimate political end already in view, the clash of political forces masquerading in religious garb could not but produce

rible to contemplate. Thousands of Hindu and Muslim missionaries spread about the country attacking each other's religion, countless pamphlets defaming great religious heads held in veneration by their followers and disgraceful literature in the Vernacular Press inflaming baser religious passions absolutely poisoned the Indian atmosphere, creating an unhappy state of things unparalleled in the past history of British India. *And the law of the land was apparently powerless to prevent the spread of this deadly poison.* For when the writer of a despicable and scurrilous pamphlet such as the "*Rungila Rasul*" can go unpunished on the ground that its publication does not fall within the purview of section 153 A of the Indian Penal Code, what hope is there of the Courts stepping in to check the advance of a poisonous gangrene which is destroying the beautiful fruit of religious toleration in a country hitherto famous as a peaceful home of all religions?

Had a joint scheme of *Indian Sangathan* been started for the physical regeneration of the Indian peoples in order to prepare them for the defence of their common motherland when Swaraj is granted to this country, the benefits arising out of such a patriotic movement would have been incalculable. But the *Sangathan* movement started by the Hindu Mahasabha was in its very conception anti-Muslim and the speeches delivered in its name during the last five years from India were full of platitudes in all parts of the country, couched in language of politico-religious outbursts, could not but create a suspicion of a movement among the Mussalmans.

say, our foremost leaders, who are the case and stalwart advocates of Indian

Nationalism, have been the worst sinners in this respect.

At the very first Anniversary of the All-India Hindu Mahasabha held at Gaya on 30th December 1922, Pundit Madan Mohan Malaviya, during the course of his presidential address, observed:—"What was the Hindu Dharma? It told them to respect other religions, to be tolerant and never to be aggressive. But it also enjoined upon them not to hesitate for a moment to lay down even their lives, if their Dharma was attacked. In the observance of this Dharma alone to its very letter and spirit lay the true solution of Hindu-Muslim Unity. He was convinced that no unity could be maintained unless both the Hindus and Mussalmans individually felt strong enough to defend themselves against attacks by bad elements of the other. He did not say this in order to prepare the Hindus for aggressive ends, but to remove the only cause of conflict. The breaches in the past were due mainly to the weakness of the Hindus. Bad elements among the Muhammadans, feeling sure that the Hindus were cowards, attacked them. After working for a long time in the service of the public, he had come to the only one conclusion on the question of Hindu-Muslim Unity—it was that each should feel that the other was strong enough to ward off successfully any unjust attack by the other and thus alone harmony be maintained." Shorn of mere platitudes and camouflage, this is exactly the doctrine which used to be preached by the leaders of the two European concerts during the quarter of a century preceding the Great War, i. e. "preparation for war is a sure guarantee of peace" a doctrine which inevitably led to

the world-conflict of 1914—1918, destroying the manhood of nations, devastating some of the richest and most beautiful lands on God's earth and bringing incalculable misery and suffering to millions of homes in all parts of the world. And it is strange that this pronouncement should have been made at a time, when, as has been shown above, inter-communal co-operation and good-will was the most pleasing feature of the Indian political situation.

And at the next anniversary held at Benares, on 19th August 1923, Pundit Madan Mohan Malaviya indulged in plainer and yet stronger language. He reminded the Hindu Community of the "inhuman, brutal and unparalleled atrocities" which, according to him, "were perpetrated on Hindus" in 1916 in Eastern Bengal. "Hindu Women", said he "were outraged by fanatic Muhammadans, and many Hindu women had to take shelter in rivers and tanks to protect their honour". I do not propose to reproduce at length the other portion of his address, couched in similar violent and exaggerated language, calculated to rouse the baser religious and communal passions of my Hindu countrymen, which the Pandit thought fit to indulge in on that occasion. I consider even their repetition for establishing my position as in the highest degree detrimental to the cause of Indian Nationalism and a sin against inter-communal co-operation and good-will. A few days after that address was delivered, Pundit Madan Mohan Malaviya came to see me at Simla in connection with a matter the nature of which it is unnecessary to mention here. On that occasion, I spoke to him earnestly about the new policy which he and

his co-workers were adopting and warned him that persistence in rhetoric of this type, calculated to rouse the baser passions of the semi-educated masses, was sure to result in bloodshed. Alas! that this unpatriotic course should have been persisted in with the result that the prophecy then made by me has at last come true.

And let us turn for a moment to another prominent figure in the Hindu Mahasabha movement. Presiding over the annual meeting of the Barra Bazar Hindu Sabha, Calcutta, on 25th July 1926, Dr. Moonji traced the History of lost Hinduism during the last nine hundred years quoting Afghanistan, Kashmir and Malabar as instances in point and also mentioning that India had lost 70 millions of her men to another religion. "*The object of the Hindu movement would be to keep together all Hindus and to extend the Hindu religion so that India might be called Hindustan, the land of the Hindus.*" . . . . It seemed to him that the Hindus were living under two dominations, the political domination of the English based on its strength of machine-guns and the domination of the Muhammadans based on their aggressive mentality. The mild and docile Hindu was thus a prey to domination of two kinds *and he had to see whether, while putting up with the machine-gun domination as an inevitable evil, he was also to put up with the other domination.*" (Italics mine.) The political lesson thus inculcated by Dr. Moonji to his co-religionists has been taken a step further by him in his Presidential address at the Special Session of the Hindu Mahasabha held at Patna on the 16th and 17th August 1927. During the course of that address on Hindu-Muslim unity, he ob-

"This unity is to my mind a volatile commodity appearing very real and worth having till the price is paid, when it assumes the form of inpalpability and intractibility." And having stated that he had never been a believer in pacts and concessions in bringing about Hindu-Muslim unity, he advised his co-religionists that "they should leave Muslims severely alone in their present mentality and leave them to think and act as they pleased". As I said only recently, whatever one may think of this astounding pronouncement, one cannot but admire Dr. Moonji's frankness in speaking out in plain language the inner feelings of the circles of which he and his co-workers are the leaders. And it is significant that he has been elected as President of the All-India Hindu Maha Sabha for the ensuing year, with my friends Pundit Madan Mohan Malaviya, Lala Lajpat Rai, Raja Narendra Nath and Raja Rampal Singh as Vice-Presidents.

As regards Lala Lajpat Rai's utterances since his desertion from the Swarajists' camp and entry into the All-India Hindu Mahasabha, it is sufficient to refer to the address delivered by him recently when presiding over the Sindh Hindu Conference, during the course of which he assured his co-religionists that if they were to put their own house in order, they would be strong enough to cope with the combined forces of the British Government and the Muslim community!

As cited above only a few of the many sacrilegious statements made by the three great leaders of this communal movement and even the leaders at the top have made such pronouncements, the utterances of a smaller fry throughout the press and the writings in that section

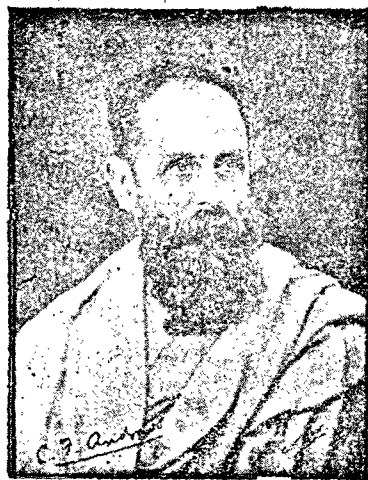
of the Press which follows their lead can well be imagined. These being the facts, is it then surprising that the resulting inter-communal bitterness and hatred have brought about the unhappy occurrences which have tarnished the fair fame of India and have filled the hearts of those who sincerely desire her peaceful constitutional advancement towards full Responsible Government with feelings of deep despondency for her future?

The only effective solution of the grave problem which we have now to face, is a change of mentality and of hearts on both sides. This once accomplished, the rest will follow as a matter of course. Let mutual suspicions be cast aside as absolutely groundless. Let Hindus and Muhammadans realise that they are but children of one common motherland. In the prosperity of both lies the prosperity of India, and on the recognition by each of the legitimate rights of the other rests the hope of that inter-communal co-operation and good-will which is absolutely essential if India is to attain her appointed goal. Religion, being a matter of individual belief, should be kept out of the political activities essential to the accomplishment of India's advance towards full Responsible Government within the Commonwealth of Nations known as the British Empire and craze after leadership should not make us forgetful of the sacred duty which we owe to our country. Let the Vernacular Press rise above that mentality which places increase of its circulation above the responsibility of giving the right lead to public opinion. Once these great needs of the moment are sincerely taken to heart, India's onward march to her constitutional goal will be accelerated and the desire of all patriotic hearts become certain of realisation.

# The Real Problem in South Africa

BY MR. C. F. ANDREWS

UNDERNEATH all the surface problems of licenses, immigration, municipal franchise, and the like, there lies perpetually the one



MR. C. F. ANDREWS

eternal difficulty of colour prejudice always working its sinister way forward through a thousand channels. It is this that represents the real problem of South Africa, which the Indian settlers have to face day by day unceasingly.

Let me take a walk with my friend, who happens to be an Indian, down the streets of Durban. There are shops in which, if he enters, he is not likely to be served; though the shop-walker would be all attention to me, if I entered with him and made the purchases. Again, there are tea rooms, and restaurants, where he would not be attended to at all. We two could not sit together and have a cup of tea.

If he wanted to have his hair cut, and I did the same, we could not go to the same barber's shop. The Municipal swimming Baths, for

which the Indian pays rates, would not be open to him. Even the street lavatories are marked, either 'Europeans' or 'Natives'; and he would hardly dare to go into the Europeans' quarter. On trams, which are also Municipal property, he can only sit in the rear; and he must travel outside on the top. He is not allowed inside. In the trains he has separate compartments. The cruellest thing of all, which is almost unthinkable, in its lack of chivalry, is that Indian women with babies in their arms have to climb to the top of the tram. Their presence inside would not be permitted.

It is the same with bioscopes and cinemas and places of amusement. The Indians are not allowed. They are obliged to have their own cinemas. In some places, the back seats are reserved for Indians and coloured people, while all the front seats are kept for Europeans. But that appears to me to make the indignity worse.

There is one horrible form of segregation, which tells its own tale of shame and disgrace. Every liquor shop in Durban has its Indian Bar. It is sad, also, to think that Indians, who frequent these Bars do not seem to realise the degradation, which the presence of Indian women as well as men, within such quarters represents. One day, I was startled to see some Tamil characters painted on a board in one of the most prominent parts of Durban. But when I went, I saw the reason. The Tamil inscription was simply the translation, in Tamil, of the two English words. I looked inside, I could see what was going on. For no

JUNE 1927]

THE REAL PROBLEM IN SOUTH AFRICA

361

the Tamil script have been used by Europeans, in order to invite Indians to enter.

I have before me on the table, while I write, the leading columns of the CAPE ARGUS the popular evening paper of Capetown. The page is headed: "Hospital Nurses go on Strike." It refers to the sudden action of the European nurses at Mafeking, in the Transvaal, because they were obliged to take orders from an educated African doctor skilled in his profession, Dr. Molema, who had been trained at Glasgow University and had practised in Scotland and Ireland without any let or hindrance.

I will give the account, as it appears in the newspaper this evening:—

The nursing staff at the Victoria Hospital, Mafeking, has resigned in a body. This is the sequel to many months' dissatisfaction caused by a native doctor taking white patients to the hospital for operations and for nursing through the convalescent period.

The trouble has been going on for nearly two years, but the agitation that had arisen died down six months ago when the nurses made a strong protest against the doctor conducting operations on white persons while they had to stand by and assist. For some time after the protest the doctor sent only native patients to the hospital, but a week ago, it is stated, with only a few minutes warning, he sent a white woman of 46 to the hospital so that he could operate on her there. Later he sent a white male patient.

The newspaper goes on to make clear exactly what had happened by such a strike. It states:—

The present position is this. The matron and nurses, from humanitarian motives, have decided to continue on essential services while awaiting a reply from the Administrator, which is expected soon after Saturday. The hospital, which has four private wards, has a general ward each for European men and women. The European man who was to be operated on by the native doctor has gone home. The native doctor's two white patients, the men and women in the general ward, are now being attended to by the matron and nurses. A compilation of patients is ten.

Editor's case and content of the CAPE ARGUS,

who has desired to state fairly both sides of the case, adds the following comment:—

"I also saw the native doctor, Dr. Molema, to-day, but he refused emphatically to make any statement regarding the position, saying that he could not contravene the Medical Council regulations regarding publicity. On his behalf, however, it was stated that he was qualified in Glasgow in 1919. He went to Coombe Hospital, in Dublin, for qualification as assistant surgeon, and took a degree in midwifery. He was also assistant at the Dublin Skin and Cancer Hospital. Altogether he was seven years overseas. "He was born in Mafeking, his father being one of the chiefs of the Baralong tribe in Bechuanaland. He is a light-coloured native of short stature and in the thirties.

"On his behalf it was stated that some of the staff now objecting to working under him had recommended him on former occasions to patients. According to the version of my informant, the trouble really began three months ago, when the nurses said they would not work under a native doctor. Last Wednesday, according to this version, Dr. Molema sent two patients to the hospital, two on Thursday and two on Monday. Three were men and three women, but they were not all Europeans."

"It was claimed on behalf of the Doctor that he wrote to the Administrator about the position a considerable time ago, and that it was more than a month before a reply was received. This reply, it was stated, was inconclusive; and so after the study of the Hospital Ordinance, from which he concluded that patients must be admitted to any Government hospital, that the patient had the right to have whatever doctor he wished, and that this doctor had the right to attend patients in hospital. Dr. Molema decided to continue sending patients to the Mafeking Hospital."

From many sides, I have heard about Dr. Molema. He bears an admirable character, and in Scotland and Ireland he has been used to be treated professionally just as any other doctor would be treated. He has worked his way forward in his profession by sheer hard practice and trained medical skill. The truth is, that the European doctors in South Africa have been hitherto regarding the Medical faculty as a closed profession, with a Colour Bar attached, making it a preserve for the white man, just as the higher skilled work on the mines is reserved for the white man by the 'Colour Bar Act.' European doctors, in consequence, have often treated the native African patients in a casual manner and taken

fees from them, which have been very difficult to pay; though in the same sentence it ought to be said, to their credit, that there are numbers of European doctors, who have won the hearts of the Africans by their human kindness and by their refusal to take high fees from them at all.

It is always necessary, when thinking of South Africa, to remember this atmosphere and what it inevitably results in when the practical test comes.

At the very beginning of this struggle in South Africa, Dr. Norman Leys wrote to me from England and said, that if only a very slight gain could be obtained against the imposition of segregation in South Africa at a time when the tide was running so strongly in its favour all up and down Africa, it would indeed be well worth while fighting on to the end. For a victory, however small, gained in

South Africa in the struggle against segregation would have its reactions right up as far as Kenya and Uganda.

My hope is, that though, under this Indian Agreement, we have not obtained for resident Indians all we asked for, or required, nevertheless something has been done to stem the tide of segregation. In the long run, therefore, we may hope, that the good work now begun, may be continued; and that the effects of it may be felt far beyond the boundaries of South Africa into Central Africa also and all along the East Coast. For if it is possible, even for one generation, to prevent the enforcement of 'segregation,' then human nature, with its kindlier instincts, will, in the long run, be likely to get the upper hand; and among the younger people, who are growing to man-hood and womanhood, those kindlier instincts will prevail that are the saving graces of man-kind.

## Prohibition in America

By Miss McDougall, M.A.

THE prohibition of the sale and use of alcohol in the United States of America is a moral experiment carried out on a larger scale than perhaps any in the history of the World. A nation of vast size, standing in the very forefront of human progress and civilisation, has set itself to abstain from a pleasant indulgence and an important source of gain in order to attain a higher moral and spiritual level. With magnanimous humility the nation has confessed the subtlety and strength of the temptation to the excessive use of alcohol and has laid upon itself a self-denying ordinance to banish the temptation from its territory, as Odysseus bound himself

to the mast of his ship lest the seductive music of the Sirens should master his self-control and lure him into headlong ruin. We cannot but admit that the resolution was nobly made.

It will be a disaster to the whole world if this great experiment ends in failure, and we are deeply concerned in watching the conflict which is now being waged across the Atlantic. Two great principles are at stake: the principle of democracy and the principle of self-control. If the greatest democracy in the world cannot abide loyally by its self-denying ordinance, if it fails to shew "reverence for the law itself hath made", its failure will be a failure to all who are striving to improve

of democracy in other lands. If the self-control of America proves inadequate to resist the allurements of alcohol, the moral strength of the world will be weakened and transgression made more easy and less disgraceful for everyone. We are all concerned and we should all be interested in this great struggle.

It may be of interest to the readers of the INDIAN REVIEW to hear the experience of one who has recently visited the United States and has had some personal contact with the problem of Prohibition. I visited America in 1915 in 1920, and 1926, and thus saw the country before and after the enactment of the decree of Prohibition, and I heard a great deal about it both from some of the leaders of the Prohibition Party and from personal friends, some of whom were, and some of whom were not, enthusiastic about the cause of temperance. My latest visit began just after the famous Deputation of eighty leading women to the President in April 1926, and as some of these women were personal acquaintances of mine, I heard the whole story of that memorable interview.

The first thing that strikes a visitor is the absence of much that distresses one in England and Scotland. The glaring and ostentatious advertisements of alcohol, and drink which keep the lowest aspects of human nature continually before our eyes in Europe are refreshingly absent in America. There are no drink-shops on the street corners, no drunken people about the streets. There is none of the loud and boisterous merriment which sometimes in the late evening. The places of amusement are more decent and decorous, and there is a greater purity in the

atmosphere and a higher dignity in the intercourse of people with each other. And the country is extremely prosperous. No one denies that Prohibition has been a financial success. The quantity and efficiency of the work done is greatly increased, the hours of labour are short and the wages high. The standard of life of the manual workers is the highest in the world. For this reason and because every-one approves of his neighbour's abstinence from alcohol, whatever he may think of his own case, there is no political movement to revoke the decree of Prohibition. None of the great political parties has made the repeal of the 18th Amendment a part of its programme.

Yet there is good reason for the anxiety which most of the leaders of the Prohibition movement in America are feeling. It cannot be denied that the law is continually being evaded and defied, and that this law-breaking does not arouse wide-spread condemnation, it is very widely condoned, partly in jest, and partly in bitterness. There are great organisations which carry on illicit traffic in alcohol, and occasionally one is amazed at the irresponsibility of people of high position who look on without remonstrance while the law is broken under their eyes. I have known high official circles in which it was not the fashion to deprecate the breaches of the Prohibition Law or to express any enthusiasm for America's great effort to rid herself of the evils of strong drink. There are some otherwise good citizens who are in the habit of speaking lightly of Prohibition as a failure, though they would not thus condone any other lawlessness.

There is reason for grave anxiety, but there is also much exaggeration in the accounts

spread abroad about the imperfect victory of Prohibition. It is of course natural that much more should be said about its failures than about its successes. We all love to point out the weaknesses of the virtuous much more than to dwell on the habitual transgression of the evil. A good man's occasional lapses into impatience or anger will be reported and remembered much more widely than the continual fretfulness of an ill-tempered person. Nations which have shrunk from the heroic self-denial of America are only too ready to listen to reports of its occasional failure and to take comfort from them. And even the well-disposed are very lacking sometimes in sympathy for America, which as being the only prosperous nation in the world is not popular just now, and they forget the immense difficulties of a nation which is composed of very inharmonious elements and which is continually being recruited by immigrants who know little of its ideals. Also we forget what Prohibition has achieved in freeing whole classes of the people and whole regions of the country from temptation, while we remember the failure of certain classes and certain places to rise to the level of the majority.

There appear to be five classes of people among whom Prohibition may be roughly described as comparatively unsuccessful:

(a) There are many of the older generation who have been accustomed all their lives to a moderate indulgence in alcohol, who have seldom or never been guilty of excess, and who resent being deprived of what to them seems a harmless pleasure. These voted against Prohibition, and are not sufficiently loyal to the principles of democracy to acquiesce in the

decision of the majority. These will in time die out.

(b) There are those who are financially interested in the sale of alcohol and who resent the loss of the trade "by which they had their wealth." These are comparatively few, but extremely influential. They maintain a definite propaganda for the discrediting of Prohibition both at Home and Abroad. There is nothing for such but the rigorous enforcement of the Law; they are not open to conviction.

(c) There are some very rich people, known as "The Smart Set," who in their love of notoriety consider law-breaking a good advertisement. Also they are ashamed to differ from their like in other countries. These are the froth on the surface of national life and of no great importance.

(d) There are immigrants of the first generation who come from countries where the very idea of total abstinence from alcohol is hardly known, and to whom Prohibition seems a breach of the promise of liberty which attracted them to America. There is a great work of education to be done among these.

(e) There is the very important class of young men and women who break the law for the sake of breaking it. This is especially common in Colleges where young people have excellent opportunities for concerted action. They are not particularly attracted by alcohol, but law-breaking possesses a fascination for them. This is the only really important class of opponents to Prohibition. Some of them are ruined, body and spirit, by the indulgence in a pleasure which they are tempted by the lure of the law and the fear of appearing in the eyes of their class-mates

arouses wide-spread pity for themselves, and rather unreasonable resentment against Prohibition. In certain circles of good and religious people in America the only serious condemnation of Prohibition which I heard was this: "It puts such a great temptation in the way of our young people. They would not care for alcohol, but they love the adventure of getting it." This is a serious situation. Many of these young people are the children of temperate parents and have been brought up in Prohibition States where they have never seen the evils of drink. They think that these evils have been greatly exaggerated and they are perfectly confident of their own self-control. The love of adventure lures them on to join in some "rum-running" expedition, and they fall an easy prey to the raw and crude spirits which are procured in this way.

It is deplorable, and the advocates of Prohibition are deeply concerned at this unexpected development of the situation. But in reality the mischief lies much deeper than in the enactment of Prohibition. America is suffering just now from a kind of epidemic of lawlessness. Grave and serious crimes are amazingly common. The statistics of murder, for instance, in a State like Massachusetts compared with those of Scotland, which is a little larger and has a slightly greater population, are almost incredible. The ease and impunity of murder strikes a visitor with consternation. It is a great mistake that this prevalence of crime should prevent them the same time as the introduction of Prohibition but in reality the two are quite separate. The crimes which are a compilation are not such as are caused or suggested by the case and law. They are not deeds to

passion or headlong rage. They are cool calculated murders and robberies, such as could not be carried out by men under the excitement of strong drink, nor are they committed for the sake of obtaining alcohol. They lie in quite another region and yet they are constantly quoted in condemnation of Prohibition.

This prevalence of crime in America arises from a number of causes some of which are still obscure. But some of them can be clearly seen. There is the great ostentation of irresponsible wealth, and the high standard of living, which make a man impatient of slow efforts to build up his own prosperity. There is the lack of civic feeling natural to a nation which is constantly receiving an influx of men who have renounced one citizenship for another and have not yet learned a feeling of ownership in the new country. There is a laxity among the police which lets many crimes go unpunished, and the expectation of impunity is a great incitement to transgression. But more fundamental is what seems to have been a grave error in early education. For the last twenty years "duty and discipline" have been rather disparaged in education in favour of "self-expression" and personal development, and this tendency, though it began under the sanction of the highest ideals and purposes, is bearing the bitter fruit of selfishness and impatience of the rights of others. Also patriotism has been taught as a pride rather than as a series of duties, the patriotism which exults in size and power, but neglects obedience and loyalty to the country and its laws.

Here in India we must carry on together

with the promotion of Prohibition a campaign of education in the higher patriotism, and strive to inculcate a deeper loyalty. That men should abstain from personal indulgence or gain for the sake of the country and in obedience to the laws of the country must be our first and chief doctrine. If we can foster a patriotism which shall find its expression in cheerful obedience to the will of the Motherland and in earnest desire to serve

her, Prohibition will mean to India something higher and nobler than if it is based on economic or personal advantage.

America will in all probability work out her own salvation and make Prohibition a success, thus conferring a great benefit on the whole human race. We should regard her great struggle with all sympathy and admiration, and do our best to create that sympathy and admiration in all whom we can influence.

## The Buddha of the Pali Canon.\*

BY PROF. S. RAMASWAMI IYENGAR, M.A.

Department of History and Economics, H. H. The Maharajah's College, Vizianagaram.

IN these days of historical research—false and true, based on unhistorical facts and questionable surmises—it is highly redeeming to find a book on one of the greatest figures from Indian history, a book unsullied by conjectures and misconceived theories. In this book we are having the Great Gotama of the Pali Canon and as Mr. C. A. F. Rhys David—to whom along with his scholarly life this book stands dedicated—aptly remarks “if it be the oldest figure of him that we can get, it is much to be able to learn what it is, before we consult records more mediaeval or any more modern idea of him based on these.”

It would not be out of place here to note a word regarding compilation work in historical researches as this book may probably take a high place in that line. It would be intensely happy if research authors would first give the bases of their inferences and calculations. In

fact if the basis is given out as the source of inference, scholars may first rivet their attention on the correct interpretation of the text. We have seen interminable discussions on the ‘Sangam Age’—“whether Mannickavasagar is a Jain or not?” the age of Manimekalai—all due to a wrong or at least different interpretations of the same text. To construct a theory out of an obviously wrong interpretation of a text is a huge waste of time if not a deliberate disservice to the historical world and especially to the research workers. It can be with good reason asked whether there is any exhaustive book to which we can refer as one embodying all the sources to get at the date of the sangam or the nationality of Mannickavasagar or even the age of Manimekalai. In fact the existence of the book one under review may not set at rest discussion regarding Gotama Buddha.

As I write this to the Press, a Bombay mine invites my attention to the REFORMER, April 30, 1927 with article of the Rev. Mr. Harapad

Dharma and Religion” in the MYSORE MYTHIC SOCIETY JOURNAL where it is held that Asoka was throughout a Hindu—not a Buddhist. In questions which fundamentally affect the age-long beliefs regarding certain historic personalities, alleged historical conclusions, will it not be better first to proceed with a statement of particulars regarding the current view and the contrary view now espoused before we proceed to dogmatise? In this connection it is our pleasure to recall the great worth of the book ‘Vedic India’ of Prof. P. T. Srinivasa Iyengar of the Trichy St. Joseph College which abounds in great many references. Many a historian, and research student confess in private that the judgements as such will sacrifice a good history for themselves without even the small intellectual aid of a construction of a theory. In this sense ‘Vedic India’ is a compilation and a statement of the Professor’s case and view.

It is with these ideas before us that we particularly welcome this excellent publication on Lord Gautama. It contains nothing of Brewster. It is a translation of the Pali Canon alone—if there is any mistake, it is a mistake

in translation, and the credit of a compilation alone goes to the author.

As a compilation the book is a good life history. Boyhood, his entry into the spiritual life, days of spiritual life, his Guru-hood and last days, have been categorically given with *verbatim* translations of the corresponding canons that relate to the several epochs in his momentous life. It is a history as told in the original sources themselves and if really historians and scholars are apt to interpret the passages differently, they are open to do it without the possibility of damaging

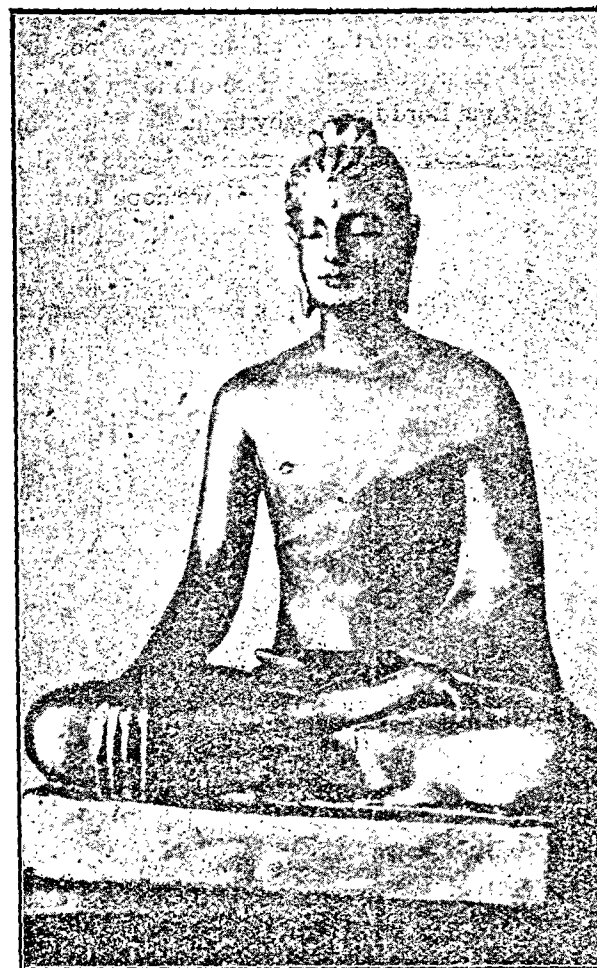


IMAGE OF LORD BUDDHA  
Executed by Mr. E. H. Brewster of Italy.

[By Courtesy of Maha-Bodhi, Calcutta.]

the greatness of the book.

The coming in of the “Bodisatta, the excellent pearl, the incomparable” for the good and blessing of all men in the Sakya’s

\*The Life of the Gotama, the Buddha, By E. H. Brewster. Kegan Paul Trench Trubner & Co. Ltd. London.

town, in the country of Lumbini' is told in the poem *Nalaksutta* of the *sutter-Nipatta* and this is rightly given the first place in the book. The "Three Fold Pride" speaks of the earthly prosperity and riches of the boy-Buddha. The experiences under the *Ajapala Tree* after he became the Blessed one and the altercation with the haughty Brahmin are some of the best in the spiritual life of the Lord Buddha. The lay disciples under the *Raja yatana Tree* and women disciples coming under the protecting roof of the Blessed One are told early in translations.

Then missionaries are sent "to gain many for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. They are to preach the Dhamma that is lovely in the beginning, lovely in the middle, lovely at end, in the spirit and in the letter and to proclaim a consummate perfect and pure life and happiness."

The passing away of the Exalted One after a long conversation with 'Ananda' and Mara the Evil one are told in all grim seriousness.

The contents of the book do not give credit to Mr. Brewster. The literary merit of the contents goes to the different translations especially to the two Rhys Davids who have spared no pains to make the Buddhist literature popular. Nevertheless one cannot be blind to the tastes and good outlook which were responsible for the choice collection of the translations compiled. We are giving the greatest praise to Brewster when we unhesitatingly say that he has unearthed a dead historic figure and made him stride before us; we hear his boyish voice, the tone of his

spiritual life, the message of his Godly vision—why the veritable Buddha passes before us like the films in a cinema with the additional charm of our noting and enjoying his words. Brewster's service cannot be overestimated. He is a pioneer and has shown the necessity and merit of a good compilation. With a few more of Indian Brewsters, and good editions by them, the South Indian history will soon reach a degree of definiteness and accuracy. Shall we hope that with the opening of the Oriental Research Section in the Madras University the work of compilation will get some encouragement and our hopes will be early fulfilled.

## TRAGIC FULFILMENT

BY

MR. P. NARAYANA KURUP, M.A., B.L.

Of love I dreamt in years gone by and thought  
Its sweet fulfilment was earth's paradise;  
I prayed for love and strove to minimise  
The yearnings of my ambitions and fought  
With imitations of great love that wrought  
Its marvels second-rate in friendship's guise,  
And prayed and prayed for love alone. Unwise  
I was in praying thus. To-day when nought  
Will justify my love, Love's maladies  
Have come on me: I love, I'm loved; and  
Society's high-embattled barricades  
Divide my love and I, the raids  
Of love's desires kill us almost. Alas  
Should God fulfil Himself in Tragedies?

# The Hindu-Moslem Question

BY THE LATE BABU GOVINDA DAS

eloquently interest attaches to the views of the late Babu Govinda Das on a subject that is distracting the country. With unfailing instinct he marked the one great blot in our society, his observations on this vexed question of Hindu-Moslem relations are called for the fit of the readers of the INDIAN REVIEW from one of his unpublished works. *Editor I.R.*

may be profitable to dwell briefly on the Hindu-Moslem relations in this country. There can be no disguising the fact that many things have happened to strain them badly. But it is not impossible to so arrange matters



BABU GOVINDA DAS.

as to bring about perfect harmony between these great religious systems in India. So far as I have been able to gather, Hindu opinion on the point is unanimous that if our Moslem co-citizens would abstain from but just two practices of theirs, enmity and sullen resentment would at once give way to deep gratitude and firm fraternity. These are the public sacrifice of cows and the obstruction of Hindu processions in the Moharram days, or over roads on which mosques might be situated. It needs no pointing out that by refraining from these two actions the Mussalman will not be guilty of any irreligious action.

## COW SACRIFICE

The Shias never sacrifice cows, nor are cows sacrificed by Sunnis anywhere else except in India. Camels and sheep only are prescribed by their holy books. His Majesty the late Amir of Afghanistan showed a true and just sense of his kingly duties, when he was a guest of the Government of India, by laying it down as a condition of his taking part in the Moslem ceremonials in the Jama Musjid of Delhi, that no cows were to be sacrificed; and none were. To strengthen this contention for peace and amity between these two religions, a few wise sentences may be quoted from the statesmanlike article of H. H. the Aga Khan in the *COMRADE*, reproduced in the *LEADER* of February 14, 1912. The Aga Khan writes:—'Anything that permanently alienates and offends the sentiments or interests of millions of Indians, be they Moslem or Hindu, is undoubtedly in itself an undesirable thing and should not only be avoided by the Government but also opposed by all communities of India.' The two points mentioned above are just those points by conceding Moslems will lose nothing whatsoever and the permanent goodwill of their brethren. This will be a distinct gain to by which both will benefit. The occasion the Aga Khan's article was a political to the Moslem grievance over the matter of the Partition of Bengal. But

applies with even greater force to the non-political but social and religious bad feeling between the two communities. In this case it is not a question of the 'satisfaction of the sentimental grievances of the great Bengali Nation' alone but of the whole of the Hindu community and therefore, far more important. Political bickerings and the scramble for the loaves and fishes of Government patronage and service, touch only the surface of the life of these communities, while this question goes deep down to the very bottom of the Hindus' life. To attain such a magnificent result the very small amount of accommodativeness needed should not be beyond the capacity of wise statesmanship.

#### MINOR FORMS AND CEREMONIALISM

What has been at the root of our deterioration is the manner in which we have laid stress upon the non-essentials of our religion, and more than ignored its essentials. This has led to the inevitable result that points of difference between religion and religion have multiplied and those of unity have gradually weakened. It is because of this stressing of every deviation from the normal and the raising of each minor form to the dignity of 'the only true religion,' that we have not been able to produce the cohesion and patriotism of the Japanese, which makes them welcome death for their country as the highest honour for which they can compete. It is because of the utter stagnation of public and corporate life, resulting from the diversion of all available energy to the war between religious authorities, that we have been contentedly swallowing the contempt and ill-treatment of the world, century after century, without making any serious attempt to set our

house in order. We Hindus feel supremely happy and entirely contented when the absurd gesticulations, attitudes and postures of so called religious observances have been gone through in the soulless manner of mere formality and routine, and when the 'defiling, touch of men of other castes and other religions, nay even of our own kith and kin, has been avoided. So many of us smile in superior fashion at our critics and talk of their ignorance of our 'splendid past' and of the beautiful truths about Devas, and demons and creation and what not, propounded in our religious books! Even the latest discoveries of science, and all that are yet to come, are hidden in our Vedas and Puranas from the vulgar gaze, under allegories, forsooth! How many of us can show any real knowledge of, or can honestly work out, the true and correct interpretation of any of these books? If these sapient persons are so sure about the treasures hidden in the Vedas, why do they not bring some of them out themselves in advance of the European scientists?

Ceremonialism is the one panacea for all evils to our sluggish hearts. How this has permeated through and through our daily life, almost to the complete exclusion of a religious spirit and genuine reverence, is easily shown by citing a single instance, *viz.*, the daily prayers of the Hindu, which for some time now have consisted mostly in various twistings and torturings of the fingers and of the limbs. Contrast this with the Greek attitude. Free child of Nature that he was, he alone among all the Nations of the world succeeded in harmonising his attitude of reverence and worship with that of self-respecting independence. The Greek never grovelled in the

dust in abject self-abasement before God or King.

The very ancient Hindu attitude was similar; it was, alas! all too quickly submerged under the flood of superstition. The Vedic Hindu proudly asserted his equality with

Divinity—(योऽसावादिसे पुरुषः सोऽहमस्मि). When such was his faith there could be no room for other feelings than those of intense love and yearning for and devotion to THAT which was the same as he in his real self.

## The Late Lord Lansdowne.

LORD LANSDOWNE, who was 82 years old at the time of his death, had a long and distinguished public career. Born in 1845 he was appointed Lord of the Treasury in 1869 and Under-Secretary for War in 1872. In 1880 he became Under-Secretary for India and was appointed Governor-General of Canada in 1883. On his return from Canada in 1888 he was made Governor-General of India. After the completion of his term of Viceroyalty in India he went home and served the Home Government in various capacities, particularly in the Foreign Office. He was Secretary for War between 1865 and 1900, Foreign Secretary for five years and Minister without portfolio in 1915. Thus he entered service nearly 60 years ago and the Entente with France and the Japanese Alliance were concluded during his term at the Foreign Office.

But we in India are more concerned with his Viceroyalty in this country. It was an eventful period but one in which his own interests were "more passive than active." The introduction of the First Reform Scheme and the Age of Consent Bill, and the closing of the Mint to silver have had far-reaching effects; but his own part in these measures were by no means marked. His talents were mainly in Foreign affairs, but unfortunately his handling of them was not particularly successful. That is to say, he created distrust of England's

motives in the East while his one thought was the consolidation of her power in Asia. But he did it in the rough old way. His interference in Manipur was in cynical defiance of old treaties. To the disgust of the Amir he pushed forward the N. W. Frontier. His deposition of the Maharajah of Kashmir was an act of high-handedness which had to be revoked by his successor. The INDIAN DAILY MAIL recalls an incident in connection with the Kashmir controversy—an incident which provoked the ire of the Viceroy while it also added to the gaiety of India. One evening, when the crisis over the Kashmir affair was at its height, the AMRITA BAZAR PATRIKA, which has always had a *flair* for the fun of things came out with a complete draft of a Despatch by Lord Lansdowne, pieced together, it is understood, from torn bits of paper from the Viceregal waste paper basket. Great was His Excellency's wrath and the Official Secrets Act came into being. Lord Lansdowne himself made a vehement speech in the Council. People in anger seldom see the humour of the situation. The plucky PATRIKA came out next day with a smart leader "regretting the Viceroy's loss of temper and coolly recommending that His Excellency had better look to the ordering of his household in order to avoid leakage of State secrets than to penalising the Indian Press for performing its duty."

# World Events

BY DR. A. J. SAUNDERS, M. A.

May

## CANBERRA

THE Commonwealth of Australia holds the first place in world events for the month of May, for early in that month the Federal Capital and the new Federal Parliament House were formally opened at Canberra by His Royal Highness the Duke of York. It was particularly fitting that the King's son should do this, for on another May 9th, twenty-five years ago the present King as the Duke of Cornwall and York opened the first Parliament of the Commonwealth. When the Federation of the States was accomplished in 1900, the question of a Federal Capital was not decided. That was left for a special Commission, which decided after long consideration in favour of a site in the south-east of the State of New South Wales, over 100 miles from the city of Sydney. The locality is spacious, beautiful for situation, and having a most pleasing landscape; formerly there stood there one of the large sheep runs of the country—the Duntroon Station. The name given to the new site was "CANBERRA"; it lies some distance inland from the sea, but the new capital will have a splendid port and natural harbour at Jervis Bay. Zarrolumla, the old homestead of the Campbell family, the original owners of the Duntroon Station, has been remodelled into a pleasant Residency, and it was there that the Governor-General and Lady Stonehaven entertained the Duke and Duchess of York during their visit to Canberra.

On arrival at the new Parliament House on the morning of May 9th the Duke addressing the crowds assembled outside the building said:

It is impossible not to be moved by the significance of to-day's events as a great landmark in the story of Australia, because one feels the stirring of a new birth, of a quickened national activity, of a fuller consciousness of your destiny as one of the great self-governing units of the British Empire.

At 11 o'clock His Royal Highness unlocked the door of the Parliament House with a golden key, unveiled a statue of King George, and then formally opened Parliament. His speech from the Throne was a noble utterance in which he said:

How much has happened in the quarter of a century since the opening of the first Commonwealth Parliament; what changes in the world, what a revolution in human life and thought, what marvellous progress in means of communication and locomotion! For Australia and the whole Empire it has been a period of extraordinary evolution and development. It has been a testing time when under the stress of the greatest war of history the Empire has found a new meaning and a new strength.

Quickened by all these influences without and within the British Empire has advanced to a new conception of harmony and freedom, to the idea of a system of British Nations each freely ordering its own individual life but bound together in unity by allegiance to one Crown and by co-operation with one another in all that concerns the Commonwealth.

It is the King's earnest prayer, in which I fervently join, that under Divine Providence future years may see the same advance in the development and prosperity of the Empire and all its parts, the same spirit of mutual understanding and sympathy, and the same determination to support one another to the uttermost should the need come.

It is perhaps peculiarly fitting that we should celebrate the birth of this new capital city just after the close of an Imperial Conference which represents the beginning of another chapter in our Empire story. May this day's ceremony mark the re-dedication of this Commonwealth to those great ideals of liberty, fair dealing, justice, and devotion to the cause of peace for which the Empire and all its members stand. We turn to-day a new page of history; may it be a page glorious for Australia and for the whole Empire.

The weather was a perfect Australian day. Hundreds of motor-cars had brought people from such distances as Sydney, Melbourne, and even Brisbane in the North. Thousands of people came by special trains; there were over 20,000 people at the ceremony, including all the most prominent citizens in all walks of life throughout Australia. The Prime Minister of Britain sent the following message:

JUNE 1927

WORLD EVENTS

373

His Majesty's Government in Great Britain greets his Majesty's Government in the Commonwealth of Australia on the historic occasion of the opening of the first meeting of the Federal Parliament in the new capital city of Canberra.

Australia's record during the past quarter of a century has been one of continuous progress, and we are confident that to-day's ceremony will be the prelude to yet greater development of the resources and well-being of Australia, for the advantage not only of the Commonwealth but of the Empire as a whole.

We at home are very proud of the achievements of your country, and we join with the rest of the Empire to-day in congratulations and good wishes to Australia and its people.

## WIRELESS

The latest development of wireless came recently in the transmission of commercial messages to Australia by a new beam service. Complimentary messages were exchanged between Mr. Amery, Secretary of State for the Dominions, and Lord Stonehaven, Governor-General of Australia. Mr. Bruce describes the establishment of the direct wireless service as "the beginning of a new era in Imperial communication." "In a broader sense," he says:—

"It is epoch-making, for it brings still closer the realization of that great idea of Imperial consultation which is essential to a common policy and the achievement of unified action on matters of common concern. It is, in short, the addition of a tangible link to those intangible threads which bind us together."

## THE FRENCH PRESIDENT

The President of the French Republic, M. Doumergue, has recently completed an official visit to England, where he was the guest of Their Majesties, the King and Queen, at Buckingham Palace. This visit has been of the greatest political importance. During periods of the long reign of Queen Victoria the relations between Britain and France were considerably strained; Edward VII, as Prince of Wales, and then as King, strove with all might to secure a better understanding between his country and France. His success in this effort was largely responsible for creating the

*Entente Cordiale*, and for his being called "the peace-maker of Europe." Those good relations made France and Britain allies during the awful experience of the World War. That friendly relationship has continued ever since, so that the French President during this visit could rightly be called the British Nation's Guest of Honour. The cordiality and enthusiasm which has marked this official visit is nothing else than an expression to all the world of the "Locarno Spirit."

The great mass of the French people and all the French newspapers were delighted with the reception of their President. M. Doumergue himself rightly interpreted the significance of the visit as "a reconsecration of the *Entente Cordiale*". That which stirred most the emotions of the French people was the cordial manner of King George. One French paper said: "These two men, gripping hands, seemed like two old friends who had refound each other. It was much more than that, too. It was France and England rejoining hands as the old friends that they are."

## RUPTURE WITH THE SOVIET

It is unfortunate to have to turn from these pleasant and happy relations with France to exceedingly unpleasant and even dangerous relations with Soviet Russia. On the 24th of May the Prime Minister, Mr. Baldwin, announced in the House of Commons the rupture of Anglo-Soviet relations. For months now things have not been well between Russia and Britain, owing wholly to persistent Red-propaganda on the part of the Soviet Government in direct contravention of the trade treaty with Russia. The immediate cause of the rupture was the loss of two important State documents, which were believed to be lodged in Arcos.

House, the headquarters of the Soviet Government in London. A raid was made on the House, but although the missing documents were not found other papers of an incriminating nature were discovered, which went to show that Arcos was "a clearing house for subversive matter", and the only thing to do was to break off relations with the Soviet Government, because that Government seemed to be approving of this Arcos House propaganda.

It is a sorry business, but practically all the leading newspapers in Britain and the United

States strongly approve of the action taken by the Baldwin Ministry. THE TIMES says that the maintenance of diplomatic relations with the Soviet would be an indignity to every country that observes towards us the decencies of civilised intercourse. THE DAILY CHRONICLE said that the papers seized, convict the Soviet not merely of espionage, but of subversive propaganda of an extreme kind. Whether this break will lead to anything worse, and whether it will interfere with trade, we shall have to wait to see.

## Philology as a Method in Archæology

By MR. D. S. DHARESHWAR, B.A. (Nat. Sc.)

ARCHÆOLOGY of a sort has, from times immemorial, exercised the minds of men. Various people have tried to attack its problems according to their varying lights, be they ever so "wet and steeped in the affections." Much of myth-making was the ancient method of recording archæological facts.

Nevertheless, archæology, as at present understood, *i.e.* entirely divorced from mythology and mediævalism, is of very recent growth—a fascinating offspring of the scientific spirit.

The most fruitful and now universally accredited method of investigation in archæology is what may be called the excavational *i.e.* the digging up or unearthing of ancient coins, lapidarian, metallic, brick or some such records, ancient ruins, buried cities etc. In this matter archæology has taken a leaf from its nearly kindred science, geology, in utilising its methods, for excavation of the soil is essentially the process of geology.

Great as the value of excavation is in archæology, it is by no means the only method that yields good results. There is another process which is, in a sense and at times, a surer and more fruitful one. That is the philological method. Philology may be termed rather loosely, an enlarged edition of etymology, *i.e.* the origin of words. In fact, historically speaking, etymology has been the starting point of philology, although it might not have necessarily been so. Philology is the mother of grammar and belongs to one of those species of organisms whose individuals must needs reproduce and die; for where philology ends, grammar begins. It gives us words and tendencies from which we construct grammar. As it is concerned with the composition of words etc., it may be called the chemistry, while grammar the physics of words. Philology looks mostly to the past of words, while grammar to their present and future.

The philological method was followed by ancient thinkers in whatever attempts they made at archæology in those archaic times. In fact, philology seems to have been a native of this country with Yaska and his predecessors for its progenitors. Strange as it may appear, it is nevertheless a fact. Archæologists they had in Chaldea as far back as pre-Urangurian times, but not philologists, for ought I know. Words have been dissected by these early scholars with the meticulous care of a modern histologist.

But since those early times which witnessed the growth of philology in this country, almost no progress had been made in the science, thanks to various causes into which I need not enter here. But I may say in passing that they represent the sum total of circumstances which spelt stagnation to the erstwhile brilliant civilisations of India and Arabia—I mean the religious or sacerdotal virus. Now, however, after a very long hibernation or suspended animation, the science has taken on a new lease of life. This has, in a large measure, been due to the modern European impact with Eastern, especially, Indian culture.

The study of languages, chiefly "Aryan," very naturally, ere long led to the study of racial origins, anthropology, archæology and such other kindred sciences. Linguistic data gradually came to be used in the explanations of archæological facts and presently arose the great Indo-Aryan theory. The latter created such deep and wide enthusiasm for a time that its study was undertaken with almost a frenzy, which soon brought on its own nemesis. A severe reaction set in, which went a long way towards depreciation of the value of philology in history and archæology.

On the slender and single ground that languages could be imposed by alien cultures and governments, all philological data bearing on archæological and ethnological facts fell under disfavour and scepticism, if not complete taboo, to the serious detriment, in my humble view of those fascinating departments of knowledge. The result of all this has been the practical abandonment of the philological method in history and pre-history.

Mere excavation can never be as fruitful as if supplemented by linguistic research including such subjects as inveterate oral and written traditions and legends, folklore, fables etc. The latter often afford a key to a knotty problem, such as no amount of digging would have furnished. But even in the absence of excavation, linguistics can help a good deal, for words are not idle but the fruit of mental operations (this is quite apart from the logical problem whether we think in language or without it) and bear the peculiar pattern of the mentality of the people who first gave them currency. They give both in their actual forms and prospective tendencies clues to racial and cultured origins.

Words have their history or biography, as Max Muller would have it, as much as men. They two have their strata representing successive culture-impacts—the same as the soil has in its bosom. And like the soil, therefore, those strata can be 'excavated' and laid bare for eyes to see and minds to think. The process can well be called excavation of words as we have excavation of the soil. The one would be as prolific of results as the other.

The various ways in which words are 'corrupted' such as metathesis (interchange of

letters), aphesis (dropping of initial letter or syllable) etc., offer nice clues to racial and culture origins. Even the peculiar mannerisms in mistakes mark out certain people as of the same original stock in some cases and as having been at least in close contiguity in others. Again, toponyms (place-names), personal names, and Eponyms (personal names later transferred to places) form the most authoritative source-book of pre-history as well as history.

It is often argued that language tests often mislead and so does digging. Why, for the matter of that, there is no science or art, not even an exact science, that has not its weak spots or lacunae and that it does not yield immediate or speedy results. But no method of science can be ruled out of court on so flimsy a ground, for the path to truth is often beset with errors. Besides, impatience should be the last thing that a seeker after truth should be guilty of. As a matter of fact, however, it is not often that philology misleads. Under proper safeguards it helps more than it leads astray. If the inquirer does not let his thoughts run away with his wishes and his reason with his feelings, and has a mind trained to objective—ruthlessly objective thinking, there is absolutely no reason why philology should not be as fruitful as and at times more fruitful than excavation, as an archaeological method.

It often happens that where all other resources of information have failed, philology, like the good Samaritan, comes to the rescue by shedding its own peculiar light on obscure spots. I will take only one example to prove this. Much speculation has been rife for a long time as to whether America was known to the Old World before Columbus discover-

ed or re-discovered it. Now in this case, if so much as a single Amerind word were to be found and with the same meaning in the language of any people of the pre-Columbian Old-World—say, of India (South) or China, it would be a proof positive of the cultural contact between the two peoples, remote or recent; for it is now an established law in sociology that two exactly identical forms of culture cannot arise spontaneously *i. e.* independently of each other, unless they belong to one of those categories relating to physical instincts, such as the quest for food etc., as distinct from those touching mental activity. The physical man may often react to environment in the same way in different places, but the cultural man rarely does, except after contact. And inasmuch as the rise and growth of language are almost concomitant synonymous or with those of civilisation, identity of language and vocables has needs to be explained by some sort of contact, mediate or immediate, remote or recent. It would also materially help the solution of the problems of racial origins, dispersal of populations and cultures and such other allied questions.

The value of comparative philology in elucidating many a riddle of ethnology and culture-history cannot possibly be exaggerated. The present writer feels confident that the history and pre-history of almost all nations of the world can be constructed or re-constructed by laying under contribution the conclusions of comparative philology. But unfortunately, such linguistic co-ordination of the whole world not having hitherto been undertaken by workers in the line, there is still a mountain of work to be lifted. Enormous as the field of work for

philologist-archæologist is, it is as fascinating as it is vast. Being almost like a virgin forest, it has all the charm and romance of nature, Nor need its exploration—excavation if you will—be any the less sensational, alike in its grandeur and its utility, than that at Luxor, Tiryns, Knossos, Ur of the Chaldees, Copan, Yucatan (Maya) and nearer home at Mohenj Daro in Sind and Harappa in Punjab. Sensational it will be in more than one sense, but disconcerting too to some. It is more than likely that many of our Gods and heroes might be dethroned and new ones placed in their stead. Our cherished vanities regarding race, lineage etc., might be administered a rude shock, if not demolished.

The wonderful metamorphosis through which words pass in the course of centuries often most indistinguishably, make the task of their decipherment sometimes strenuous but always fascinating. I will conclude this article with a brief adumbration of some of these transformations, but without attempting anything like a theory thereon, at the present stage. I am not unaware that critics might retort that the similitudes between the words are merely fortuitous and show nothing, although one might be allowed to say that the cumulative force of a number of probabilities and even possibilities makes for moral certainty. Be it as it may. For the present I will only invite the reader's attention to some of these mutations of vocables which are at once interesting and thought-provoking. Of the simpler sorts the following may be cited as examples:—Baglan-Babylon; Grécia-Girasia; Pahlavi-Ballavi; Bengal-Mongal; Khusrau-Khaserau; Raoul-Raval-Ravan-Revenna; Cæsar-Czar-Kaiser-Kesari; Cynic-Senussi-Senyasi;

Dionyssu (s)-Deonathu-Jonatha (n); Jew-Dew; Druid-Dravid; Katyayani-Kadiani. More striking still I give below in a tabular form. These may serve alike for the delectation of the dilettante and the cogitation of the scholar.

| LANGUAGES.                      |                              |                  |          | MEANING                    |
|---------------------------------|------------------------------|------------------|----------|----------------------------|
| Greek                           | Dravidian                    | Sanskrit         |          |                            |
| Poli (s)                        | Poli Pali                    | Puri             |          | City                       |
| Gaelic Scotch                   | Dravidian                    | Marathi Sanskrit |          |                            |
| Mac                             | Mag                          | Mulaga Blak      |          | Son                        |
| Chaldean                        | Dravidian                    | Latin            | Sanskrit |                            |
| Ur                              | Ur                           | Urb (s)          | Pur      | City                       |
| Inchua (South American amerind) | Dravidian (Kanarese)         | Sanskrit         |          |                            |
| Chile (a country of S. America) | Chhale                       | Sheeta           |          | Cold                       |
| Pre-European Mexican amerind    | Dravidian (Tamil and Telugu) | Sanskrit         |          |                            |
| Oalli                           | Coil                         | Shala            |          | House, Palace, Temple etc. |
| Amerind                         | Sanskrit                     |                  |          |                            |
| Toga                            | Toya                         |                  |          | Water                      |
| Sara                            | Sila                         |                  |          | Rock                       |
| Nac                             | Nad                          |                  |          | River                      |
| Orinoco                         | Orango                       |                  |          | Snake                      |
| Minea                           | Panea                        |                  |          | Water                      |
| Miebi                           | Machh                        |                  |          | Fish                       |
| English                         | Icelandic                    | Oldswedish       | Danish   | Latin                      |
| Take                            | Taka;                        | Taga             | Tage     | Tango                      |
|                                 |                              |                  |          | Kanarese                   |
|                                 |                              |                  |          | Taka; Tag.                 |

# The Hindu View of Life

By

PROF. R. RAMANUJACHARI, M.A.

**S**TUDENTS of Indian Philosophy most enthusiastically welcome the publication of the lectures\* delivered by Prof. S. Radhakrishnan at Oxford, in 1926, on the Upton Foundation. The aim of these lectures is to indicate the fundamental notions of the Hindu faith and its solutions for some of the far-reaching and difficult problems of the present day. The professor is an eminently fit interpreter of the inner life of the Hindus. He focusses our attention on the essentials of the Hindu Religion and succeeds in bringing them out with masterly clearness. He presents a vivid portrait of Indian religious social life. Surely these lectures should have kindled in the minds of the European audience a desire to understand the religion, art and culture of India. In the minds of Indians, they produce a longing to know more about their own religion. By his able presentation of the central motives of Hindu faith and his vigorous refutation of the prevalent misconceptions regarding some aspects of this faith, he has laid the Hindus under a deep debt of gratitude. No more important service has been done in this direction since the days of Swami Vivekananda. This scholarly and excellent book will no doubt take its place among the best books on Hindu Religion.

The first lecture describes the nature of the Hindu religion. The term Hindu religion does not stand for any system of inflexible creed. Its meaning has altered from age to age,

\* THE HINDU VIEW OF LIFE. Upton lectures delivered at Oxford, 1926, by Prof. S. Radhakrishnan and published by George Allen and Unwin Ltd, London.

from community to community. The Hindu civilisation has been shaped out of a rich variety of elements. Of course, it is not a mosaic artificially combined one. "Hinduism has the large comprehensive unity of a living organism with a fixed orientation."

Religion is essentially an appeal of man's personality to the Divine; it is a kind of life or experience. It rests on faith or spiritual insight. Religious experience is not irrational belief; it is verifiable knowledge. The deliverances of the religious experience do not rest for their authority on the mere pronouncements of the sacred books. The Hindu attitude to the Vedas is one of trust tempered by knowledge. If a halo of sanctity attaches to the Vedas, it is because they represent the insight of experts, because they are of inestimable value to persons of petty comprehension and to beginners and because they give permanence and power to civilisation.

The Divine spirit that permeates and vitalises all things and gives life and light to all is the object of religious experience. We have no more than a peep-hole direct knowledge of God and this knowledge develops through the ages.

There is a characteristic sameness about the beatific vision of the mystics of all ages and countries. The deliverances of the mystics tend to bring together in one whole all beliefs in God. But the devotees of one religion often conceive that the height of devotion to one God required a fanatical hatred of the other so that it might not contaminate it by its nearness the sacred glory of the God of their devotion.

[JUNE 1927]

THE HINDU VIEW OF LIFE

379

A Scotch lady believed that salvation was guaranteed only for herself and for the Minister and at times she had grave doubts regarding the salvation of the Minister himself. It is folly to condemn any form of belief as superstition or heresy. Speaking at the International Philosophical Congress, Harvard, the learned Professor remarked: "In the sphere of religion we cannot adopt the dualistic attitude that the plants in my garden are of God while those in my neighbour's garden are planted by the devil which we should destroy at any cost. It is unfair to God and man to assume that He has entrusted His exclusive revelations to some one prophet, Buddha, Jesus or Mahomed, expecting all others to borrow from him or else suffer spiritual destitution."

Truth is a diamond of many facets. Hinduism realised this and developed comprehensive charity, respected other faiths and never tried to supplant them by force. Within the Hindu fold there exists a bewildering variety of creeds. When the Hindu faith came into contact with some cult of superior force it was quick to modify itself. Thus Hinduism is for ever building. Hinduism "seeks the unity of religion not in a common creed but in a common quest."

The third lecture answers some of the chief objections raised against the conception of Hindu ethics and describes the practical side of Hinduism. The Hindus instead of declaring the world an illusion, regard it as the expression of the infinite, as the training ground for the soul, a place where it may be worthily discharging its duties and purify itself and gain a knowledge of God. The doctrine of Karma, frequently taken for false fatalism, gets re-interpreted.

Realising the most important truth that what counts is conduct not belief, Hinduism enjoins a strict code of moral practice. The four supreme ends of morality are Dharma, Artha, Kama and Moksha. Moksha is blessedness, liberation from the dark enclosure of ignorance which causes the illusion of a self that seems final. There is no short-cut into the house of truth. In the pilgrimage to the eternal life, the devotee goes through four stages and is by degrees enlightened and purified and becomes fit to receive the whole truth.

What shows the amazing genius of the Hindus is their effective solution for the problem of racial conflicts. "The institution of caste illustrates the comprehensive synthesis characteristic of the Hindu mind with its faith in the collaboration of races and the co-operation of cultures." Caste is a worldly institution. "It seeks to regulate society with a view to actual differences and ideal unity." Human society is an organic whole, where the whole is present in each part, and each part is in the whole. "The cultural and the spiritual, the military and political, the economic classes and the unskilled workers constitute the four-fold caste organisation. The different functions of the human life were clearly separated and their specific and complementary character was recognised." If the caste system has degenerated into an institution of oppression and intolerance, if it has tended to perpetuate inequalities and to develop the spirit of exclusiveness, the system is not to blame. "Our class conflicts are due to the fact that a warm living sense of unity does not bind together the different peoples."

# Symbolism in Indian Art

BY MR. V. B. METTA.

ONE of the reasons why Indian art has not become popular in the West is because it requires a knowledge of the religious and philosophical symbolism which Indian artists use. European art being mainly objective, requires only to be seen in order to be appreciated. Its ulterior significance, when it has any, is not absolutely necessary to be understood, for its appreciation. The European artist saw the beauties of nature around him, and transferred them to his work in a state of emotional ecstasy. The Indian artist also saw these beauties of Nature; but he meditated over their relationship with the Infinite, and then tried to bring out that relationship in his art by means of symbols—some of which were already in use in his country, and others he invented. His art is therefore not purely emotional: it is thought transmuted into emotion. It would be futile to discuss which is the better of the two kinds of art: for nations, like individuals, will always differ on such subjects. I shall only attempt to explain in this article some of the symbols that are used in Indian art.

The lotus is the national flower of India. It conveys to Hindus the idea of the beginning of material things, the evolution of the Cosmos from primeval darkness and chaos. It also teaches them by the beauty of the flowers that it bears, how they, though born from mud like itself, can attain beauty and perfection by their deeds. Its bell-shaped fruit makes them think of Hiranyagarbha, the Womb of the Universe, in which millions of worlds are waiting to be born. The lotus on which the Gods sit or stand, is the symbol of the material Universe. The open lotus is used by them

as a symbol of the sun or of the Buddhist Wheel of Law.

The dome means to Indians the earth or the sky. It has lotus leaves carved at its base to show that this world rests upon the Cosmic Lotus. It is crowned by the mystical eight-petalled Mahapadma, the Great Lotus, which is the symbol of God. Above the eight-petalled lotus comes the *kalasha*, water-pot, which symbolizes the creative element. The dome of the Buddhist period was generally bell-shaped, because the bell puts the idea of worship into the mind of the spectator. The Taj Mahal and many other buildings in India have five domes—a central dome and four smaller ones surrounding it: it signifies that these buildings enshrine the Five Elements, namely Fire, Air, Earth, Water, and Ether.

The arches used in Indian architecture are full of meaning. The trefoil arch, within which a statue of Buddha is placed, represents the aura emanating from Buddha's body. The horse-shoe arch means good luck, because it is like a lotus leaf in appearance. The horse-shoe arch windows used in the Buddhist caves symbolize the sun rising or setting on the rim of the ocean. Fishes are sometimes carved at the base of these windows to make the idea of the ocean more clear. The pointed arch is used so much in Mahomedan mosques, because it is the symbol of the two hands joined in prayer.

The *stupa* had originally no religious significance. It was probably used by the Dravidians before the Aryan invasion of India for burying their dead. It was transformed into a reliquary some time after Buddha's death. The railings round it have often three

JUNE 1927]

SYMBOLISM IN INDIAN ART

381

bars, which symbolize the Buddhist Trinity—Buddha, Law, and Congregation. The reliquary is placed on the crown of the dome of the *stupa* and above it comes the tee which symbolizes the pipal tree, *figus religiosa*. The temples of Shiva are generally built horizontally, and have a dome surmounting them, because Shiva represents sunrise or sunset which are symbolized by the dome; while the temples of Vishnu have a tower, because the soaring lines of a tower suggest the idea of the sun at its zenith, which Vishnu symbolizes. Then again the temples of Vishnu have one door, and that door faces the east, because the east signifies health and preservation which are symbolized by Vishnu. The temples of Shiva have also one door, but that door faces the west, because Shiva represents destruction and dissolution. The Temples of Brahma have however four doors, which face the four cardinal points, because Brahma, as the creator, looks in all directions. The serpent represents more than one thing in Indian art. He is a protector when you see his hood above the head of some God or Buddha, but he is a destroyer when you see him twining round the neck of Shiva. The great serpent Shesha Naga on which Vishnu rests is the symbol of Infinity. The serpent is also the symbol of re-incarnation because he sheds his skin periodically and appears in a new body. The dance of Shiva symbolizes the movement of Matter for the purpose of creating new forms when thrilled into activity by the presence of the Universal Spirit. The Hindu Trimurti, which is composed of Brahma, Vishnu, and Shiva is the symbol of the forces of creation, preservation and happiness. The swastika is the symbol of moral regeneration and happiness, or grades of existence, or of

the four cardinal directions. The *trishul* (a weapon like the European trident) is the symbol of the Buddhist Trinity or of the generative power. The crescent represents the expanding power of the soul in upward direction. Ganpati, the elephant-headed God, is the symbol of happiness and worldly prosperity. To the former, his ears represent the winnowing fan, his trunk the ploughshare and his belly the barn. The wheel symbolizes Law to Buddhists, while to Hindus, it signifies the sun. The third eye of Shiva is the eye of spiritual insight. The tree stands for the congregation in Buddhism, while in Hinduism it stands for the Universe.

There is a good deal of geometrical symbolism used in Indian life which artists have also adopted. God in this kind of symbolism is represented by a dot. The equilateral triangle is symbol of God manifesting himself in the Cosmos.

The old type of Indian garden is also full of symbolism. It is generally laid out in the form of the cosmic cross, so that it has four divisions, which represent the four divisions of Paradise. A mound representing the Mount Meru of Hindu mythology, occupies its centre. Some of the gardens are laid out in three terraces which represent the three worlds. The weeping willow represents Majnoun, the Romeo of the Moslem East, while the water-lily represents Leila, his Juliet. Sometimes Majnoun is represented by a cypress and Leila by a rosebush. Two low-growing fruit trees such as a lemon and an orange tree planted in the midst of a parterre of flowers, mean that these lovers, separated in life by an evil destiny, are united together in Paradise.

## Literature in the East and the West

BY MR. G. V. SUBBARAMAYYA, M. A. (HONS).

Lecturer in English, V. R. College, Nellore.

IT is proposed in the course of the present article to elucidate some of the leading features that characterise the Western and the Indian literatures, and to suggest the most desirable ways of utilising our acquaintance with the former for improving our own. There are doubtless, innumerable gems of thought and phrase in both literatures, that show a striking similarity with one another. Such resemblances, however, are germane to human nature itself. On the other hand, the difference, between the two literatures are more marked; they pertain to the artistically deeper and more vital parts, such as form and execution; they seize our attention the more in proportion to our study and thinking; till in the end, we cannot resist the conclusion that apart from a few chance coincidences, the two literatures differ fundamentally in their very origin and aim, and in their attitude to life.

It is a well-known truism that the Easterner is temperamentally philosophical or as we would say 'other-wordly.' He is by nature pre-occupied with God and the higher realm of the spirit and looks upon this world as illusory, at best as only a training ground of the soul to prepare for its higher life. The literature of such a race must be essentially religious and metaphysical or, as the Westerner would style 'mystic'. In fact, religion has been the bed-rock of all our literature. The oldest and the best literature to the Hindus is the Vedas and to the Muhammadans the Koran; and all subsequent literature, one may say, is an amplification and illustration of the profound truths treasured up in the Vedas and in Koran respectively. Indeed, pure literary art, distinguished from philosophy and theology,

was never attempted by our ancient poets. To them, literature was only a handmaid to religion and philosophy; it was an efficient and delightful instrument of disseminating moral lessons, of propagating religious doctrines and of bringing the profound truths of philosophy within easy reach of the common people. It sought to devise an elaborate machinery, a mass of symbol and imagery, by which the mystic visions of the saint and the seer could be wrought into popular conceptions; and it most wonderfully succeeded in its aim.

On the other hand, it is admitted that the temperament of the Western people from the remote classic times has been more or less materialistic. A wave of other-worldly spiritualism did no doubt sweep over Europe in the early Christian era. But it soon passed away and with the Renaissance movement, the old classic spirit of materialism re-asserted itself. Indeed, it would not be far wrong to state that the literature of the West is almost wholly secular. For instance, the English drama as long as it was under the tutelage of religion, was in a moribund condition, and it began to flourish only when it freed itself from religious trammels. The general aversion to the purely or predominantly didactic literature, the incessant war between the Puritans and the Men of Letters, the latter-day slogan of "art for art's sake," and the modern hankering after minute realistic detail are some of the manifestations of the secular spirit pervading Western literature.

The literature of the East was moreover vitally affected by its political and social conditions. Politics and sociology were inextricably inter-woven with our religion; and with

JUNE 1927]

LITERATURE IN THE EAST AND THE WEST

383

each other; and literature being a faithful handmaid of religion, had also to subserve the existing social and political conditions. Hence, we find that loyalty and social discipline form the staple of our literature. The common description of the King as the spouse of the land and sire of the subjects nay, as *avatar* of Vishnu himself, and the numberless praises everywhere showered upon Varnashrama Dharma are instances in point.

The mode of living of the Indian poets also made its mark upon the old literature. Our ancient poets were mainly of two classes, the saints that had shaken off the shackles of the world, and the Courtiers who commanded Royal patronage. Although this division necessitated some difference in the character of their productions, the latter possessed the fundamental unity of religious philosophy and metaphysical symbolism. Only, the one was more devotional in spirit and advocated complete renunciation of earthly possessions, while the other was more ornate and objective, and inclined to exalt the ideal of the house-holder.

The peculiar method of teaching prevalent in ancient India had also its share in shaping our literature. The seats of learning in those times were not Schools and Universities but Ashramas, little sanctuaries in the heart of the forest where the great teachers dwelt and performed *tapas*, where nature so intimately shared their peace and good-will that in their neighbourhood animals of the most contrary instincts herded together in mutual love! It was in such atmosphere that young Brahmanas sat literally at the feet of their Gurus and imbibed the profound truths of religion. Naturally, therefore, the Ashramam atmosphere pervades every page of our literature; and the

spirit of those great *tapasas* brooding over all, gives it a serene and sombre charm.

Two noteworthy circumstances of Ancient India were chiefly instrumental in moulding the form of our earliest literature. One was the absence of writing, which necessitated the habit of oral composition and recitation. The Vedas were never written, but were composed to be chanted; and by being sung, they have been handed down from father to son and preserved for countless ages. To facilitate memory, they were necessarily succinct; and thus our earliest literature came to consist of mnemonic formulas called the Sutras. Another circumstance was the narrow circle of the literate public. Writing materials even when they came into vogue were very scanty, and it was not the intention of the composers, nor was it at all possible, to broadcast their works among the common people. These considerations induced our old authors to economise space, to be succinct and epigrammatic, and to compose almost wholly in verse; and that has in its turn, necessitated in later times, very elaborate commentaries of our famous works.

Western literature on the other hand, was a true and genuine product of its social and political environments and fully shared all the violent changes that overtook the latter. But in all its multitudinous vicissitudes, its one centre of interest except with a few poets like Wordsworth, has been the society, the body-politic, and their maker, Man. The actions and fortunes of man, his joys and sorrows, his likes and dislikes, his successes and failures, the unceasing inter-action between the individual and society—these and kindred themes provided inexhaustible food for Western

literature. Even when the great Romantic Revival broke its conventional walls and by disclosing ever-new vistas of thought and feeling, expanded its horizon illimitably, the illustrious exponents of that movement suffered from the initial disadvantage of not having a firm basis, a strong tradition, a common understanding, and an efficient machinery of symbolism which alone could give, to their fitful dreams and transcendental visions, a clear outline and solid reality. Besides, the early invention of the printing press, the political revolutions, the evolution of the party-system of Government, the rapidly developing consciousness of the middle and the lower classes, the correspondingly increasing circle of the literate public, the absorbing interest evinced by the people in current politics and social reform—all these had a profound bearing upon both the form and spirit of Western literature. The form of prose very early outstripped that of poetry in the race for popularity and importance. Its demand in all spheres of public life has been ever growing, and with it, its vigour, flexibility and richness; literature, and especially political literature, soon became a powerful weapon for party-warfare; and this gave it an essentially popular and democratic character.

A comparison of some Eastern and Western works of apparently common forms clearly brings out the difference between the two literatures. Western epics like the Iliad and Odyssey and Eastern ones like Ramayana and Bhagavata belong to the same class only in name. In the former, the chief personalities, the objects of supreme interest are men, human heroes, like Achilles, Hector, and Odysseus. The world of Gods and Goddesses

is quite in the back-ground. Ramayana and Bhagavata, on the other hand, are mainly concerned with God and his incarnations, and with superhuman beings, such as Devas and Asuras. The world of men dwindles into insignificance before them. Nay, some great poets and scholars hold that all our epics are but huge allegories illustrating the profound philosophical truths. Then in the field of drama, the contrast is even more striking. In the Greek and Senecan plays and more especially, in the Elizabethan dramas, the one object to which the dramatist is whole-heartedly wedded is the exposition of human character. The super-natural element is minimised, and where possible, eliminated. But almost all our dramas take for their plots some episode in our mythology and necessarily therefore, the supernatural element predominates over the human. In them, the veil between the natural and supernatural worlds is very thinly drawn, and at some places it entirely vanishes. Moreover, the rigid convention of "happy ending" which has made tragedies impossible, and the absence, in our dramaturgy, of such Western classical rules as the unities of time and place testify further the nonrealistic character of our literature. Another fundamental difference between the two literatures is found in the creation of characters. The method of characterisation adopted by the East is purely analytical. Its characters are all fixed types ranging from the most idealistic, like Rama, Harischandra and Prahlada, down to monsters of vice, like Ravana and Hiranyakasyapu. These types are themselves divided and sub-divided *ad infinitum*. This exhaustless division is not in any way accidental. It is only an application

to literature of the principle of analysis which obtained in our religious, political and social spheres and which indeed governed the whole process of our thinking.

On the other hand, the chief concern of Western literature has been to depict life-like characters. It has therefore been guided by laws which govern actual human life. The characters of live human beings can in no wise be reduced to the bald simplicity of a fixed type. They are the most complex things under the sun and show infinite variety and an organic indivisible unity. They are moreover not static and immovable; like all living things, they are ever changing, ever growing, always affecting, and being affected by their environments. Therefore, in Western literature which aims at "holding the mirror up to nature," we find these laws of character fully applied.

Another difference between the two literatures is noteworthy. While Western literature is soaked and saturated with humour, ours is almost completely devoid of it. A keen sensibility to the weaknesses and incongruities of human nature is the fountain-head of perennial humour. It is but natural therefore, that while the West which has focussed its attention upon human life is master of it, we with our spiritual pre-occupations have overlooked its very existence! The little humour that we have is confined to the character of Vidushaka and other low characters, and cannot stand comparison with that found in third-rate productions of the West.

Now it has been the decree of the Gods that these two literatures so fundamentally different should come close together and intermingle. It behoves us there-

fore to study dispassionately the aims and methods, the past history and present tendencies of both the literatures, and to think out how best we may make our literature efficient and up-to-date. Hence the following suggestions are submitted for the consideration of our scholars.

(1) Without the least alteration of its essentially religious and spiritual character, our literature must widen its aim so as to include also the faithful representation of nature and of human life. (2) Without in the least degree lowering the high ideals of art, we should make our literature more easily accessible and popular by simplifying its style and giving more attention to current topics. (3) Without in any way discouraging the composition of poetry, we should seek to greatly increase the output of racy, idiomatic literary prose. (4) Novel writing should be encouraged with adequate safeguards against wasteful voluminousness and gross sensationalism of the Western novel. (5) We should cultivate humour by encouraging the composition of comedies, humorous stories, essays and other light literature. (6) We should open new avenues of characterisation by relaxing the restrictions of fixed types and by encouraging life-like portraiture. (7) We should add to the treasure of our literary resources by also drawing upon the mythology of the West, and by giving greater freedom to literary artists in the choice of symbols. In a word, our literature should be so altered and improved that without any loss of its peculiar beauty and excellence, it becomes up-to-date, comprehensive, and capable of satisfying the aesthetic and intellectual needs of modern world.

## ON THE BIRTH-DAY OF THE BUDDHA.

BY

SIR RABINDRANATH TAGORE.

The World seized by the fury of carnage  
 writhes in the ceaseless grip of conflicts,  
 Crooked are its ways, tangled its coils of bondage.  
 Wearily waits the earth for a new birth of thine;  
 save her, Great Heart, utter thy eternal words,  
 let blossom love's lotus with its honey inexhaustible.

O Serene, O Free, thou Soul of infinite sanctity,  
 Cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice, take,  
 Divine Beggar, our pride for thine alms.  
 Soothe the sorrowing worlds, scatter the mist of unreason,  
 light up truth's sunrise;  
 let life become fulfilled, the sightless find his vision.

O Serene, O Free, thou Soul of infinite sanctity,  
 Cleanse this earth of her stains, O Merciful.

Man's heart is anguished with the fever of unrest,  
 with the poison of self-seeking,  
 with a thirst that knows no end.  
 Countries, far and wide, flaunt on their foreheads  
 the blood-red mark of hatred.  
 Touch them with thy right hand,  
 make them one in spirit,  
 bring harmony into their life,  
 bring rhythm of beauty.

O Serene, O Free, thou Soul of infinite sanctity  
 Cleanse this earth of her stains, O Merciful.

## 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, THE FIRST AGENT-GENERAL FOR INDIA

The outstanding event of the month is the departure of the Rt. Hon. Srinivasa Sastri as our first Agent-General in South Africa. All classes of people and all shades of opinion joined in giving an enthusiastic send off to him at a very largely attended public meeting in Bombay on June 7. Mrs. Sarojini Naidu who presided said that she had heard comment in South Africa, that the only type of Indian culture they came across was Indian agriculture, but to-day they in India were sending out an Ambassador who was the incarnate spirit of the civilisation of India which made her a living nation.

Tributes to Mr. Sastri were also paid by Sir Purshottamdas Thakurdas, Sir Pheroze Sethna, Mr. Jayakar, and Sir Leslie Hutson, representing the Bombay Branch of the European Association, Mr. Mahomed Yakub, Deputy President of the Assembly and others.

His Excellency the Governor of Bombay wired from Kashmir to the Secretary of the public meeting:—

I shall be glad if you will express to the public meeting to be held on June 7, on behalf of myself and the Government of Bombay, the satisfaction which I feel that India's first Agent-General in South Africa will be one so well tried and skilled as the Right Hon. Mr. Sastri and the assurance of all my support, whenever necessary, and my confidence that his efforts will redound to the advancement of India and the Empire as a whole. Please offer him my sincerest good wishes in his important work.

His Excellency the Governor of Madras wired:

On the eve of your departure for South Africa, I send you my most cordial good wishes. All India will wish you godspeed in the responsible work which you have undertaken.

Mr. Gandhi wired from the Nandi Hills:—

I wish your meeting every success. The Right Hon. V. S. Sastri embarks on his arduous mission under the best of auspices. He takes with him the goodwill of all India and both Europeans and our countrymen in South Africa are looking forward to his advent.

## East Africa

Henceforth South Africa may not give us much trouble because a compromise has just been effected. India has already sent her Ambassador to S. Africa to guard the interests of her countrymen there, whereas the seeds of evil are simultaneously being sown in East Africa now. A communication from Mombassa to the INDIANS ABROAD states:—

The Economic Commission Report that was published in 1919 was the most damaging document which, without a shadow of fear, emitted pure and undiluted venom against the Indian settlement and Indian emigration on the so-called Economic reasons. It endeavoured its level best to put a permanent check on the Asiatic hordes supposed to be marching to these shores. The white man's supremacy is disturbed in the way even of waking up of the Natives of the soil who are detribalised, because there exists the intermediary, the Indian race. The report has entirely ignored the fact that it was the Indian traders and the Indian craftsmen that were responsible with their constructive genius for building up the colony of East Africa as it is to-day. And yet the rising tide of colour seems to have no ebbing.

Various forces bred up by the white race are at work to sap the very foundation of Indian life in East Africa.

The white paper of 1923 deprived the Indian Community of the right of common franchise, of immigration and the right of buying in the Highlands, throwing only some crumbs in the form of non-segregation in residential areas. But the Government of the colony dominated by the will of the white settlers have thrown this written pledge overboard and have proposed to sell residential plots on Mombasa island to Europeans only, thus debarring the Indian Community to buy or to reside in the buildings erected thereon. The site chosen for the Indian Hospital at Nairobi has been abandoned under the threat of European Citizen's petition. . . . .

The land and the labour policy of this Government is daily becoming uniformly consistent with a view that the Native will not be spared of his limbs as he is not spared of his land. Compulsion in labour open or secret there is to be; for South Africa's note of warning in the question of imported labour is predominantly listened to. And because the Indian intervenes in the onerous burden of the white man of uplifting the native by forced labour, the white race has found it necessary to whip secret scorpions upon the peaceful and settled Indian community. Here is the latest stunt.

## Ceylon

There is in the JOURNAL OF THE NATIONAL CHRISTIAN COUNCIL an informing article on the position of Indian Labour in Ceylon. The Rev. James S. Mather, the writer gives some valuable information gathered from the last census. Ceylon has an Indian population of 768,000. A large majority of them are employed in the estates as labourers, while the rest work in various parts of this island as rickshaw-wallahs, domestic servants, cultivators, traders, and so forth. A small number of them are in leading positions, as lawyers, merchants, Government officials and councillors. Every year about 100,000 Indian labourers go to Ceylon to find work in the estates.

It would appear that their position is by no means so bad as in most other Colonies. First what are the privileges enjoyed by the Indian immigrants?

1. They have the same franchise rights as other citizens of Ceylon, being able to vote not only for the special Indian representation in the Legislative Council, but also for territorial representation.

2. They are exempted from paying the road tax, which all adults between the ages of 18 and 55 pay.

3. A Government department is specially created to protect them as regards recruitment, transport and treatment while in Ceylon. Further, the Government of India has an Agent, an Indian Civil Servant, resident in Ceylon, with powers of inspection for the purpose of safe-guarding the interests of Indian immigrant labour in Ceylon.

4. Since 1922, the housing of labourers in estates is very much improved. Old lines which were not up to the standard have been reconstructed, while new model lines have been built in almost every estate. It is said that in the last four years about 80,000 rooms have either been re-constructed or constructed in modern fashion, at a cost of over twenty-five million rupees. It is true some small estates have lagged behind the rest in the matter of housing reform, often for want of funds; but, on the whole, estate labourers are much better off now than before.

Among the things which need to be looked into are education, medical aid and a general levelling up of the wages.

(a) Education.—According to the 1921 Census, there are 38,942 male Indian children between the ages of 6 and 10 on Ceylon estates, of whom only 17,498 attend school. There are 35,374 female Indian children of same age, of whom only 5,585 attend school. This is surely very unsatisfactory. It is necessary

that legislative measures should be adopted prohibiting the employment on estates of children under 12; and to provide schools in convenient centres, so that children of school-going age may attend school.

(b) *Inadequacy of Medical Aid.*—According to statistics, there are 51 hospitals in the planting districts, but when one thinks of the population they are meant to serve, one realises how few they are. There are 106 Government dispensaries, 79 estate hospitals and 690 estate dispensaries. 'But what are they among so many?'

(c) *Wages.*—There should be a legal minimum wage for a fixed number of hours work daily. There should be extra pay for overtime work; and labourers should be encouraged by the planters by such expedients as the offer of a bonus for regular work, profit sharing at the end of the year etc.

On estates, we are told, the Indian labourer never has the problem of unemployment. Work is guaranteed for him for six days a week. If he is discharged from one estate, he has little or no difficulty in finding employment elsewhere. If he is too ill to work, there is the free hospital to go to. Under these circumstances, says Mr. Mather, he is in a very fortunate position, if only we would help him to get over some of the disadvantages mentioned above.

## STUDIES IN SEX

BY

PROF. H. S. GAMBERS.

- |                                                                              |        |
|------------------------------------------------------------------------------|--------|
| 1 Control Over Birth (Illustrated).                                          | As. 12 |
| 2 The Hidden Side of Sexual Science.                                         | " 12   |
| 3 How to build up Manhood (by certain exercises and home methods.)           | " 8    |
| 4 How to live a continent life (by certain exercises and baths).             | " 8    |
| 5 Sterility. Its Causes and Treatment.                                       | " 10   |
| 6 Painless Childbirth.                                                       | " 6    |
| 7 Protection against Venereal Diseases.                                      | " 4    |
| 8 Course of Four Easy Yoga Exercises for increasing retentive power tenfold. | " 6    |

Complete set of eight for Rs. 3 only. Postage extra. Books worth at least Rs. 2 are sent post free. Those worth less than As. 12, are not sent per V. P. P. Better send their value in Stamps. Detailed tables of contents supplied free.

**Brijmohan & Co.,**

Katra Nihal Singh, AMRITSAR.

Tele. "HONESTY." Telephone No. "941".

E. Aug. '27.

## British Guiana

Last year the House of Commons appointed Mr. Roy Wilson and Mr. H. Snell as members of a Commission to enquire into and to report primarily upon the steps to be taken to make better use of the economic resources of British Guiana. It is these trade possibilities of the Colony that constitute its special claim upon public attention. The Report which has now been published has among other things a note about Maharaj Singh's scheme of colonisation.

The present position is that while these conditions have been accepted in principle by the Colonial Government, no decision as to bringing the scheme into operation has yet been taken pending the preparation of a detailed estimate of its cost and the consideration of whether the financial position of the colony is such as to justify the expenditure involved. So far as the former has been worked out, it appears that the net cost of introducing 500 families will be about £127,000 and that of the larger scheme for introducing 15,000 immigrants (7,500 families) would be £1,147,000 or approximately £76 per head. In our opinion quite apart from the extremely high cost of the larger scheme (without which it would presumably not be worth while embarking on the small and the very expensive preliminary experiment) the conditions attached to it are such as to preclude its acceptance by British Guiana. These conditions place an excessive burden on the Colonial Government, without any guarantee and indeed without much probability in view of the repatriation stipulations and the wide powers reserved for the Agent of the Government of India, that it will secure any appreciable return in the form of settlers for its money.

"In view of this opinion we ought to regard the matter of Indian emigration to British Guiana as a closed chapter," writes Mr. Benarsidas Chaturvedi in the AMRITA BAZAAR PATRIKA. "The Indian public was not very enthusiastic about the British Guiana Colonisation Scheme and it will in no case tolerate any whittling down of the conditions laid by Kanwar Maharaj Singh."

## Fiji

Mr. Benarsidas Chaturvedi, writing to the AMRITA BAZAAR PATRIKA about the conditions of Indian settlers in Fiji, quotes the following letter of a European correspondent.

(1) The climate of Fiji is in my opinion the finest in the world. It is exceedingly rare for the thermometer to rise above 90 degrees or fall below 60 degrees in Suva.

(2) The expenses for a married man and two children would be thirty pounds a month; for a single man about half that.

(3) There are somewhere about 60,000 Indians in Fiji of whom the greater part are on the other side of the Island, where the main sugar industry is. Of these about 7,000 are Muslims, and 20,000 Tamil, the rest are Hindus mostly from the eastern part of the Central Provinces though there are a fair number of Punjabis, and Bombay tailors. The occupation of the bulk is agriculture, sugar, cotton, bananas, etc. Storekeepers and motor-drivers also abound. A labourer gets about two shillings a day.

The relations between Europeans and Indians are improving. The correspondent's observations regarding the desirability of giving good education to Fiji Indians are worth quoting here:

Every single educated Indian who comes here is doing an immense work for his people, by exhibiting that Indians can be educated and showing to his own people how to obtain education. In my opinion the only trouble that remains between the two races is due to mutual misunderstanding based on ignorance. There have been great improvements in the last six months but if we had some one who could explain to the Indians what the Government is trying to do for them and could explain to the Government what the real difficulties are, progress would be more rapid.

## Rhodesia

Rev. Andrews cabling to the STATESMAN from Cape Town on June 15th says that a serious danger threatens the Rhodesian Indian community now owing to the draft Licensing Bill which contains a clause to the effect that the "Municipal Council may refuse license if it is not satisfied that the value of the surrounding property will not be depreciated." Since the Municipal Council is composed of European businessmen who universally hold that the presence of Indian shops is likely to depreciate the neighbouring property, this negative clause is regarded by the Indians as the thin end of the wedge and camouflaging of commercial segregation which Mr. Bulaways the Municipal Councillor has already proposed.

EARLY LIFE AND LETTERS OF JOHN MORLEY. By Mr. F. W. Hirst. (In Two Volumes.) Macmillan & Co., Ltd., London.

John Morley, in the evening of his life, had a sort of fastidious apprehension about idle curiosity trying to peer into the sacred precincts of private



LORD MORLEY

lives. And so he adjured his literary executors to consign his own papers to the flames: for he thought he had given to the public what all they were entitled to have, in his two volumes of *Recollections*. That, however, was a typically Victorian pedantry; but he perhaps was more than justified as we think of the thousand and one trifles in the shape of reminiscences that pour out of the press in these degenerate times. Morley, however, towards the end of his life, seems to have relaxed a little of his severity against superfluous biographies; and the result is the *Early Life and Letters* edited by his nephew. Mr. Hirst has of course, done the thing with judicious care, and we have a delightfully intimate and inspiring account of Morley's early years—the most formative years of his life told by Morley himself in his own inimitable style. The story is culled from notes and letters of John Morley; and the literary remains of a man of letters who also took a leading part in affairs are full of live interest, touching as they do the doings of men well worth knowing about. It is not possible within the limited space of this section to do full justice to the volumes before us. We reserve it for a special review in due course. At present it is enough to say that the simple and effective process of selection from correspondence which Mr. Hirst has

adopted, reveals a personality we have loved in literature—the eager, ardent, intellectual and highly responsive spirit. Morley himself was something of a Roman, severe in his discipline and somewhat austere in his manner. And he could by no means have revealed himself so faithfully in his more avowed works as in some of these tender, playful, ironic letters he wrote to his illustrious and unfailing friend, Frederic Harrison. And so we welcome Mr. Hirst's splendid performance, and congratulate Morley's old friends—the Macmillans—on this their last act of tribute to the memory of a great writer.

THE ADVENTURE OF MAN. By F. C. Happold, D. S. O., M. A., Christophers, London, W. 1.

Nothing can be more thrilling than the Adventure of Man from the time he began to exist as a human being of the size, shape and constitution we see him to-day, after perhaps having undergone, according to the theory pursued in this book, in thousands of years, through several stages of physical evolution which, in the language of Buddha, might be called his previous animal incarnations; and Mr. F. C. Happold has told the story concisely and lucidly in a small book of 234 pages. The brevity of the book enables the reader to look at the life story of Man as a whole and not to view the doings of his universal family, throughout the world and during the untold centuries, as a series of unconnected incidents. We agree with the writer that that is the way history must be read and we appreciate his attempt to write the world history as one story with Man as the hero. How well he has succeeded in this, every reader must find out for himself, for some critic might observe, that the story of the Asiatic Members of Man's family has not been dealt with in the same proportion as that of the European Nations.

Y. H

THE LIFE OF SRI VYASARAJA. BY SOMANATHA—A CHAMPU KAVYA IN SANSKRIT—Text and notes. (with a historical introduction in English; By B. Venkoba Rao.) The Bangalore Press.

Sripadaraja, the preceptor and Vyasaraja the disciple, were profound Sanskrit scholars and philosophers of the Madhwa School and enjoyed the liberal patronage of the Emperors of Vijayanagar. The poet Somanatha was a student of Vyasaraja and therefore a younger contemporary of his. He lived in the days of Achutha Raya, Krishnadeva Raya's successor; and his book was written almost about the same time as the chronicle of Nuniz, Vyasaraja. Tradition attributes to Vyasaraja a brief occupation, out of the courtesy of the king, of the throne of Vijayanagar itself. This work of Somanatha may be regarded as one of the available sources for the history of the Saluva and the first Tuluva kings of Vijayanagar, for Vyasaraja was a prominent figure in the reign of Saluva Narasimha I.

Somanatha's work is compared by the editor to Bana's biography of Harsha. It throws light "on a period which had become engulfed in oblivion." His work describes the training of Vyasaraja by the saintly Brahmanya Thirtha and later by Sripadaraja of Mulbagal. It carries us through Vyasaraja at the Courts of Saluva Narasimha and Narasa and also Krishnadeva, his *ratnabhisheka* by the last sovereign, the grant to him of Vyasasamudra (1525—26) and his demise in the reign of Achutha Raya. The historically valuable though a little discursive introduction has been prepared with the help of the study of inscriptions and original works like the *Saluvabhyudhyam*, *Varadambika Parinayam* etc., and the *Sourcees for Vijayanagar History* edited by Dr. S. K. Iyengar. The manuscript of the work was acquired by Mr. Srinivasamurthi and the credit of bringing it out in this form goes to Mr. Venkoba Rao. C. S. S.

THE PYTHAGOREAN WAY OF LIFE, WITH A DISCUSSION OF THE GOLDEN VERSES.—By Mrs. Hallie Watters, Theosophical Publishing House, Adyar, Madras.

This is a thesis submitted in partial fulfilment of the requirements for the M. A. degree of the Leland Stanford Junior University. The first half of the book describes the life and work of Pythagoras, and in the second half are the Golden Verses and a commentary on these verses which contain a large part of the Rule of the Pythagorean School. These Verses, which, by the way, as Epictetus reminds us, are not for recitation alone, but for use, were laid down to make men like Gods. This, Pythagoras wants us to know is the combined purpose of true Religion, Science and Philosophy. To prove that it is on these lines that true Pythagorean life is directed has been the ambition of Mrs. Watters. Her book is interesting on this account. It is also valuable because it condenses into a little space all that is known of Pythagoras, his teachings and influence. Every page gives a number of authorities to support the author's various conclusions, and at the end of the book is an exhaustive bibliography which would be extremely useful to students of classical thought. Incidentally one discovers important resemblances between Pythagorean teachings and the teachings of the modern Theosophical School, and so Mrs. Watter's little book may prove of special value to those interested in Theosophy. K. S. M.

THE KARACHI HANDBOOK AND DIRECTORY, 1927-28. The Daily Gazette Press Ltd, Karachi.

This directory contains, in addition to the usual historical summaries, descriptions of Karachi's main features, and latest trade reports and statistics, an up-to-date Official Directory, a classified Commercial Directory and alphabetical appendices of the leading firms and principal residents of Karachi. In fact the book gives a wealth of information which does credit to the Editor, Sir Montague P. Webb,

## HISTORY OF THE BRITISH OCCUPATION OF INDIA

By N. Kasturi, M.A.,—R. Chatterjee, Calcutta.

British Indian History has been as yet told only from the British point of view, to a small extent perhaps from the point of view of British-Indian. The Indian point of view has had little chance of expression till now, except in a few writers like Torrens, Evans Bell, Digby and Bird. Major Basu has not written an imaginative history, but collected his material solely from records and narratives by trust-worthy writers. His five volumes have come in handy at a time when the Indian historical consciousness has begun to awaken and new points of view have appeared from which we are beginning to look at things. Major Basu's work may not find immediate or complete acceptance at the hands of many. But it should serve as an eye-opener to the true view of many episodes and transactions in the growth of the British occupation of the country, which have so long been kept under by means of other coverlets. Mr. Kasturi's compendium of the larger works follows the original faithfully and closely. It gives the essence of the trend of Mr. Basu's writing—without at the same time losing touch with that documentary basis on which the Major has so largely relied. The references to the original authorities are carefully embodied; and the latter themselves are listed in an appendix. The style and the compressing of matter do not at all savour of an abbreviated precis as is ordinarily understood by us. Mr. Kasturi has rendered the essence of THE RISE OF THE CHRISTIAN POWER IN INDIA available to all in a cheap, but valuable book.

C. S. S.

WESTERN CIVILISATION. By Chandra Chakrabarti.  
V. Krishna Brothers, Calcutta Rs. 1-4.

This is a chatty and informing descriptive account of the writer's wanderings over Western Europe. The writer has a retentive memory an observant eye, and a traveller's curiosity to give us a very readable book.

## BOOKS RECEIVED.

THE PRIVATE DIARY OF ANANDA RANGA PILLAI.  
Vol. XI, Govt. Press, Madras.

THE AFFINITY BETWEEN THE ORIGINAL CHURCH OF  
JESUS CHRIST AND ISLAM. By Headley, Woking-England.

HISTORY OF INDIAN AND INDONESIAN ART. By  
Ananda K. Coomaraswamy, Edward Goldston,  
London.

INDIANS ABROAD. Second Edn. Imperial Indian  
Citizenship Association, Bombay.

THE REVISION MOVEMENT and the present state of  
political affairs in Mauritius. By A. F. Fokeer,  
Mauritius.

A DISCOURSE ON VEERASAIVISM. By T. H. M.  
Sadasivayya. T. H. M. & Co., Harpanahally,  
Bellary Dt.

ADMINISTRATION REPORT OF THE IRRIGATION DE-  
PARTMENT of the Madras Government. Supdt.  
Govt. Press, Madras.

MANU'S LAND AND TRADE LAWS. By R. S. Vaidya-  
natha Aiyer, Higginbothams, Madras.

SWATANTRIYA SARDOOLA. (Verse in Marathi)  
Sahitya Seva Mandal, Karad. (Satara).

THE PLAN OF THE EDUCATIONAL COLONIE'S ASSO-  
CIATIONS. By J. W. Petavel, Kasimbazaar Ins-  
titute, Bagbazaar, Calcutta.

THE EVILS OF DRINK. By S. George D'Souza.  
D. B. Taraporewala Sons & Co., 190, Hornby  
Road, Fort, Bombay.

THE CAMPAIGN IN MESOPOTAMIA. By Brig-Genl.  
F. J. Moberley, Vol. IV. His Majesty's Station-  
ary Office, London. Price 15 Sh. Net.

CONSOLIDATION OF THE CHRISTIAN POWER IN INDIA.  
By Major B. D. Basu—R. Chatterjee, 91, Upper  
Circular Road, Calcutta.

PLANT AUTOGRAPHS AND THEIR REVELATIONS. By  
Sir J. C. Bose. Longmans Green & Co London.

THE STONE AGE IN INDIA. Sir Subra-  
mania Aiyar Lecture delivered by P. T.  
Srinivasa Iyengar—Govt. Press, Madras.

## THE STORY

OF

## My Experiments with Truth

BY

MAHATMA GANDHI.

[In the following chapters Mahatma Gandhi gives his experiences of nursing his own son Manilal who was suffering from typhoid fever. He then narrates his visit to South Africa again and how he saw at Durban Mr Chamberlain, the Colonial Secretary for the redress of the grievances of his countrymen in South Africa.—Ed. I. R.]



## PART III CHAPTER XX I.

## FAITH ON ITS TRIAL

Though I hired chambers in the Fort and a house in Girgaum, God would not let me settle down. Scarcely had I been in my new house for a few days, when my second son Manilal, who had already been through an acute attack of small-pox years ago, had a severe attack of typhoid combined with pneumonia and signs of delirium at night.

The doctor was called in. He said medicine would have little effect but that eggs and chicken broth might be given with profit.

Manilal was only ten years old then. Consulting his wishes was out of the question. Being his guardian I had to decide. The doctor was a very good Parsi. I told him that we were all vegetarians and that I could not possibly give either of the two things to my son. Would he therefore recommend something else?

'Your son's life is in danger,' said the good doctor. 'We could not give him milk diluted with water, but that will not give him enough nourishment. As you know I am called in by many Hindu families, and they do not object to anything I prescribe. I think you also will be well advised not to be so hard on your son.'

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.

59

'What you say is quite right,' said I. As a doctor you could not do otherwise. But my responsibility is very great. If the boy had been grown up I should certainly have tried to ascertain his wishes and respected them. But here I have to think and decide for him. To my mind it is only on such occasions that a man's faith is truly tested. Rightly or wrongly it is part of my religious conviction that man may not eat meat, eggs, and the like. There should be a limit even to the means of keeping ourselves alive. Even for life itself we may not do certain things. Religion as I understand it does not permit me to use meat or eggs for me or mine even on occasions like this, and I must therefore take the risk that you say is likely. But I beg of you one thing. As I cannot avail myself of your treatment, I propose to try some hydropathic remedies which I happen to know. But I will not know how to examine the boy's pulse, chest, lungs, etc. If you will kindly look in from time to time, to examine him and keep me informed of his condition I shall be grateful to you.'

The good doctor appreciated my difficulty and agreed to my request. Though Manilal could not have made his choice, I told him what had passed between the doctor and myself and asked him his opinion.

'Do try your hydropathic treatment,' he said. 'I will not have eggs or chicken broth.'

This made me glad though I knew that if I had given him either of these he would have taken it.

I knew Kuhne's treatment and had tried it too. I also knew that fasting too could be tried with profit. So I began to give Manilal hip baths according to Kuhne, never keeping him in the tub for more than three minutes, and kept him on orange juice mixed with water for three days.

But the temperature persisted going up to 104 degrees. At night he would be delirious. I began to get anxious. What would people say of me? What would my elder brother think of me? Could we not call in another doctor? Why not have an Ayurvedic physician? What right had the parents to inflict their fads on their children?

I was often having thoughts like these. Again a contrary current would start. God would surely be pleased to see that I was giving the same treatment to my son as I would give myself. I had faith in hydropathy, and little in allopathy. The doctors could not guarantee recovery. At best they could experiment. The thread of life was in the hands of God. Why not trust it to Him, and in His name go on with what I thought was the right treatment?

My mind was torn between these conflicting thoughts. It was night. I was in Manilal's bed lying by his side. I decided to give him a wet sheet pack. I got up, wetted a sheet wrung all the water out of it, and drapped it about Manilal, keeping only his head out, and then covered him with two blankets. To the head I applied a wet towel. The whole body was burning like hot iron and quite parched. There was no perspiration at all.

I was much tired. I left Manilal in charge of his mother, and went out for a walk on Chaupati to refresh myself. It was about ten o'clock. A very few pedestrians were there. I scarcely looked at them, plunged in deep thought. 'My honour is in Thy keeping, Oh Lord in this hour of trial,' said I to myself. Ramanama was on my

lips. After a short stroll I returned, my heart beating within my breast.

No sooner did I enter the room than Manilal said, 'You have returned, Bapu?'

'Yes, darling.'

'Do pull me out please. I am burning.'

'Are you perspiring, my boy?'

'I am simply soaked. Do please take me out.'

I felt his forehead. It was full of beads of perspiration. The temperature was going down. I thanked God.

'Manilal, your fever is sure to go now. A little more perspiration and then I take you out.'

'Pray, no. Do please deliver me from this furnace. Wrap me some other time if you like.'

I just managed to keep him under the pack for a few minutes more by diverting him. Perspiration streamed down his forehead. I undid the pack, dried the body and father and son fell asleep in the same bed.

And we slept like a log. Next morning Manilal had much less fever than before. He went on thus for forty days on diluted milk and fruit juices. I had no fear now. It was an obstinate type of fever, but it had been got under control.

To-day Manilal is the healthiest of my boys. Who can say whether his recovery was due to God's grace or to hydropathy or to careful dietary and nursing? Let every one decide according to his own faith. For my part I was sure that God had saved my honour and that belief remains unaltered to this day.

### PART III.—CHAPTER XXIII.

#### TO SOUTH AFRICA AGAIN

Though Manilal was restored to health, I saw that the Girgaum house was not habitable. It was damp and ill-lighted. So in consultation with Sjt. Ravashankar Jagjivan, I decided to hire some well-ventilated bungalow in a suburb of Bombay. I wandered about in Bandra and Santa Cruz. Its slaughter-house prevented us the

choice of Bandra, Ghatkopar and places near it seemed to be too far from the sea. At last we hit upon a fine bungalow in Santa Cruz which we hired as the best from the point of view of sanitation. I took a first class season ticket from Santa Cruz to Churchgate, and remember having often felt a sort of pride in being the only first class passenger in my compartment. Often I walked to Bandra in order to take there the fast train going straight to Churchgate.

I seemed to prosper in my profession better than I had expected. My South African clients often entrusted me with some work and it was enough to help me pay my way.

I had not yet succeeded in securing any work in the High Court, but I attended the 'moot' that used to be held in those days, though I never ventured to take part in it. I recall Jamiatram Nanabhai taking a prominent part. Like other fresh barristers I made a point of attending the hearing of cases in the High Court, more, I am afraid, to enjoy the soporific breeze coming straight from the sea than to add to my knowledge. I observed that I was not the only one to enjoy this pleasure. It seemed to be the fashion and therefore nothing to be ashamed of.

However I began to make use of the High Court Library and make fresh acquaintances and felt that I should soon secure work in the High Court.

Thus whilst on the one hand I began to feel somewhat easy about my profession, on the other Gokhale whose eyes were always on me had been busy making his own plans for me. He would peep in at my chambers twice or thrice every week, often in company with friends whom he wanted me to know, and he would acquaint me with his mode of work.

But it may be said that God has never allowed any of my own plans to stand. He has disposed them in His own way.

Just when I seemed to be settling down as I

had intended, I received an unexpected cable from South Africa. 'Chamberlain expected here. Please return immediately'. I remembered my promise and cabled to say that I was ready to start as soon as they put me in funds. They promptly responded. I gave up the chambers and started for South Africa.

I had an idea that the work there would keep me engaged for at least a year and so I kept the bungalow and left my wife and children there.

I believed then that enterprising youths who could not find an opening in the country should emigrate to other lands. I therefore took with me four or five such youths, one of whom was Maganlal Gandhi.

The Gandhis were and are a big family. I wanted to find out all those who wished to leave the trodden path and venture abroad. My father used to accommodate a number of them in some State service. I wanted them to be self-reliant.

But as my ideals advanced, I tried to persuade these youths also to conform their ideals to mine and I had the greatest success in guiding Maganlal Gandhi. But about this later.

The separation from my wife and children, the breaking up of a settled establishment, and going from the certain to the uncertain,—all this was for a moment painful, but I had insured myself to an uncertain life. I think it is wrong to expect certainties in this world where all else but God that is Truth is an uncertainty. All that appears and happens about and around us is uncertain, transient. Only there is one Supreme Being hidden therein as a Certainty, and one would be blessed if one could catch a glimpse of that Certainty and hitch one's waggon to it. The quest for that Truth is the *Summum Bonum* of life.

I reached Durban not a day too soon. There was work waiting for me. The date for the Deputation to wait on Mr. Chamberlain had been fixed. I had to draft the memorial to be submitted to him and accompany the Deputation.

## PART IV CHAPTER I.

## LOVE'S LABOUR LOST

Mr. Chamberlain had come to get a gift of 35 million pounds from South Africa, and to win the hearts of Englishmen and Boers. So he gave a cold shoulder to the Indian Deputation.

'You know,' he said, 'that the Imperial Government has little control over self-governing Colonies. Your grievances seem to be genuine. I shall try my best but you must try as best as you can to placate the Europeans, if you will live in their midst.'

The reply cast a chill over members of the deputation. I was also disappointed and saw, that it was an eye-opener for us all and that we should start with our work *de novo*. I explained the situation to my colleagues.

In fact there was nothing wrong about Mr. Chamberlain's reply. It was well that he did not mince matters. He had brought home to us in a rather gentle way the rule of might being right, or the law of the sword.

But sword we had none. We scarcely had the nerve, and the muscle even to receive sword-cuts.

Mr. Chamberlain had given only a short time to the sub-continent. If Shrinagar to Cape Comorin is 1,900 miles, Durban to Capetown is not less than 1,100 miles, and Mr. Chamberlain had to cover the long distance at hurricane speed. From Natal he hastened to the Transvaal. I had to prepare the case for the Indians there too and submit it to him. But how was I to go to Pretoria? Our people there were not in a position to procure the necessary legal facilities for my going there in time. The War had reduced the Transvaal into a howling wilderness. There were neither provisions, nor clothing available. Empty or closed shops were there waiting to be replenished and opened, and that was a matter of time. And even refugees could not be allowed to return there until the shops were ready with provisions. Every Transvaaller had therefore to obtain a

permit. The European had no difficulty in getting it, but the Indian found it very hard.

## A NEW DEPARTMENT

During the war many officers and soldiers had come to South Africa from India and Ceylon, and it was considered to be the duty of the British authorities to provide for such of them as decided to settle there. They had in any event to appoint new officers and these experienced men came quite handy. The quick ingenuity of some of these created a new department. It showed their resourcefulness. There was a special department for the Negroes. Why then should there not be one for the Asiatics? The argument seemed to be quite plausible. When I reached there the new department had already been opened and it was gradually spreading its tentacles. The officers who issued permits to the returning refugees may issue them to all, but how could they do so in respect of the Asiatics without the intervention of the new department? And if the permits were to be issued on recommendation of the new department, some of the responsibility and burden of the permit officers could thus be lessened. This was how they had argued. The fact however was that the new department wanted some apology for work and the men wanted money. If there was no work the department would be found unnecessary and be discontinued. So they found this work for themselves.

The Indians had to apply to this department, a reply would be vouchsafed many days after. And as there were many intending to return to the Transvaal, there grew up an army of intermediaries or touts, and they with the officers looted the poor Indians to the tune of thousands. I was told that no permit could be had without influence and in some cases one had to pay up to a hundred pounds in spite of the influence that one could bring to bear. Thus there seemed to be no way open to me. I went to my old friend, the Police Superintendent of Durban, and said to him:

'Please introduce me to the Permit Officer and help me to obtain a permit. You know, that I have been a resident of the Transvaal.' Immediately he put on his coat, went out with me and got me a permit. There was hardly an hour for my train to start. I had kept my luggage ready. I thanked Superintendent Alexander and started for Pretoria.

## REMOVAL DRAFTED

I now had a fair idea of the difficulties ahead. On reaching Pretoria I drafted the memorial. In Durban I do not recollect the Indians having been asked to submit in advance the names of their representatives. But there was the new department here, and so the Indians were asked to do so. The Pretoria Indians had already come to know that the officers wanted to exclude me.

But another chapter is necessary for this painful though amusing incident.

|                                                                                                                                     |                                       |
|-------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| <p>CALCUTTA<br/>Thekalal Hiralal &amp; Co.,<br/>12, Lal Bazaar.</p>                                                                 | <p>RANGOON<br/>14, Mogul Street.</p>  |
| <p><b>SURAJMAL LALLUBHAI &amp; CO.,</b><br/>DIAMOND IMPORTERS<br/>- AND JEWELLERS -<br/>113, Audiappa Naick Street,<br/>MADRAS.</p> |                                       |
| <p>Telegrams:<br/>"Morality".</p>                                                                                                   | <p>Telephone<br/>No. 2250.</p>        |
| <p>BOMBAY<br/>359, Kalbadevi Rd.</p>                                                                                                | <p>TRICHY<br/>135, Big Bazaar St.</p> |
| <p>E. Oct. '27.</p>                                                                                                                 |                                       |

## PART IV. CHAPTER II.

## AUTOCRATS FROM ASIA

The officers at the head of the new department were at a loss to know how I had entered the Transvaal. They inquired of the Indians who used to go to them, but these could say nothing definite. The officers only ventured a guess that I might have succeeded in entering without permit on the strength of my old connections. If that was the case, I was liable to be arrested!

It is a general practice, on the termination of a big war, to invest the Government of the day with special powers for a time. This was the case in South Africa. The Government had passed a Peace Preservation Ordinance which provided that any one entering the Transvaal without a permit was liable to be arrested and imprisoned. The question of arresting me under this provision was mooted, but no one could summon courage enough to ask me to produce my permit.

The officers had of course sent telegrams to Durban and when they found that I had entered with a permit they were disappointed. But they were not the men to be defeated by such disappointment. Though I had succeeded in entering the Transvaal, they could still successfully prevent me from waiting on Mr. Chamberlain.

So the community was asked to submit names of the representatives who were to form the deputation. Colour prejudice was of course in evidence everywhere in South Africa, but I was not prepared to find here the dirt and underhand dealing among officials that I was familiar with in India. In South Africa the public departments were maintained for the good of the people and were responsible to public opinion. Hence officials in charge had a sort of courtesy of manners and humility about them, and coloured people also got the benefit of it more or less. With the coming of the officers from Asia, came also its autocracy, and the habits that the autocrats had

imbibed there. In South Africa there was a kind of responsible Government or democracy, whereas the commodity imported from Asia was autocracy pure and simple; for the Asiatics had no responsible Government, there was a foreign power governing them. In South Africa the Europeans were settled emigrants. They had become South African citizens and had control on the departmental officers. But the autocrats from Asia now appeared on the scene, and the Indians in consequence found themselves between the devil and the deep sea.

I had a fair taste of this autocracy. I was first summoned to see the chief of the department, an officer from Ceylon. Lest I should appear to exaggerate when I say that I was 'summoned' to see the chief, I shall make myself clear. No written order had been sent to me. Indian leaders had often to visit the Asiatic officers. Among these was the late Sheth Tyeb Haji Khan Mahomed. The chief of the office asked him who I was and why I had gone there.

"He is our adviser," said Tyeb Sheth "and he has come here at our request."

"Then what are we here for? Have we not been appointed to protect you? What can Gandhi know of the conditions here?" asked the autocrat.

Tyeb Sheth answered the charge somehow. "Of course you are there. But Gandhi is our man. He knows our language and understands us. You are after all officials."

The Saheb ordered Tyeb Sheth to fetch me before him. I went to the Saheb in company with Tyeb Sheth and others. No seats were offered, we all kept standing.

"What brings you here?" said the Saheb addressing me.

"I have come here at the request of my Indian brethren to help them with my advice," I replied.

"But don't you know that you have no right to come here? The permit you hold was given you

by mistake. You cannot be regarded as a domiciled Indian. You must go back. You shall not wait on Mr. Chamberlain. It is for the protection of the Indians here that the Asiatic Department has specially been created. Well, you may go." With this he bade me goodbye giving me no opportunity for a reply.

But he detained the other companions. He gave them a good scolding and advised them to send me back.

They returned chagrined, and we were now confronted with an unexpected problem.

#### PART IV CHAPTER III.

##### POCKETED THE INSULT

I smarted under the insult, but as I had pocketed many such in the past, I had been inured to them. I therefore decided to forget the latest one and take what course a dispassionate view of the case might suggest.

We had a letter from the Chief of the Asiatic Department to the effect, that as I had seen Mr. Chamberlain in Durban, it had been found necessary to omit my name from the Deputation that was to wait on him. The letter was more than my co-workers could bear. They proposed to drop the idea of the Deputation altogether. I pointed out to them the awkward situation of the community:

##### A SPIRITED REPLY

"If you do not represent your case before Mr. Chamberlain," said I, "it will be presumed that you have no case at all. After all, the representation has to be made in writing and we have got it ready. It does not matter in the least whether I read it or some one else reads it. Mr. Chamberlain is not going to argue the matter with us. I am afraid we must swallow the insult."

I had scarcely finished speaking, when Tyeb Sheth cried out, "Does not an insult to you amount to an insult to the community? How can we forget that you are our representative?"

"Too true," said I. "But even the community will have to pocket insults like these. Have we any alternative?"

"Come what might, why should we court a fresh insult? Nothing worse can possibly happen to us. Have we many rights to lose?" asked Tyeb Sheth.

I liked the spirited reply, but I also knew that the spirit was of no avail. I was fully conscious of the limitations of the community. I pacified my friends and advised them to have, in my place, Mr. George Godfrey, an Indian Barrister. So Mr. Godfrey led the Deputation. Mr. Chamberlain referred, in his reply to my exclusion. "Rather than hear the same representative over and over again, is it not better to have some one new?" he said, and tried to heal the wound.

But all this, far from ending the matter, added to the work of the community and also to mine. We had to start afresh. "It is at your instance that the community helped in the War, and you see the result now," were the words with which some people taunted me. But the taunt had no effect on me. "I do not regret my advice," said I. "I maintain that we did well in taking part in the War. In so doing, we simply did our duty. We may not look forward to reaping the reward of our labours, but it is my firm conviction that all good action is bound to bear fruit in the end. Let us forget the past and think of the task before us." With which the rest chimed in.

##### SET THE BALL ROLLING

I added: "To tell you the truth, the work that you had called me for is practically finished. But I believe I may not leave the Transvaal, so far as it is possible, even if you permit me to return home. Instead of carrying on my work from Natal, as before, I must do so now from here. I must no longer think of returning to India within a year, and must get enrolled in the Transvaal Supreme Court. I have confidence enough to deal with this new department. If we

do not do so, the community will be pounded out of the country, besides being thoroughly robbed. Every day it will have fresh insults heaped upon it. The fact that Mr. Chamberlain refused to see me and the official insulted me is nothing before the humiliation of the whole community. It is impossible to put up with the veritable dog's life that we are expected to lead."

So I set the ball rolling, discussed things with Indians in Pretoria and Johannesburg, and ultimately decided to set up office in Johannesburg.

It was indeed doubtful whether I would be enrolled in the Transvaal Supreme Court. But the Law Society did not oppose the application, and the Court allowed it. Now it was difficult for an Indian to secure rooms for office in a suitable locality. But I had come in fairly close contact with Mr. Ritch who was then one of the merchants there. Through the good offices of a house agent known to him, I succeeded in securing good rooms for my office in the legal quarters of the city, and I started on my professional work.

#### PART IV—CHAPTER IV.

##### QUICKENED SPIRIT OF SACRIFICE

Before I proceed with my narrative of the struggle for the settlers' rights in the Transvaal and of the dealings with the Asiatic Department, I must turn to some other aspects of my life.

Up to now there had been in me a mixed desire. The spirit of self-sacrifice was tempered by the desire to lay by something for the future.

About the time I took up Chambers in Bombay, an American insurance agent had come to Bombay—a man with a pleasing countenance and a sweet tongue. As though we were old friends he discussed with me matters of my future welfare. "All men of your status in America have their life insured. Should you not also insure yourself against the future? Life is uncertain. We in America regard it a religious obligation to get

insured. Can I not tempt you to take out a small policy?

Heretofore I had given the cold shoulder to all the agents I had met in South Africa and India, for I thought that life assurance meant some amount of fear and want of faith in God. But now I succumbed to the temptation of the American agent. As he proceeded with his argument, I had before my mind's eye a picture of my wife and children. 'Man, you have sold almost all the ornaments of your wife,' I said to myself. 'If something were to happen to you, the burden of supporting her and the children would fall on your poor brother who has so nobly filled the place of father. How will that become you?' With these and similar arguments I persuaded myself to take out a policy for Rs. 10,000.

But the changed mode of my life in South Africa altered my outlook. All the steps I took at this time of trial were taken in the name of God and for His service. I did not know how long I should have to stay in South Africa. I had a fear that I might never be able to get back to India, and so I had decided that I should keep my wife and children with me, and no longer impose separation on them, and that I must earn enough to support them. This train of reasoning made me deplore the life policy and feel ashamed for having been caught into the insurance agent's net. If, I said to myself, my brother is really in the position of my father, surely he would not consider it too much of a burden to support my widow, if it came to that. And what reason had I to assume that death would claim me earlier than the others? And after all, the real protector of all was the Almighty, neither I nor my brother. In getting my life insured I had robbed my wife and children of their self-reliance. Why should they not be expected to take care of themselves? What happened to the families of the countless poor in the world? Why should I not count myself as one of them?

Quite a stream of thoughts passed through my mind, but I did not immediately act upon them. I recollect having paid at least one premium in South Africa.

But outward circumstances too supported this train of thought. During my first sojourn in South Africa it was Christian influence that had kept alive the religious sense in me. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close contact with almost every Theosophist. I had religious discussions with them every day. There used to be readings from Theosophical books and I had occasions to address their meetings too. The chief thing about Theosophy is to cultivate and promote the idea of brotherhood. We had considerable discussion over this, and I criticised the members where their conduct did not appear to me to square with the ideal. The criticism was not without its wholesome effect on me. It led to self-introspection.

(To be continued.)



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.  
E. Sept. '27.

## TOPICS FROM PERIODICALS

### LIBERTY

The liberty which was the passion and war cry of the eighteenth century and was so devoutly valued by the Victorians is somewhat at a discount since the War. What with Bolshevism on the one hand and Fascism on the other, democracy of the type so highly prized by Victorian England is losing ground. After all, says Mr. Herbert Samuel in the *CONTEMPORARY REVIEW*, the method of "selecting our rulers" by the free choice of all is yet the best method discovered. Imperfect it may be, and numerous its failures. Yet on the whole none better has been devised.

That there are imperfections and failures is certain. No candid observer could deny them. Sometimes they are due to defects in the constitution: especially to a wrong division of powers between the electorate, the legislature, and the executive. The proper balance between independence and control is one of the most critical questions with which political science has to deal.

The successful working of democracy depends on many factors, not merely on the control of the people over Parliament and the control of Parliament over the executive.

A people, in the end, will enjoy more freedom in a state which is successful, although the interventions of the electorate may be few, than in a state where the exercise of authority is incessant but the country is badly ruled and impotent. Often, when there are failures, it is not the principle of liberty that is at fault but the machinery for applying it.

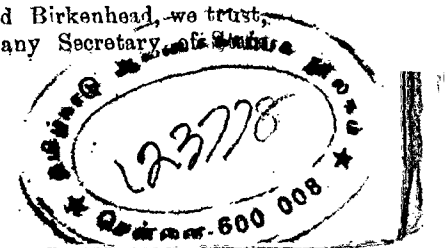
Where indeed the average man does not care to form right opinions upon public affairs, democracy cannot thrive. For as Sir Herbert says, democracy is not automatic. It is like a hobby horse which will carry you nowhere unless you use your own legs. Nay more there is danger in entrusting public business to a separate class, however enlightened:—

Withdraw the management of the affairs of common interest from the nation as a whole, confine it to a class or a group, and, even if their intentions are excellent, you will arrive at narrow and warped conclusions. Not only will you have a people ill-informed, wanting in self-reliance, without individuality or many-sidedness; you will produce policies which may perhaps be more sedate, but will certainly be more conventional, more timid, less productive of great results.

### INDIAN LEADERSHIP

In the course of a lengthy contribution to the *HINDUSTAN REVIEW* on the "Capetown Agreement," the Rt. Hon. Srinivasa Sastri, the first Agent-General to South Africa has some pertinent observations on the efficacy of Indian leadership of State Delegations. The success of the Habibullah Deputation is now well known. Mr. Sastri hopes that the authorities will do well to be guided by this precedent in their choice of future Delegations. Already the personnel of the Indian Delegation to the League of Nations' Assembly at Geneva is being announced one by one. May we not hope that the Government will profit by the recent example of the good work done by the Delegation to South Africa? Says Mr. Sastri:—

The Viceroy is, indeed, to be congratulated on his courage in choosing an Indian for leadership of this Delegation. The result has amply vindicated his choice. Let us trust that it will embolden him to select Indians for responsible offices of this kind in future, and thus dispel once for all the impression which long practice has created abroad that the paucity of qualified Indians makes it necessary to hold the country in the leading strings of Britishers. No one will venture to deprecate caution, but even a conservative student of Indian affairs will allow that Britain has never taken a forward step a day too soon. On the contrary by being behindhand even in second-rate innovation, she has again and again lost credit for courage and generosity. May we indulge in the hope that the lesson will not be lost on the Secretary of State for India? He and his Council have allowed India and South Africa to settle their dispute without the intervention of the India Office. If the experiment has succeeded, it may well be repeated with equal chances in its favour. It may be hard to stand aside and let others do the job which one has long considered one's own. But constitutional progress is a series of such self-denying acts and Lord Birkenhead, we trust, is as capable of them as any Secretary of State before him.



## LIFE BEFORE AND AFTER

We often ask why and wherefore there are certain conditions in life which we are not able to explain, such, for instance, as a child deformed from birth. If we go to a minister, or a priest, or some orthodox teacher, he invariably tells us it is God's will, but that is a tremendous responsibility, says Swami Paramananda in the MESSAGE OF THE EAST, which we lay upon God, whom, at the same time, we call all-loving and all-merciful. Therefore, there must be some way of finding an explanation that is not merely more logical, but more true. Tracing the history of such belief Swami Paramananda observes:—

Greek philosophers, and further back, the ancient Hindu sages, did not try to throw upon Divinity the blame for all the miseries and unpleasant experiences in this world of life; they worked out their problems in a definite, systematic way, always finding a cause for every effect, and as a result they have given man a most scientific explanation for the solution of life's difficulties. We find the reflection of their wisdom in the words of many Western philosophers. Lessing writes: "Why should I not come back every time I am capable of acquiring fresh knowledge, fresh experience."

The Indo-Aryans went so far as to say:

"As a goldsmith, taking a piece of gold turns it into another newer and more beautiful shape, so does this soul, after having thrown off this body and dispelled all ignorance, make unto itself another newer and more beautiful shape. And as the slough of a snake lies on an ant hill, dead and cast away, thus lies this body; but that disembodied immortal Spirit is Self-effulgent and one with the Absolute."

In order to understand life in its entirety we have to link up two loose ends, the past and the future. This present life of ours, if it is to become complete and comprehensive, must be joined with these two ends,—the one which lies before us, and the other which we have left behind.

## IRELAND AND INDIA

In comparing the rural progress of the two countries, Mr. K. S. Ramaswami Sastri tells us in the April number of RURAL INDIA that in no respect do they resemble each other more than in their village life. Ireland has however achieved rural re-construction while India is still talking about it.

"Ireland suffered from loss of industries, rackrenting, extreme sub-division of holdings, religious feuds, social disunion, poverty, emigration, economic depression, low standards of life, unsatisfactory education, artistic sterility and other evils which have been familiar also in India. But very early the finest spirit of the land made strenuous and continuous efforts to combat the poverty of the people."

Another point of contact between rural Ireland and rural India is in the character of the peoples. The peoples of both countries are sensitive, emotional and endowed with an artistic and spiritual temperament. It has been justly said that "Ireland is, in fact, pre-eminently a country where leadership, personal affection and personal example count for almost everything". The same is the case with India also. If only our *intelligentia* can make up their mind to give a courageous and resolute and persistent lead in this direction, they can simultaneously solve the problem of middle class unemployment.

Then comes the question: "what rural Ireland is, why may not rural India be?" The writer answers in a very lucid way that the genius of India has always been in the direction of co-operation and co-ordination and self-government. Village autonomy, and corporate and co-operative guild life were the basis of life in ancient India. "India knew how to combine rural economy and urban prosperity and refinement. We shall build truly and well on the old foundations and at the same time have and possess the best that is offered to us by the modern age."

## SUTTEE IN INDIAN STATES

"The suppression of Suttee in Native States" is the subject of an interesting article in the April Number of the EDINBURGH REVIEW. The writer recounts the story of the British Government's long fight to abolish the cruel custom. Suttee was abolished in British India in 1830 but it was still practised throughout the vast tract of territory under Native Rule. Here and there indeed British Officers expressed their abhorrence of the rite and took steps to prevent it. But interference did not become peremptory until Dalhousie's time. An incident of 1833 is here narrated.

Idar, a Rajput State under the Bombay Presidency, from ancient times had had a barbaric pre-eminence for its suttees. On September 5, 1833, before a vast crowd, seven queens, two concubines, four female slaves, and a personal man-servant were burnt with the body of the Raja of Idar.

Indeed in Western India even after Suttee was declared illegal there were many cases of the horrible custom perpetrated in the neighbouring States. Warnings were unheeded and the Bombay Government, sensitive under the loss of prestige when their laws were flouted, began to take rigorous steps.

On January 3, 1838, the Nawab of Junagarh was made to apologise for having allowed the suttee of a British subject, and to promise to prohibit the rite altogether as the only sure way of preventing a recurrence of the offence. The same promise was exacted at the same time from another Chief in the Kathiawar Agency. In September, 1839, the Raja of Satara was deposed for intrigues against the Supreme Power. His brother became Raja, and at his accession abolished suttee, later proving his good faith by saving a woman from being burnt.

In the next year, 1840, the Government wrote sharply to the foremost prince in the Presidency, the Gaekwar of Baroda; and that side of India was cleansed from suttee by promises wrung from the leading Chief of Rewa Kanta also.

But Suttee was in full swing in the Punjab and Rajputana, where it has been the theme of many a thrilling romance. Contemporary British opinion must have been appalled by the obsequies of Ranjit Singh, "The Lion of the Punjab" in July 1839. Here is an account of that sombre tragedy:

The four queens came first, walking barefooted from the palace to the body, which was fastened to a wooden board; before each of them a man walked backward, holding a mirror in which the lady could

watch her countenance and detect the first glimmer of terror or shrinking. Three had already given their jewels away, the fourth was scattering gifts from a tray carried beside her by a man attendant. All four were in plain silk, without any ornaments. The chief queen, Rani Kundan, placed the hands of the minister and of the new Maharaja and his son on the corpse's breast, and made them swear to be faithful to the Khalsa and to one another, or incur a 'sati's' curse. The four Ranis were then taken up in gorgeous palanquins, before which their mirror and a gilt parasol, the symbol of their rank, were carried. They were borne between a long double line of infantry as down a street; behind them walked seven slave-girls, also barefooted and plainly clad. The board to which the body of their master was fastened was placed on a brilliantly decorated bier, shaped like a ship, with flags and silken sails, embroidered with gold and silver. The pyre was about six feet high, and its surface scattered with cotton-seeds and other inflammable stuffs. The queens (Steinbach tells us) were excited and exultant, the slaves, some of whom seemed only fourteen or fifteen years old, resigned. At the pyre there was an hour's prayer, following on the drums and dirges of the procession; and then the State ministers mounted the pyre by a ladder and set the corpse upon it. They descended, and the queens and slaves went up, Raja Dhyani Singh, the chief minister, being particularly officious in helping them. The Ranis seated themselves at the head of their master, the slaves at the feet; and all sat cowering and silent, the Ranis ignoring Dhyani Singh's request that they would pray for the new Maharaja's prosperity. A thick mat of reeds was put over all the bodies, and drenched in oil; then the pile was lit at the four corners, and the flames shot up. The whole took two days to burn.

The heroism and beauty of the victims threw their fate into lurid relief though the scene itself was merely a repetition of countless similar scenes witnessed through the ages. The writer then narrates how the most horrible of the Sikh Suttees when Raja Suchet Singh, famous for his personal beauty and gallant bearing, was slain on March 27, 1844.

The fight was followed by Suttees suitable to the rank and valour of the slain. Eleven women died with Kishari Singh, five with Basanta Singh, eleven with Nihal Singh; but with Suchet the leader, ten wives and three hundred concubines were burnt, "some at Lahore, a hundred and fifty at Ramnagar, where his head was brought, and the others at Jammu or their own homes."

Suttee was practically stopped in the Native States by Dalhousie who insisted on the States keeping their promise to discontinue the horrible practice. By the time of the Great Mutiny even the States of Rajputana had given it up. Thenceforward when the position of the British Government became more paramount they were able to enforce the abolition even on unwilling States,

## COMMUNALISM IN INDIA

THE UNITED EMPIRE, the official organ of the Royal Colonial Institute has an article on "The General Elections in India and after" from the pen of Rao Bahadur P. N. Jambulingam Mudaliar.

The General Elections that took place last year showed a tremendous upheaval on the part of the people, as regards their comprehension of the right political principles and their application to the questions that dominated the political situation. The resurgent masses reconnoitred the ground diligently before marshalling their forces at the actual elections. Quibbling and blustering were discounted, and overbearing and supercilious disposition on the part of the Executive, if it existed, was brushed aside with contempt. The desperate and frantic attempts made by parties in power to retain their hold by manoeuvre and manipulation were nullified. The result showed that there was a livelier sense on the part of the electorate of the paramount issues involved in the franchise and of the imperative necessity for exercising it aright in order that veracity, integrity and congruity might prevail.

Writing about the defeat of the non Brahmin party in the Madras Presidency, Mr. Mudaliar says that the Justice Party, having been nurtured on communal rancour and personal animosity is bound to fail in the end. The Justice Party, according to him, consists only of a few men frantically eager to resuscitate communal rancour and sectional antipathy, in order that the seeds of Brahmin hatred might be germinated into a noxious political growth.

Associations are being formed in the Madras Presidency, where the disgruntled section of the routed Justice Party teach students of the non-Brahmin community the importance of fomenting Brahmin hatred. Their occupation and income having gone on account of the defeat of their party, these diehards sedulously hatch and propagate thoughts and movements calculated to discredit all any Brahmin does, however good or beneficent. For instance, Sir C. P. Ramaswamy Ayyar, the senior member of the Madras Executive Council, one who represented the Government of India at the last session of the League of Nations at Geneva, a versatile and profound thinker and scholar of whom any country or community may be proud, is responsible for the Mettur Project and the Pykara Hydro-Electric scheme. They represent remarkable intellectuality and unremitting industry on the part of their author. Simply because he happens, by accident of birth, to be a Brahmin, the two schemes are being condemned by a communal organ in the most vituperative terms. If the schemes are not beneficial, by all means let them be subject to trenchant and even scathing criticism; but to import personal rancour into the discussion of a public question demonstrates a mentality subversive of all canons of political propriety.

## FREEDOM FOR INDIA

If freedom and nationhood are the acknowledged right of all civilised nations in the world, why are they denied to India only? asks Rev. J. T. Sunderland in the pages of the MODERN REVIEW. It was declared during the Great War in Europe that one of the chief objects of that War was to give freedom to oppressed peoples.

In justice India should have been the first of the subject peoples to be set free. The nations in Europe that were given their freedom, all combined, had a population which was only a fraction of that of India. All were very young compared with her. None of them had occupied anything like so important a place in the world's history as she. None of them had been deprived of their liberties so completely, or reduced to such dire poverty, as had India. Yet so shamefully unjust was the Versailles Treaty that it did not give a word of consideration to this great suffering nation, but left her as absolutely under the heel of foreigners as if the war had never been fought.

Dr. Sunderland compares the present struggle of India to that of Italy in the last century.

Probably there is not a lover of liberty in the world who does not regard that struggle on the part of Italy as just and noble. Yet her domination by Austria was very limited as to both the extent of territory and the population involved, as compared with Great Britain's domination of India. Nor were the Italian people domineered over or humiliated to anything like the degree that was and is true of the people of India; nor were they compelled to witness anything like such contempt for their institutions, their ideals and their whole civilisation, or to submit to any such ruthless and persistent exploitation of their country, as has been and still is the case in India.

Comparing again the struggle of India with that of Ireland Dr. Sunderland says:—

If freedom in a large measure has been given at last to Ireland, why has it not been to India? It is true that England's tyrannies and wrongs against Ireland were of longer standing than British rule in India, but British rule in Ireland was in no sense worse than British rule in India. The wars she fought to conquer and hold Ireland were bloody; but the Irish blood shed in all the 700 years of England's dominance was as rills to rivers compared with the blood of India's sons shed by Britain in the long wars required to conquer the country and in the sanguinary war of the Mutiny (of 1857) required to hold it. Ireland is located close to England, and many Englishmen have always claimed, and with some degree of plausibility, that England's safety demanded that both countries should be under one Government. But India is located on the opposite side of the globe from England, and nobody could ever without absolute lunacy claim that holding such a land in subjection was necessary for England's safety. If then England ought to have given Ireland freedom, why should she not give freedom to India?

## UNEMPLOYMENT IN INDIA

The study of unemployment occupies a very prominent place in contemporary economics. It has become the problem of problems in Western countries since the Great War with its consequent disorganisation of markets, unsettlement of currency systems, destruction of capital etc. In India, in addition to the causes enumerated above, the underlying cause of the specific evil of unemployment among the literate middle class must be traced to the educational policy and educational methods of the Government of India, says Mr. V. D'Souza in the pages of the MYSORE UNIVERSITY MAGAZINE. Touching the present system of education and its consequent evil effect Mr. D'Souza says:—

Our education is not only literary but also what is not usually recognized utilitarian. The parents look upon the certificate and the degree as the outlay of their capital for which they expect an adequate return. They behold with sad eyes and fainting hearts that the value of the "bonds, scripts or securities" bought in the market place of education are steadily losing in value. The M. A., they argue, within the memory of living men fetched Rs. 200 and now it has gone down to the neighbourhood of Rs. 40; the B.A. has declined from Rs. 100 to Rs. 15; the S.S.L.C. certificate threatens to go the way of the war time German mark and the Russian rouble and be worth just the paper on which it is written. The parents who educate their children at tremendous sacrifice and very often incur debt may be inclined to exaggerate the losses in the marketable value of education.

Various remedies are suggested for arresting unemployment in India. Briefly the salvation of the unemployed and the under-employed lies in an all round advancement in industry, agriculture and commerce.

For such an advance would mean avenues of employment for the educated youth of the country. The output of schools and Colleges is easily absorbed in the world-wide organisation that England has built up. But in India through a combination of political, commercial and religious circumstances the field of employment is greatly narrowed down. With the Indianisation of the public services at a rate much faster than that prescribed by the Lee Commission, with the throwing open of the army and navy for Indians on the lines suggested by the Esher and Skeen Committees, with the development of a mercantile marine that is Indian in colour and management, with a railroad system planned and worked with the single idea of developing the country's trade and industry, with a really protective tariff policy and a really

efficient currency and banking system, with a liberal State aid to home as well as factory industry in conformity with the recommendations of the Indian Industrial Commission, the State will have played its part in the regeneration of the country. The economic responsibilities of the State are great, but the economic responsibilities of the people are no less great. In India the people expect the Government to play the part of providence. And there is a tendency which shows no signs of diminution to fasten the blame for every disability of the country on the Government.

The writer is of opinion that the people should on their part make full use of the official agencies and apply incessant pressure to them by their enthusiasm and persistence. They should also recast their social system and reform their social institutions in order that every one may be given an equal chance in life irrespective of colour, creed and caste. There should be free movement of labour from grade to grade and from rank to rank unhampered by religious restrictions and customary regulations.

## INDIA IN PERIODICALS

THE HINDU VIEW OF LIFE. By V. Subrahmanya Iyer, B.A., ["The Mysore University Magazine," March 1927.]

ALL INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM. By Hansa Mehta ["The Social Service Quarterly," April 1927.]

PROBLEMS OF IDENTITY IN THE CULTURAL HISTORY OF ANCIENT INDIA. By Prof. S. Kuppasami Sastri, M.A., I.E.S., ["Journal of Oriental Research," April 1927.]

AN ANALYSIS OF INDIAN STATES. By Mr. V. Venkatasubbiah, B.A. ["The Karnataka & The Indian States," April 1927.]

SIND'S GREAT DANGER. By Prof. Tara Chand Gajra, ["The Vedic Magazine," May 1927.]

IN AN INDIAN FIELD. By Mary Carter. ["The Empire Review," May 1927.]

HISTORY OF THE TEXTILE INDUSTRY IN INDIA. By Manmohan Purshottam Gandhi, M.A., ["The Indian Textile Journal," May 1927.]

MODERN INDIA AND THE CHRISTIAN IDEAL. By H. A. Popley, M.A., ["The Young Men of India," June 1927.]

## MESSAGES OF THE VEDAS

Writing in the VEDIC MAGAZINE Dr. Abinash Chandra Das says that our ancient ancestors were a united people, without any division into numerous castes, as at present, and without any restriction as regards inter-marriage and inter-dining.

Woman should be looked upon as an equal of man, possessing equal rights and privileges. The status of the Aryan woman in the Vedic age was high. She was never married in her infancy, and allowed to grow up into youthful womanhood in her father's home, and to make a suitable choice of her husband. She was the mistress of her own house, having complete control over the domestic servants, performed the worship of Fire and of the Devas with her husband, and was honoured and respected by her husband, children and relations. Ladies could become Rishis and Ghosa, Lopamudra and Visvavara composed Vedic hymns, and performed the duties of a Hotri also at a sacrifice.

Our ancient ancestors were a people with domestic instincts free from the domination of Autocrats, Plutocrats or Priestcrafts and framed their own constitution, elected their own king, willingly paid taxes for the maintenance of the Government presided over by the king and his representative councils, withheld the payment of their taxes, if the Government failed to discharge its duties properly, and even deposed the king when he proved to be tyrannical or oppressive.

Mr. Das says that we have yet to know ourselves and realise the Brahman in our souls, and through Brahman, the unity of the human race and thus to effect our emancipation from the bonds of superstitions that serve only to retard our spiritual progress and prevent us from living up to the highest ideals of true manhood. He continues:—

We should learn to see God in everything and everything in God. Our love of God should be as wide as the Universe itself, comprising within its vast compass, not only humanity as a whole, without any distinction of race, caste or creed, but also life in every shape and form; and our mind and soul should be saturated with a world-wide good-will and compassion for all living creatures, such as the great Buddha felt and taught to mankind, and such as our Rishis and Sanyasis sacrificed and are still sacrificing everything to cultivate and realise.

## ASIA IN REVOLT

Under the above heading the ENGLISH REVIEW contains an article by "Durban" who, in the course of a description of the activities of various Asiatic countries for freedom, writes about India as follows:—

"The first decade of the present century was marked in India by an outbreak of violent anti-British agitation accompanied by political assassination—not only of English officials, but of Indians whose only crime lay in their loyalty to Government. In 1909 the Indian Councils Act was passed, giving a considerable extension of powers to the provincial and central legislature, and appointing Indians for the first time both to the Viceroy's Executive Council and to the India Council in London. In 1916, while the Empire was in the throes of war, a fresh political campaign was started in India. In 1917 the then Secretary of State for India promised "the progressive realization of responsible Government in India as an integral part of the British Empire."

This promise was partially fulfilled by the passing of the Government of India Act, creating representative assemblies for the whole of India. The writer's generalisation with regard to the 'struggle for freedom' of other Eastern countries is worth quoting:—

Though the movement had been gradually gathering force for perhaps half a century before 1918, it is this date, marking the conclusion of the War, which the future historian will probably fix as that heralding also the outbreak of the great Asiatic revolt against Western supremacy. But the European peoples have been so engrossed in vital and multitudinous problems nearer home, the cross-currents of Oriental politics have been so puzzling, and events in Asia have followed one another with such bewildering rapidity, that it is doubtful whether the full significance of the revolt, and particularly of its amazing success, have been adequately and generally realized.

Books are given at concession rates only to subscribers of "The Indian Review" Any one who wishes to buy books at concession rates must remit Rs. Five one year's subscription to the Review in advance.

G. A. Natesan & Co., Publishers, G. T., Madras.

## THE IDEAL OF BUDDHA'S LIFE

"Love not only for human beings but also for beasts and birds—love not only for beasts and birds but also for trees and plants" was the ideal of Lord Buddha, says Rai Bahadur Jadunath Majumdar in his paper on "Buddha's Ideals," published in the MAHABODHI. The whole universe was Buddha's kith and kin and he could see himself in everything. Mr. Majumdar says:—

"Every man loves himself—he loves his parents, brothers, sisters, wife, children. In fact, he loves those whom he considers to be his own. This love is implanted in human nature, proceeds from himself to his children—to the family—to the community—to the nation—to the entire mankind. The ideal of Buddha was even higher. His love extended to the whole universe.

This world of ours consists of contraries, if there is love in this world, there is hatred as well, and Buddha fully recognised that fact and therefore it was the aim of his life to promote love and banish hatred from among mankind.

The Lord Buddha preached the ethics of self-reliance and exhorted them to discard faith in fate. Freedom based on fearlessness was the consummation of dharma. There is no doubt a peace based on fear, and cowardice, and which we have in abundance at present, but the Tathagata preached the peace of fearlessness, based on wisdom, prajna, Love, Maitri, and self-sacrifice, and Nishkama Dharma and that is what we need.

## REFORMS AND THE STATES

Sir Michael O'Dwyer, in an article in the FORTNIGHTLY REVIEW, urges that the Government, in making the daring constitutional experiment which has already caused serious mischief in India, are morally bound to consider the effect on the welfare of the Indian States. With the coming Parliamentary inquiry the Native States should be associated.

## HINDUISM AND BRAHMANISM.

THE CALCUTTA REVIEW for June has an article on "Hinduism and Brahmanism" by Mr. Mohini Mohan Chatterji. Even from pre-historic times, says Mr. Chatterji men believed that they had risen above castes by purity of faith. This feature of Brahmanism still survives in the holiness believed to reside in *Paramhansas*. Most Sakta Brahmins, says he, disregard caste, in congregational worship known as *Chakras* or religious circles. Mr. Chatterji continues:—

The scriptures accepted as the ultimate source of Brahmanism are traditionally known as the *prasthanatrayam* or the three-fold path and consist of the ten Maha or great Upanishads, the "Bhagavad-Gita" and the "Brahma Sutras" of Vyasa. In search of reason for faith three principal philosophical systems are known in Brahmanism and are accepted as systematised by Sankara, Ramanuja, and Madhvacharya respectively. Notwithstanding their differences the statement may be ventured that they all accept the traditional teaching of the Brahmanical religion as to the goal of religious culture, which reached, the devotee becomes "*Brahmanistha sarvabhirta-hite ratah*, (with steadfast faith in God and devoted to the well-being of all creatures). Although the religious practice of Brahmandom is Tantric in the main and not Vedic, the above-quoted formula of spiritual perfection is accepted by all. Assuming that the Tantrics are of Buddhistic and not Brahmanic origin it may safely be asserted that the rule of faith and conduct declared in the "Three fold path" is accepted by the principal scriptures of that school. In the result it may be taken that the "three-fold-path" is the repository of the Brahmanic faith.

The applicability of the Hindu Law, says the writer, does not carry us very far owing to its variation by local, tribal and family customs but, as is well-known, all ancient law-Books (*Smritis*) claim to be founded on the authority of the Vedas, of which the scriptures of the three-fold path are regarded as the essence.

## ISLAM AND THE BRITISH EMPIRE

Under the above caption Mr. R. Gordon Canning contributes an article to the June number of THE ISLAMIC REVIEW. The writer says that England must not follow the example of France and attempt to break up the solidarity of Islam in her imperial policy. The British Empire should not stand aside and allow European States to mangle Islamic nations, but should confront in the boldest way unjust aggression and demand equity and fair play. He continues:—

"Often have I been told by various Muslims what a chance England has to be the leader of such a movement, if only she would consider a little more carefully the feelings of Muslims. For, behind all the vitriolic abuse hurled by the extremists, there abides a respect for the truly English fundamental morality of justice, which no other nation has ever approached.

This, then, is what I suggest the British Empire should do in the next few years:—

- (1) Follow up the return of independent Egypt by doing the same to Palestine and Mesopotamia; leave the Caliphate question entirely to Muslims; intrigue no more with pseudo Kings and Caliphs.
- (2) Assist in the consolidation of a new Turkey founded on democratic reforms and the foundation of Arab federated States.
- (3) Assist the legitimate aims of Syria, Tunis, Tripoli, Algiers and Morocco, and insist upon their representatives being granted a hearing before the League of Nations."

## THE CHRISTIAN MISSIONS

The purpose of the above article by John Jesudasan Cornelius to the April number of the HARPERS MAGAZINE (Publishers, New York and London) is to explain to some extent from the Oriental point of view the inner meaning of the changed attitude generally characterized as the anti-Christian movement. The writer attempts at an interpretation in the hope that with a

better understanding of what has happened in the past, East and West can co-operate more efficiently in the future for the service of humanity.

Rightly or wrongly the East concludes that the political method of the West is first to send missionaries, then traders and then gun-boats to deprive helpless peoples of their lands and to take possession of their natural resources.

"Is it any wonder if, with such knowledge of Western penetration, the East becomes distrustful of the professed philanthropy of the Christian, turns hostile to a religion which has let itself be used by foreign powers for political expansion and more suspicious of the real mission of the missionary?"

The fundamental object of all religions is the same—the promotion of love, peace, good living, and the general welfare of all human beings.

Instead of hating and killing each other because of differences in faiths," says the East, "let us join hands to destroy vice and to promote virtue throughout the world." But such loyal co-operation in human service is not possible so long as there is religion in imperialism and imperialism in religion.

## THE FUTURE OF INDIAN STATES

Lord Sydenham, in an article to the NINETEENTH CENTURY AND AFTER, expresses the opinion that the only means of safeguarding the Treaty rights of the Indian Native States will be to replace the existing Legislative Assembly by a strong Advisory Council to which the Princes and Chiefs can send a number of representatives proportionate to the populations they rule; otherwise, if the Supreme Government is dominated by Indian politicians the treaties will cease to be effective. The Diarchy in the Provinces should be replaced by a unitary executive—half British, half Indian. Lord Sydenham thus repeats the arguments of Sir Michael O'Dwyer's in the FORTNIGHTLY REVIEW.

## Questions of Importance

## HINDU-MUSLIM AGREEMENT

At the invitation of Dr. M. A. Ansari a meeting was held on June 8th at the residence of Hakim Ajmal Khan, with a view to devise means for a peaceful celebration of Bakr-Id and for



DR. M. ANSARI

achieving the Hindu-Muslim unity. Over 60 persons representing all shades of opinion responded to the invitation. The sense of the meeting and the general trend of speeches delivered by both Hindus and Muslims of different schools of thought was most conciliatory and showed intense anxiety to end the internecine quarrel between the two sister communities. Several suggestions were made for a peaceful celebration of the Id, the chief of which were that Hindus and Muslims

should not observe hartal during the Id days, as it led to a breach of the peace. All efforts were to be made to lead sacrificial cattle to the slaughter house through the disputed routes as early in the day as possible. At the same time the Hindus were to be requested to open their shops a little later than usual. Another proposal was that both Hindus and Muslims should peacefully confine themselves this year to the Government's arrangements in the matter of routes for leading sacrificial cattle. A general desire was expressed to create public opinion by means of propaganda against any breach of the peace, as also to request the press not to indulge in communally inciteable matter.

## MR. SINHA ON REFORMS

One important direction in which the present Indian constitution needed reform was indicated in an interview with a representative of the ASSOCIATED PRESS by Mr. Sachchidananda Sinha, till lately an Executive Councillor, Government of Behar and Orissa, on the eve of his departure to England. The inherent defect underlying the constitution, said Mr. Sinha, was the bifurcation of Provincial Government into the Reserved and Transferred halves and he regarded this as unnatural and unsound in theory and unworkable in practice, unless a great deal of goodwill and good sense were allowed to come into play by members of both sides of the Government. The only solution of the difficulty, to his mind, was the abolition of the present system and its replacement by one under which there would be a constitutional Governor and Ministers responsible to the provincial legislature.

He was, however, not willing to accept the principle of having the reserved and transferred sides in the Central Legislature which, if carried out, would be more harmful and unworkable than in provincial legislatures.

## GEN. SMUTS ON EMPIRE PARTNERSHIP

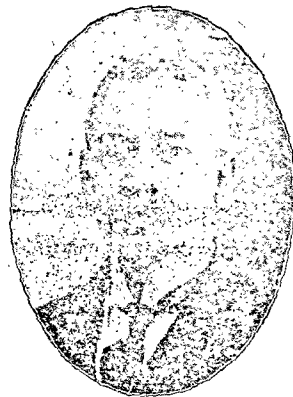
In the course of an address to the Law Society of Cape Town University, General Smuts, leader of the Opposition in the Union Legislative Assembly and former Prime Minister, made a masterly survey of the evolution of Government, concluding with observations upon the new status of the Dominions, and in particular of South Africa.

He disclaimed any intention of making a political speech, and instead reviewed the process of Government from earliest times with a historian-like avoidance of controversy. He paid a tribute to the foundations laid by the Roman Empire which he described as "the first great achievement in human government," but of the British Empire he went much further. "The British Empire," he said, "is a great institution—one of the greatest in the world,—and it deserves to be studied by us—by the young men and women of this country especially—with all possible desire to arrive at an impartial and truthful view of the facts. Unfortunately in our country, where the political air is very keen, almost everything assumes at once a keen political aspect, and so for the last seven years the question of our status has been not only a question of the greatest importance, but it has also been a great political issue bandied about amongst parties."

## LORD SINHA ON BRITISH CONNECTION

Lord Sinha, proposing the toast of the Colonial Institute at the Colonial Institute dinner in connection with Empire Day celebrations, declared it was the common ideal of devotion to humanity which bound the Empire together. He believed that every part was actuated by sympathy and welfare of every other part. He had a notable example in recent events in South Africa. He emphasised that nationalism in a broad sense was in no way opposed to broadminded imperialism. The more they loved their own nation the more would they love the Empire. That statement

was sometimes questioned with regard to India. He emphatically protested against the statement that India was a different race and could not be a



LORD SINHA

willing member of the Empire. He did not say that relations between British and India had always been harmonious or that Britain had always been actuated by beneficent motives to India but he agreed with Gokhale that the genius of the British people made for political freedom and constitutional liberty. He concluded:—"It is in that belief, shared by a majority of my countrymen that I am not only a willing and loyal but a devoted adherent of the British connection."

## Rt. Hon. SASTRI ON HIS MISSION

Replying to the farewell address presented to him on May 30, at Simla by the members of the Madras Club, the Rt. Hon. Sastri said:—

"I hope that the officials will give me some amount of latitude in a place where an Agreement of somewhat unprecedented character is to be carried into effect. The most promising circumstance is that the Ministers of the Union Government do not yield to us at all, one jot, in their desire to carry out the articles and provisions of the Agreement. I know as a matter of fact that from them I can expect every co-operation and assistance in the difficult task which awaits the Government here."

## HYDERABAD'S NEW LAW MEMBER



Nawab Sir Amin Jung Bahadur, the new Law Member of the Executive Council, Hyderabad State.

## INDIAN STATES' OPIUM CONFERENCE

His Excellency the Viceroy, opening the Indian States' Opium Conference at Simla said that they were bound by international undertakings to the ultimate suppression of opium smoking and to the limitation and control of export of opium and prevent illicit traffic in raw opium from presenting a serious obstacle to the suppression of opium smoking. Indian States were a party to these undertakings.

A Commission of the League of Nations would visit India and other producing countries in the course of the next few years, in order to determine whether this had been done; but so long as there was immense stock and considerable area under poppy in the States, the Government of India would be severely handicapped in effectively discharging their international obligations.

The Government of India's policy, His Excellency declared, did not aim at prohibition, but at enforcing moderation. They had formulated a tentative policy involving the ultimate disconti-

nuance of poppy cultivation in the States and the supply of opium in accordance with their requirements by the Government of India at cost price.

His Excellency said, in conclusion, that he would feel disappointed, so also the Secretary of State if the Conference did not furnish a solution satisfactory to all concerned. If they could succeed in their endeavours, they would have done something to free the Government of India, the provinces and many of the Indian States from their several embarrassments, international and domestic, and assist the moral and material progress of the States.

## THE INDIAN STATES.

It is understood that as a result of discussion between Indian Princes and Ministers, there is a consensus of opinion in favour of an authoritative inquiry into their status and relations with British India. The proposal will be pressed on the attention of the Government of India for early action; but it is not yet settled whether the inquiry favoured will be through the agency of a Royal Commission or a Committee appointed by the Government of India.



SIR A. R. BANERJEE  
Prime Minister of Kashmir.

## INDIA AND SOUTH AFRICA

A public meeting was held in Bomlay on June 7th to give an enthusiastic send off to the Rt. Hon. Sastri on the eve of his departure to South Africa, under the presidency of Mrs. Sarojini Naidu. Replying to the speeches Mr. Sastri after thanking the organisers of the reception, said that our people's destiny, in South Africa lay mostly in the hands of the Natal Government and the Natal Legislature. Unfortunately, the Agreement reached between South Africa and India met with sad fate when the Natal Legislature discussed and by a large majority repudiated it. The most valuable part of the Agreement namely that relating to the housing accommodation, educational and trading facilities were placed in jeopardy by the rooted hostility of the people of Natal. To overcome that hostility, to conciliate these people until they smiled instead of frowning was the foremost work lying before the person chosen as Ambassador.

Referring to another difficulty before him Mr. Sastri said:

The part of South Africa peopled by Indians was only India writ small. Which among the audience with sincere feeling would not shed bitter tears at the disunion and discord that at present kept the province from province, people from people, political school of little moment from political school of little moment? Was it any wonder that their own flesh and blood repeated in miniature some of these unhealthy conditions? An unfortunate fact had been reported that one whole province remarkable for enterprise of its trading population had seceded from the South African Congress which was the authentic voice of their countrymen in South Africa. If the task of reconciling these seceders also remained for him to do when he landed there, a good fraction of 12 months that he had before him would be lost merely in patching up quarrels.

## INDIAN LABOUR IN CEYLON

While the number of Indian estate labourers who arrived in Ceylon last year was lower than in 1925 and 1924, it was over one hundred thousand, and shows that the Island still holds attraction for the labourers of South India. The number of Indian labourers who re-visited Ceylon last year was again over fifty thousand.

## A HIGH COMMISSIONER FOR INDIA

In commending the appointment of the Rt. Hon. Sastri as the first Agent-General of India in South Africa, Mr. Anantam, Editor of the ZAN-



MR. B. N. ANANTAM

Editor, "The Zanzibar Voice."

ZIBAR VOICE, suggests to the Government of India to make that post one of the High Commissionership for India in Africa and appoint Agents of the Government of India to all the provinces of East Africa subordinate to him. This, he says, will yield many advantages.

The relations of India with these countries will be far more tolerable than at present. The economic relations of India will no doubt benefit. The object to appoint an Indian Trade Commissioner in East Africa was of course this. Why not use this post as such?

There is a statutory provision for such appointments in the new Emigration Act of the Government of India and we do not see the reason why this question should at once be not considered in earnest.

## REPORT OF THE TARIFF BOARD

The Report of the Indian Tariff Board (Cotton Textile Industry Enquiry) was published early in month. The Board admit that the competition



MR. FRANK NOYCE

President, Indian Tariff Board-II.

f Japanese yarn exercises a depressing effect on the price of Indian yarn and that conditions of labour in Japan are inferior to those in India.

The Report declares that the stabilisation of the rupee at 1s. 6d. coming at a time of falling prices has rendered the problem of disparity between prices and wages more pronounced. The Board makes several suggestions to improve the management of the mills.

The claim for a protective duty of 4½ per cent. to enable the industry to provide for depreciation is not admitted. The Committee recommends a bounty of one anna per pound on yarn of 32s. and higher counts, for a period of four years based on the production of an average of 15 per cent. of the total working spindleage. The cost of this bounty which is estimated at 39 lakhs per annum is proposed to be met by a general in-

crease in the import duty on cotton piece goods from 11 to 15 per cent. for three years.

The Board recommends the remission of the import duty on mill machinery and mill stores.

Mr. Frank Noyce, the President of the Board, has submitted a minute of dissent, in which he disagrees with his colleagues in regard to the proposal for the grant of bounty.

The Government of India, after reviewing the findings of the Board, reject the majority proposal regarding bounty on the ground that a long established industry should not need stimulus for spinning higher counts of yarns by the grant of bounty at the cost of the general tax-payer. Consequently, the plea for the proposed general increase in the import duty as a measure of protection, is also rejected.

The Government accept the Board's finding, that until the amended Factory Law comes into operation, Japanese mills have an advantage over the Indian mills on the average of 4 per cent. on both yarn and cotton manufactures.

The Government of India have thus rejected both the Majority and Minority views on this subject.

## ENGINEERING IN INDIA.

"I regard India as the finest training ground in the world for young engineers," declared Mr. Frederick Palmer, President of the Institution of Civil Engineers, who was principal guest at the forty-sixth annual dinner of the Association of London Students of the Institution of Civil Engineers, at the Holborn Restaurant. Mr. Palmer, who was replying to the toast of "The Institution," proposed by Mr. J. R. Brock Griggs, said that the foundations of the British Empire in India had been laid by British engineers. Irrigation works there had averted famines which had formerly been responsible for the loss of millions of lives; and 40,000 miles of railways were run more cheaply there than in any other country in the world.

## A NEW AGRICULTURAL JOURNAL

The Imperial Department of Agriculture in India has just started a new quarterly journal dealing with cattle breeding, dairying, cultivation



DR. D. CLOUSTON

and storage of fodder crops, animal nutrition and other aspects of animal husbandry, under the editorship of Dr. Clouston.

The journal opens with the following foreword by Lord Irwin:—

"One of the principal objects of this journal will be to stimulate the interest of Indian landowners in animal husbandry, and to gain their support in building up Indian pedigree herds. I commend this object to everyone who is interested in the material and moral welfare of the people of India, and as head of the administration of this great country, and as one who has always taken a keen

and personal interest in all that pertains to agriculture. I wish the journal all success.\* \* \*

Since the Great War agriculture in England has passed through a period of acute depression. Fluctuating prices and unstable markets have hit farmers badly and they have been forced to realize that agriculture cannot pay unless it is worked on scientific lines."

## PLEA FOR MODEL FARMS IN INDIA

The suggestion put forward by Major Peck of the Salvation Army before the Agricultural Commission that there ought to be model farms in different rural areas for purposes of demonstration and propaganda is not anything very new. The working of such demonstration farms would certainly evoke keener interest among the villagers and lead to the quicker adoption of whatever appeals to them as means for improving their holdings. Such model farms would in addition serve as centres where the farmer could obtain his seeds, grain and other necessities. The agricultural department would on its side derive the advantage of a study of the peculiar conditions that obtain in different parts of the country which would naturally lead to a co-ordination of its efforts at meeting those conditions.

## INDIAN SUGAR INDUSTRY

In the course of his evidence before the Royal Commission on Agriculture at Pusa, Mr. Sayer, Secretary, Sugar Bureau, stated that it was essential that all work on sugarcane should be pooled and carried on under a small All-India Committee so as to correlate work, make accumulated experience available to the provinces and prevent any unnecessary overlapping. Mr. Sayer thought that there was room for a large number of Sugar Factories in Northern India, but they could not be put up so long as sufficient inducement was not offered to capitalists by guaranteeing them against loss in the first ten years of the existence of the factory.

## MEDICAL RELIEF IN VILLAGES

In an article to the SOCIAL SERVICE QUARTERLY Mr. S. B. Mehta gives various suggestions by which proper medical attendance could be bestowed on the large rural population which has for a long time been neglected. Dispensaries should be multiplied. They should serve not only to provide medical relief but also to spread common knowledge of hygiene, and sanitation, to teach first-aid and organise measures to fight infectious diseases. By this the rural population will be made to feel that an organised effort is being made to make it healthier and stronger. The writer adds:—

"Better organised dispensaries should, however, enable Government and the people to re-organise the preventive and sanitary programme. It is very necessary that Government should utilise the agency of private practitioners, and the people should insist on a fresh organisation of medical and sanitary relief under which the services of private doctors, *vaidyas* and *hakims* are utilised and private dispensaries are accepted as centres for the distribution of knowledge and medicine."

## KALA AZAR CURE

What is described as one of the mysteries of Medical science, the special conditions under which the silver-footed sand fly infects human beings with Kala Azar, is referred to in the annual report of the Calcutta School of Tropical Medicine.

The report states that perhaps the most spectacular discovery which had been made was that a certain kind of sand fly is likely to be the infector of Kala Azar. For several years, Dr. Napier had made a close study and, by the process of induction, suspicion fell on two insects and systematic experiments were conducted on these. It was found the parasite of Kala Azar developed with rapidity in the body of the sand fly which led to a suspicion as to the connection between this insect and the disease.

## NEW REMEDY FOR DIABETES

A new synthetic drug which acts in the same way as insulin in relieving diabetes has, it is reported in THE STATE-MAN, been discovered by D. E. Frank of the University of Breslau.

According to a note in SCIENCE, the new drug unlike insulin, which is a product of the pancreatic gland, is a purely synthetic preparation derived from a well known chemical substance called guanidin, and has been named "synthalin" by its discoverer. When injected into the blood stream of laboratory animals afflicted with diabetes, it quickly reduces, we are told, their blood sugar concentration to normal, and if given in excess it produces convulsions which can, however, be cured by injecting sugar in solution.

## THE CONQUEST OF DISEASES

"Is it possible that man will conquer disease and pain, thus preparing the way for the Kingdom of God upon earth?" asked the Bishop of Birmingham, preaching at the Lister Memorial Service in Westminster Abbey. The Bishop said: "Will the medical and moral victories combine to make human life equal human hopes and dreams? None can say. But we build for an unknown future. God raises up master-builders like Lord Lister whose achievements substantiate our hopes. When we think of Lord Lister's discovery and the developments that have succeeded it, we need not hesitate to affirm that man's future triumphs against disease will surpass his former victories."

## PROGRESS IN SURGERY

The eminent surgeon, Sir John Blands Sutton, assured a Glasgow audience at the celebration of the centenary of Lister's birth: Healing surgery has so progressed since 1900 that the text books resembled railway time tables, changing every season. Surgical methods changed monthly. Chemistry and physics provided wonderful remedies, but the surgeons were still seeking serums and drugs for tumours in order to rid mankind of distressing operations."

## SIR J. C. BOSE'S NEW DISCOVERIES

Sir Jagadish Chandra Bose who is now in Europe addressed the Universities of Bordeaux and Montpolier on his new Discoveries. His popular exposition, of "Plant Autographs and their Revelations," the subject of his discourses has been published simultaneously in England and



SIR J. C. BOSE

America by Messrs. Longmans. We have just received a copy of this important book which gives a summary of the researches in the physiology of plants which the author has pursued for a quarter of a century, written for the general reader with as few technicalities as the subject admits. The line adopted was the application to plants of the methods which had been successfully employed in the investigation of muscle and nerve in the animal. The point of the title is that the data on which the author bases his conclusions are the results of experiments in which, by means

of highly sensitive automatically recording apparatus devised by himself, the course of its normal activities and its response to change of conditions or to stimulation were inscribed by the plant on sheets of paper or glass plates without intervention on the part of the observer.

## RETURN OF PONS-WINNECKE IN JUNE

The earth, on the 27th of this month will make an extremely close approach to a comet's head; on that night we shall be only three and a half million miles from the comet Pons-Winnecke, writes the Astronomical Correspondent of the *MORNING POST*.

Nevertheless, in 1921 a few bright meteors, undoubtedly the debris of Pons-Winnecke's comet, were seen. This year passing as we do within a distance of only three and a half million miles, it seems likely that we may have meteor showers; and those who wish to see them should be on the lookout during the nights preceding and following Monday, June 27th.

## THROAT TELEPHONES

Telephones that take the voice from the throat instead of from the mouth, excluding every sound except that of the human voice, have been installed in each of the five new blue Star liners now sailing between London and South America.

The instruments are known as Laryngaphones. The "mouthpiece" is placed against the neck, close to the vocal chords, and the telephone message is then spoken in the usual manner. The voice travels straight from the vocal chords.

## A NEW ALLOY

Harder than steel or softer than lead, according to the way it is made, is a new alloy reported discovered by T. D. Kelley a London chemist. He calls it solium and declares it to be impervious to powerful acids; it may replace platinum, he says, wherever that costly metal is used in industry, on account of its resistance to oxidization and corrosion. It is prepared from oxides of earth metals.

## BALANCE IN READING

"I think too much thought and time are given to fiction. Novels are excellent things, capable of providing not only entertainment but instruction too," writes Mr. G. H. Grubb in the *MORNING POST*.

"Most profound works of fiction have something in them which leaves us more interested human beings at the end of the reading than we were when we started. If any novel I read fails to leave some impression upon me when I have finished it, I know that at least for me it has been ineffective.

"I am afraid that the tendency is to avoid those things which need a little mental effort to encompass. It is a pity, for once we get the habit of varying our reading, we shall find a delight in the serious work that before had not seemed possible.

## THE USE OF 'IS' AND 'ARE'

According to the *New York World* a Vice-President of the Burlington Railway wrote a little puff saying, "Along the right of way is a tremendous area in which is produced two-thirds of the oats and more than half the corn in the United States." The passenger Traffic Manager revised this and substituted "are produced." The Vice-President re-inserted "is." It was then decided to appeal to the higher literary authorities. Chicago University said "is" was correct. Northwestern University said "are." Harvard favoured "is." A dictionary approved "are." The Vice-President then wired to Princeton University, and the Traffic Manager to Yale. The replies arrived together. Princeton preferred "is" while Yale gave "are." A coin was thereupon tossed into the air. "Is" won.

## THE LATE PROFESSOR J. B. BURY

The death has occurred of Professor J. B. Bury, Lord Acton's successor as Regius Professor of Modern History at Cambridge. He was a historian and scholar of great range and learning.

## ETHICAL INFLUENCE IN LITERATURE

Lecturing to the Manchester Poetical Society, on "Literature and Ethics," Professor C. H. Herford said:

"Literature was in one aspect a luminous summary of life, which kept us from losing its main drift in the welter of incident; in another aspect it was an image of life itself, which kept us aware how bald an epitome of life was the life that we actually lived.

"Every bookstall affords you specimens of literature that stimulates the nerves and slackens the fibre, or soothes anxieties and saps the strength; possibly some student's study can produce examples of literature that disciplines severely but is excessively insipid and indigestible. But I am speaking of literature not as it comes to us, in the vast, unsifted welter of the world of books, but as we may choose it for ourselves.

"And it is no mean test of the worth of our choice, that in proportion as it is better, the distinction between stimulus, discipline, and consolation loses its practical importance, because they are all there together and at once. It kindles us, but with a fire that searches and purifies, yet at the same time fosters and sustains."



DR. GANGANATH JHA

Who has been selected to deliver the Kamala Lecture for the present year on "Philosophical Discipline," before the Calcutta University.

## WOMEN'S EDUCATION IN INDIA

A campaign to raise £50,000 for Indian Colleges Fund has been launched, at a meeting held last month in London by Sir Frederick



SIR FREDERICK WHYTE

Whyte. Sir Frederick warmly advocated the cause of women's education deploring the fact that education and social progress lagged behind political reforms in India.

Mr. Arthur Mayhew declared that India must alter matrimonial and social customs before women's education could definitely progress. He urged that the best means of assuring good feeling between the East and West lay in ardent co-operation in women's education.

## B.O.C.'s GIFT TO RANGOON UNIVERSITY

At the annual meeting of the Burma Oil Company held in London on June 10th, the shareholders approved the Directors' decision of the offer of £100,000 for a College of Mining and Engineering in the Rangoon University.

## A UNIVERSITY FOR CEYLON

In a memorandum to the Colonial Secretary criticising the University Site Commission's report, Professor Marrs, Principal of the University College, Colombo, alludes to the fact that while the comments of a bullock cart driver, who said "he had no objection to the University being built at Dumbara," near Kandy, were published, the remarks of a professor of Physics at the University College were excluded. The recommendations, if adopted, says Professor Marrs, will definitely postpone the creation of a University, even if it does not constitute a *reductio ad absurdum et impossibile* of the whole project. They recommend the University should be completely residential and be situated in an area where it would be necessary to house every individual connected with it. The University would, on this scheme, be a veritable lay monastery of colossal proportions. It would be necessary to engage in large engineering, road-building, site-clearing operations, such as would entail expenditure of money whose magnitude could not be estimated beforehand. It would cost at least Rs. 12 millions.

## THE SIKH EDUCATIONAL CONFERENCE

"The complaint that our Universities and Colleges suck from the country its best talent should be met by arranging for the return of men of intelligence and power to enrich the villages." So said the Hon. Sardar Jogendra Singh, Minister of Agriculture in the Punjab, presiding over the Sikh Educational Conference.

The first line of advance, he suggested should be to found a Gurudwara in every village and organise village community councils to watch the education of children and compel attendance. Then, they should organise vocational education, including training in such subjects as dairying poultry-keeping, etc, and he suggested the appointment of a sub-committee for the purpose.

## JAIL REFORM IN BENGAL

A good deal of labour has been spent by the Jail Committee, which has just published its reports in formulating a series of proposals concerning the political prisoners and detainees by way of what it considers to be safeguards against the contamination of the ordinary convicts by the former. The Committee seems to be greatly perturbed at the thought that the association of these political prisoners and detainees with the ordinary convicts in jails is creating an atmosphere of indiscipline which they want to put an end to, by elaborate safeguards such as provision of special camps for detainees or, if they must be within jails, strict segregation in separate cells so that ordinary convicts may not come into contact with them. As regards political prisoners the Committee labours under the delusion that the special privileges shown to these prisoners lead ordinary convicts to refuse to be amenable to discipline and say:

"We are strongly of opinion that persons convicted of political offences should be entitled to no special consideration by reason of their superior education or social position."

As regards refractory political prisoners who induce a spirit of indiscipline among convicts the Committee thinks that "only separate confinement in cells" will be effective in breaking up organized defiance and remarks:

"We consider the award of penal diet a suitable punishment for a refractory (political) prisoner and we draw attention of Superintendents to the fact that hard labour is a jail punishment which can be awarded to simple imprisonment prisoners."

As regards hunger-strike the Committee observes that it is fatal for the authorities to give in to the blackmail of a hunger-strike.

## BOMBAY PROSTITUTION ACT

We understand that Mr. N. Chandavarkar will move at the Corporation that the Corporation is of opinion that the Bombay Prostitution Act should be amended so as to include a provision similar to the provision contained in the Calcutta Immoral Traffic Act which makes it a penal offence for landlords to receive rents for the premises which are used for the purpose of prostitution and that the President be requested to address the Government to undertake legislation in the matter.

## NEW U. S. IMMIGRATION LAW

It is understood that Great Britain is preparing a formal protest against the terms of the new Immigration Bill, which would exclude from American ports all foreign ships employing seamen of other countries, who are ineligible to enter the United States as immigrants. Under the Bill, which has already passed the Senate, lascars would be prohibited from coming to America on any vessel except one flying the flag of India. Similarly, no ship employing Chinese seamen could come to an American port unless it was Chinese.

## JUVENILE CRIME IN C. P.

The Hon'ble Mr. Tambe will introduce the Central Provinces Children Bill 1927 in the next session of the C. P. Council.

The Bill provides for the protection of children and young persons, who are destitute. Penalties are provided for those who encourage children and young persons in wrong doing or who will ill-treat them in any way. The institution of special schools is provided for, where primary education and vocational training can be given to fit the young persons to earn their own living by honest work. Rules are made for the organisation and management of these schools. Provision is also made for setting up special courts for the investigation of trial of offences by children and young persons.



DR. R. P. PARANJPYE

Who was received in audience by His Majesty the King-Emperor upon appointment as member of the India Council.

## DITCHER'S TRIBUTE TO MR. SASTRI

Commenting on the Rt. Hon. Sastri's appointment as Agent-General in South Africa "Ditcher" writes in CAPITAL :—

It is worthy of note that Mr. Srinivasa Sastri's climb to the eminence he has now reached has been vastly assisted by his gift of oratory which he carefully cultivated what time he was a humble schoolmaster in his native Presidency of Madras. Like most educated Indians who interest themselves in affairs and find that the English language is the only vehicle of expression they can employ with effect, he cultivated rhetoric as an art, distinct and distinguished, with the loving assiduity of the ancient Greeks and Romans. He was an adept by the time he became a Member of the Central Legislature, and I well remember the sensation produced by the fine quality of his glowing eloquence especially on European Legislators inclined to regard all

oratorical display as windy futility. When the cry went through the galleries "Sastri is up" an empty house would at once be filled again as if by magic. What gave point to the attractive performance was the clear-headed analysis of the problem in hand and the incisive criticism of the aspects with which he was at variance. Here was one who had something of cogency to advance and from instinct and training clothed it in gorgeous apparel recalling the art of Burke. Those who came to sneer remained to applaud and the schoolmaster from Madras was marked for the service of the Empire in which he continues to employ the gift proclaiming him a scion of a highly civilised nation with fascination and success. In Great Britain, in the Dominions, and in the United States of America, the spell of his eloquence has left an impression permanent and delightful. Hence the satisfaction of the South African Union with his appointment as the first High Commissioner for India at Cape Town.



SIR MANMOHANDAS RAMJI

The newly Knighted merchant-prince of Bombay.

## SIR C. V. K. SASTRI ON HINDU-MUSLIM TENSION

A greater measure of education for the Muslims was prescribed as a remedy for Hindu-Muslim



SIR C. V. K. SASTRI

tension by Justice Sir C. V. Kumaraswamy Sastri in a statement to the "DAILY MAIL" prior to his departure to Europe.

The Hindus should on their part refrain from what struck him as foolish insistence on their rights regarding playing of music which was not an essential part of their religion outside temples. He welcomed the proposals regarding joint electorate and said it would be productive of immense good to the country. He described communal electorate as the greatest political blunder inevitably leading to communal tension and hoped the system would be set aside in the coming revision.

## SUBHAS CHANDRA BOSE

Commenting on the release of Mr. Subhas Chandra Bose, the MANCHESTER GUARDIAN says that no Englishman feels happy about these internments by executive orders without trial. No such methods would have been necessary if the Government had the support of the people. It may be, adds the paper, that no alien Government can win the sympathy of the people it governs.

That is to say that the body politic of India can never enjoy health except under some form of domestic Government.

Mr. Gandhi writing in YOUNG INDIA analyses the motive of the Government in releasing Mr. Subhas Chandra Bose and asks if it was right to discharge him for his illness, why was it not done when he showed first signs of tuberculosis. He says it is "cowardly to fling a dying man in the face of his relatives and wash oneself of the guilt of his death."

The question of imprisonment without trial is still unsolved, he says and adds: "It may seem cruel, but, I must confess that I would rather not have any release at all than have release on false issues which merely complicate the main issue and make it more difficult to deal with."



MR. G. K. DEVADHAR

Who will act as President of the Servants of India Society during the absence in S. Africa of the Rt. Hon. Sastri.

## M. C. C. TOUR IN INDIA

Mr. Andrew Sandham writes in THE BENGALÉE:

The amazing efficient eyesight of some of the more brilliant batsmen of India was the feature of their cricket that made the deepest impression on me during my memorable tour last winter with "Gilligan's Men" in that fascinating and vast country.

C. K. Naidu hit the highest score off the M. C. C.'s attack with his 154 at Bombay. He is a natural hitter, but did not do much against us afterwards. A 59 included three chances. This fine player was the central figure of a curious incident that could not happen in English cricket.

The next time he faced us after his century, he was clean bowled almost at one. As he walked away from the wicket his captain, who was batting at the other end, claimed that George Brown, the stumper, had broken the wicket with his pad. This was absurd, of course. The two umpires declined to give a decision, so we allowed him to continue batting.

The crowd on this occasion resented what they thought was an injustice to their favourite batsman. The Indian players are tremendously enthusiastic and for the most part excellent sportsmen, but they seem to lack the sense of humour which helps so in general.

The crowds were quite genial as a whole, and the only barracking was of a most friendly type.

The most colourful spectators gathered at Madras. There were over 20,000 umbrellas up at the same time, and it looked like Manchester. But as a matter of fact there was not a drop of rain.

I think our tour taught them a good deal. Some of their players were asking me why I kept the ball so often on the ground when batting. They thought it was far finer to hit it hard and high. After my explanation I noticed that some of them were very quick to adopt the sounder

Their fielding was rather a disappointment to me. With their remarkable eyesight, lithe and supple frames, and quickness of hand, I thought they would teach us something, but our good side of self-fisted catchers and reliable run-savers must have proved a liberal education to them.

## INDIAN CRICKETER'S DISTINCTION

The London Correspondent of the STATESMAN cables as follows:—Kumar Shiv Duleepsinhji, the nephew of the Jam of Nawanagar ("Ranji"), had the proud distinction of scoring 254 'not out' for Cambridge University against Middlesex. It is easily the highest score of the present season. Included in his score were thirty-four 4's, and twelve 3's.

## BILLIARDS RECORD

Remarkable billiards was seen in the match between Reece and Inman at Thurston's, London, last month when the former made a break of 1,151—the highest for a championship engagement. The break included 568 cannons—also a record,—and Reece, who before the barring of unlimited "cradle cannons" once made a break of just under half a million, discovered a shot which evaded the present rule restricting the number of ball to ball cannons to 25.

The record break under present rules—exclusive of the recently imposed limit of 25 direct cannons—is 1370 by Newman. The speed of Reece's scoring was equally remarkable, for he had exceeded 500 in half an hour, and was beyond the thousand at the end of sixty minutes.

## LORD HARRIS AND THE M. C. C.

H. E. the Viceroy has received the following message from Lord Harris:—

"A resolution has been passed by the M. C. C. Committee on Monday the 7th March 1927:—The Committee of the M. C. C. wish to place on record their grateful appreciation of the high distinction and hospitality shown to the Cricket XI which has now completed its tour in India and Ceylon."

## DR. BESANT ON UNITY

Dr. Annie Besant has cabled to NEW INDIA a pathetic appeal addressed to Indians, in which she exhorts them to unite in the service of the country. She writes:

"O brothers, your past calls to you by all its glories, your present moans to you by all its poverty, its ignorance, its shortened lives. If you care not for your own servitude,



DR. ANNIE BESANT

for your children's sake unite. Britain is pledged to give you freedom. She will not deny it if you ask it with a single voice. Once more let us make the Congress national. Once more let us forget the recent past and unite for the coming future. If the Bill now in the House of Commons does not please you, make another; and if that other one gives you equal freedom with the Bill of 1925, I will be the first to tear up the older one and to welcome the new. But no Bill will become an Act unless a united India demands it. Any Bill which makes her mistress within her own house will be accepted by every true Indian heart of whatever colour or skin."

## INDIA'S EXCISE POLICY

Presiding over the annual meeting of the Anglo-Indian Temperance Association, Lord Clywd said that the Government of India Act opened the door for India to direct her own excise policy. He confidently contemplated the time when the powers which were partially given would become fully effective, and India would control the liquor traffic within her own borders.

The meeting adopted a resolution expressing the hope that the motions before the Assembly and the several Provincial Councils calling for prohibition would be embodied in legislation at an early date.

## THE AERO CLUB OF INDIA

Several members of the Central Legislature who are interested in civil aviation held a meeting on March 21, Sir B. N. Mitra presiding. It was resolved to form an Aero Club of India. A foundation Committee of five was formed with Sir Victor Sassoon (President) and Dr. Moonji as Secretary. Suggestions were made that after the Club was constituted properly, the Viceroy be approached to become its patron and that the King be requested to permit the Club being called Royal Aero Club.

Sir Victor Sassoon offered to bring out one of the officers of the Royal Aero Club of London next cold weather to assist them in working out their scheme and to bear the expenses of the deputation of this Officer.

## THE LATE LORD DARNLEY

Lord Darnley, whose death is announced, was a famous cricketer and was aged 68. Lord Darnley was the owner of the "ashes". The term ashes was coined in 1882 when Australia won the rubber after defeating England by 7 runs. In the following year Lord Darnley's team touring Australia regained the honour and Lord Darnley was presented with an earthenware urn filled with the ashes which has been carefully preserved.

## Diary of the Month

May 3. Mr. G. D. Birla left for Europe for attending the Employers' Conference at Geneva.

May 4. Hindu-Muslim riot in Lahore.

May 5. The *personnel* of the Joint Committee on Indian Affairs was announced to-day.

May 6. Mr. Patel interviewed Lord Birkenhead.

May 7. Mr. Sastri is appointed the first Agent of the Government of India in South Africa.

May 8. The Calcutta Corporation has appointed Mr. S. C. Mukerjee to succeed Mr. S. C. Bose.

May 9. The Duke of York opened the new Federal capital (Canberra) of Australia.

May 10. Strike in the Madras Oil and Petrol Firms. Seventeen are reported shot.

May 11. The workmen of the Standard Oil Company, Madras, also struck work.

May 12. Informal Conference of leaders met in Bombay *re* the Hindu-Muslim pact.

May 13. The citizens of Bangalore gave a farewell address to the Rt. Hon. Mr. Sastri.

May 14. A Proclamation announces the change in the King's title.

May 15. Mr. Bose was released to-day.

May 16. President Doumergue arrived in London and was received by H. M. the King.

May 17. The Prince of Wales received in audience the Maharajah of Burdwan.

May 18. The House of Lords passed by 267 to 110 the second reading of the Finance Bill.

May 19. The death sentence on Abdul Rashid, is confirmed by the Lahore High Court.

May 20. National Indian Association, London, gave a reception to Dr. Paranjpye.

May 21. The League Economic Conference opened to-day at Geneva.

May 22. Sir C. V. Kumaraswami Sastri left Bombay for England.

May 23. Lady Violet Astor entertained Mr. V. J. Patel at luncheon.

May 24. S. A. Dange, formerly Editor of the Socialist, was released to-day.

May 25. In the House of Commons Mr. Baldwin announced the rupture of Anglo-Soviet relations.

May 16. His Majesty the King received in audience Mr. V. J. Patel.

May 27. The Conservative motion to break with the Soviet was adopted by 357 to 111.

May 28. H. E. Lord Goschen opened the 32nd Nilgiri Agri-Horticultural Society's show.

May 29. Capt. Lindbergh has been awarded the Distinguished Flying Cross at Washington.

May 30. Rt. Hon. Sastri was entertained at Simla by the Madras Club.

May 31. Two British war-ships have been despatched to Cairo (Egypt).

June 1. The Indian Church Bill passed the Committee stage in the House of Lords.

June 2. Rt. Hon. Sastri left Simla for Bombay *en route* to South Africa.



SIR MAHOMED HABIBULLAH.

June 3. The Hon. Sir Mahomed Habibullah becomes a K.C.S.I.

JUST READY.

FAMOUS DEWANS AND PRIME MINISTERS

OF

Native States.

# Indian Statesmen.

NOW that the question of the future of Indian States and their place in the Constitution of the Country are being widely discussed, this volume of Indian Statesmen is of more than ordinary interest to politicians and laymen alike. In this new publication we have sketches of Eminent Indian Statesmen, notably those who have been Dewans or Prime Ministers of well-known Indian States. Besides being a record of the lives and achievements of these statesmen and administrators who have distinguished themselves both in British India and in the territories of the Ruling Princes and Chiefs, the book offers an instructive study in the evolution of Indian States. For the lives of these men are so linked with the fortunes of the States which they served that it is hardly possible to draw the line between biography and history. We see the one merging in the other: especially as the early records of these States are little more than the doings of the men who made them what they are. Hyderabad without Sir Salar Jung or Nepal without Jung Bahadur or Gwalior without Sir Dinkar Rao, are inconceivable. Bhavanagar and Oodeshanker, Mysore and Rangacharlu, Travancore and Sir T. Madhava Rao, Pudukottah and Sir Sashia Sastri are so intimately connected that neither the history of the States nor the lives of the Statesmen are complete without the other.

## CONTENTS

SIR SALAR JUNG  
MAHARAJAH JANG BAHADUR  
RAJAH SIR DINKAR RAO  
DEWAN C. RANGACHARLU  
SIR K. SESHADRI IYER  
MR. V. P. MADHAVA RAO  
RAJAH SIR T. MADHAVA RAO  
KAZI SHAHABUDDIN

LAKSHMAN JAGANNATH  
ROMESH CHUNDER DUTT  
SIR SASHIA SASTRI  
SIR M. VISVESWARAYA  
MR. SAMALDAS PARMANANDDAS  
DEWAN RAGHOONATH RAO  
GOURISHANKER OODESHANKER  
MAHARAJAH SIR PRATAP SINGH

HIS EXCELLENCY MAHARAJAH SIR KISHEN PERSHAD

WITH 17 PORTRAITS

Price Rs. Three.

G. A. NATESAN & CO., BOOKSELLERS & PUBLISHERS, G. T., MADRAS.

# P. & O. AND BRITISH INDIA COMPANIES.

(INCORPORATED IN ENGLAND.)

## MAIL AND PASSENGER SERVICES.

Under contract for the carriage of His Majesty's Mails.

### TICKETS INTERCHANGEABLE.

All Sailings are liable to cancellation or deviation without notice. Sailings to Coast Ports in India and Burma, between India, Straits Settlements, Ceylon, Java, Hongkong, China, Japan, Australia, New Zealand, West Indies, Mauritius, East and South Africa, Persian Gulf, Red Sea, Egypt, Mediterranean, Antwerp and London.

### PENINSULAR AND ORIENTAL SAILINGS BOMBAY TO LONDON.

| Steamers.             | Tons. | Sailing About, | Steamers.             | Tons. | Sailing About. |
|-----------------------|-------|----------------|-----------------------|-------|----------------|
| S. S. China           | 7952  | 18th June 1927 | S. S. Razmak to Aden  |       |                |
| " Razmak to Aden }    |       |                | " Mantua from Aden }  | 10902 | 9th July 1927  |
| † Nalders from Aden } | 15993 | 25th do        | " Malwa               | 10940 | 16th do        |
| " Rajputana           | 16568 | 2nd July       | " Razmak to Aden }    | 16504 | 23rd do        |
|                       |       |                | † Mangolia from do. } | 16585 | 30th do        |
|                       |       |                | " Ranpura             |       |                |

† Through steamer from Australia.

\* Through steamer from China.

### P. & O. CALCUTTA TO LONDON.

| Steamers.    | Tons. | Sailing About |
|--------------|-------|---------------|
| S. S. Nagoya | ...   | 29th July     |

### BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

| Steamers       | Tons. | Sailing About  |             |
|----------------|-------|----------------|-------------|
|                |       | From Calcutta  | From Madras |
| S. S. Mashobra | ...   | 26th June 1927 | 29th June   |
| Manora         | ...   | 9th July       | 12th July   |
| Manela         | ...   | 6th August     | 9th August  |

### BRITISH INDIA COASTAL SAILINGS.

From Calcutta to:—RANGOON DIRECT—Sundays, Tuesdays and Fridays.  
 STRAITS via. RANGOON—Fridays, also Sundays (Transshipping passengers).  
 CHITTAGONG TO AKYAB, KYAUKPYU, AND RANGOON—Every Monday;  
 COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.  
 STRAITS, CHINA AND JAPAN—Fortnightly.

FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.

MAURITIUS via. COLOMBO—About every four weeks as inducement offers.

From Madras to:—RANGOON—Every Friday at 10 a. m.  
 STRAITS SETTLEMENTS—Every alternate Wednesday at 5 p. m.

From Bombay to:—KARACHI—Direct on Wednesdays on Fridays with English Mails.

Basra via Karachi and Persian Gulf Ports—Subsidary Mail steamers leave on Wednesday via Karachi and Persian Gulf Ports and the Fast Mail on Fridays, the latter calling at Karachi, Bushire and Mahomerah only.

Malabar Coast Ports, Ceylon, Coromandel Ports and Calcutta or Rangoon—As inducement offers.

East and South Africa—Fortnightly, calling at Seychelles—Monthly.

From Karachi to—BOMBAY—Direct every Thursday with English Mails.

Basra via Bushire and Mahomerah—Only on Sundays at noon; via Persian Gulf Ports on Sundays or Mondays.

MALABAR COAST PORTS, COLOMBO, MADRAS, CALCUTTA OR RANGOON—As inducement offers.

Frequent connection with the E. & A. Line Steamers from HONGKONG to AUSTRALIA and NEW ZEALAND.

Terms, Rates of Freight and Passages may be arranged with—Messrs. BINNY & CO., (MADRAS), LTD

OR MACKINNON, MACKENZIE & CO.,

E. Sept. '27. CALCUTTA, BOMBAY AND KARACHI.

# The Secret of Dodge Brothers Reputation

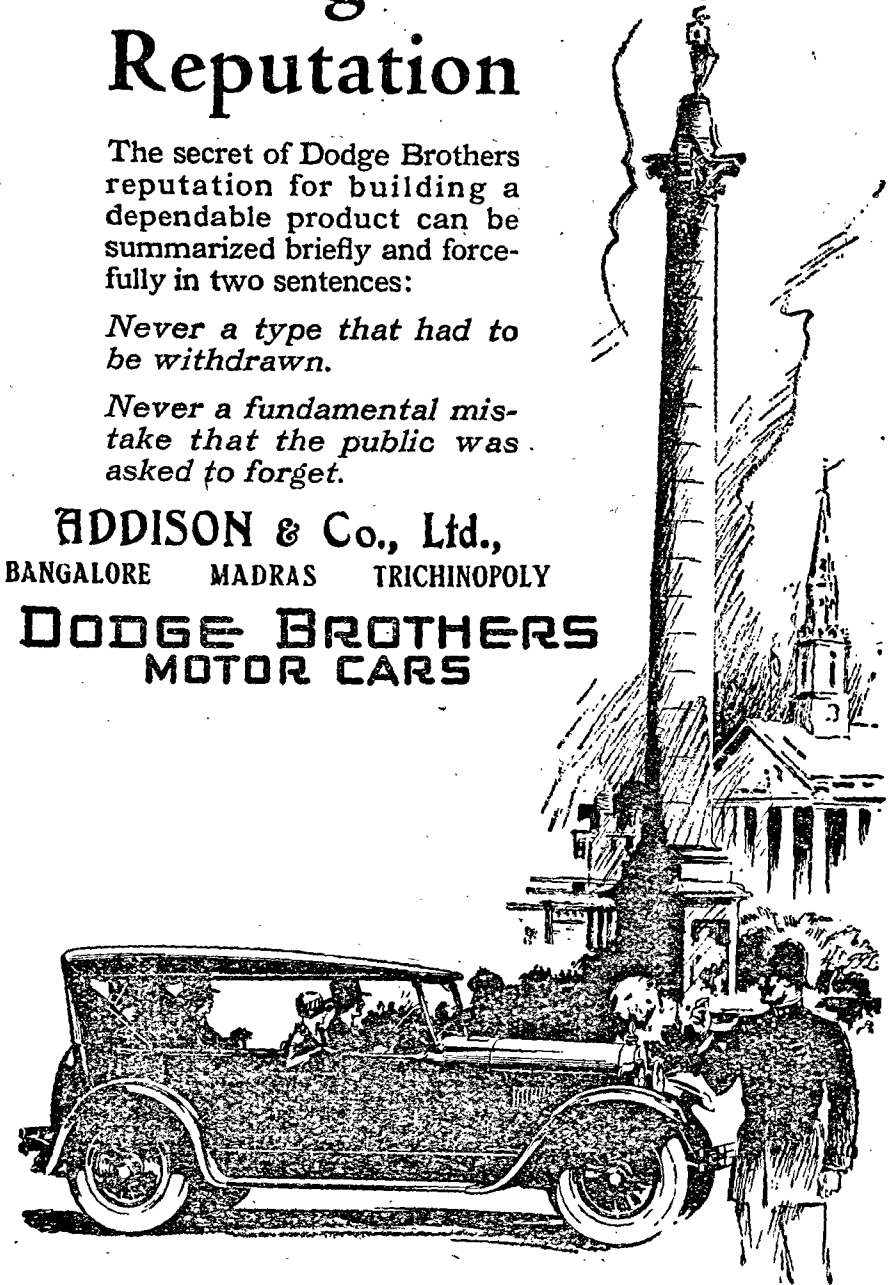
The secret of Dodge Brothers reputation for building a dependable product can be summarized briefly and forcefully in two sentences:

*Never a type that had to be withdrawn.*

*Never a fundamental mistake that the public was asked to forget.*

ADDISON & Co., Ltd.,  
BANGALORE MADRAS TRICHINOPOLY

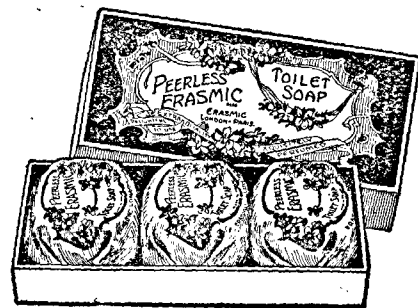
**DODGE BROTHERS  
MOTOR CARS**



E. Dec. '27.

THIS

# WONDERFUL SOAP



## “PEERLESS”

### ERASMIC

THE MOST POPULAR  
TOILET SOAP

MADE BY

THE ERASMIC PERFUMERS

LONDON

PARIS.



## For Loss of Appetite

WHEN sickness has sapped the strength and the appetite seems gone, try a heaping, steaming dish of Quaker Oats.

How good it tastes—and what a fine tonic it is for the stomach too! Rich in nourishing elements, it aids in rapidly building you up and restoring your lost vitality.

Quaker Oats is the ideal daily health food for all—  
—young or old, sick or well.



665

Send for free copy of our Health Booklet giving valuable information on the care and feeding of infants, also cooking recipes.

Address

Representatives: MULLER & PHIPPS (India), Limited  
Calcutta Bombay Madras Delhi Lahore  
Karachi Rangoon

## Quaker Oats

No human hands have touched Quaker Oats

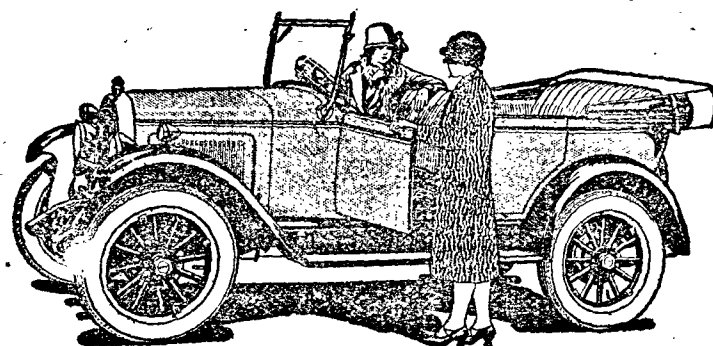
E. Dec. '27. N. E. A.

# THE NEW OVERLAND Whippet

MODEL 96

## THE CAR THAT INDIA HAS BEEN WAITING FOR

An entirely new Overland, and an entirely new type of car. The Overland Whippet combines the efficiency and economy of a high class English car, with the strength, roominess and riding comfort of an American car. It seats five in comfort. Petrol consumption is 30 miles per gallon. It is remarkably economical with oil and tyres. Four wheel brakes, cellulose blue paintwork, superior blue upholstery, and beautiful appearance are features of this wonderful new car.



OVERLAND DISTRIBUTORS FOR SOUTHERN INDIA  
**ADDISON & CO. LTD.,**  
BANGALORE MADRAS TRICHINOPOLY.

E. Dec. '27.

## ALWAYS USE MYERS PUMPS

For Every Purpose.

Superiority (1) Design (2) Material  
in (3) Workmanship & (4) Finish.

Cog Gear Hand Pumps } for shallow  
Self-Oiling Power Pumps } and deep (open  
or bore) wells.

Agitating Spray Pumps

SOLE AGENTS FOR INDIA:

**THE LIMAYE BROS., LTD.**

|                 |                   |                 |                 |
|-----------------|-------------------|-----------------|-----------------|
| <b>BOMBAY</b>   | <b>CALCUTTA</b>   | <b>MADRAS</b>   | <b>KARACHI.</b> |
| 8 Hamam Street. | 5 Pollock Street, | 1/173 Broadway, | Bunder Road,    |
| P. B. 684.      | P. B. 2085.       | P. B. 202.      | P. B. 198.      |

E. Sept. '27.



## NILGA AND SHETLAND

WATERPROOF GARMENTS.

SETS THE STANDARD FOR 1927

As they have done for nearly 20 years.

UNQUESTIONABLY

The Nilga and Shetland Waterproofs are the most popular Rain Coats for Military, Planters, Police, Railways, or for those that have to face all weather in the districts. They are the acknowledged leaders of Rubberless Raincoats procurable.

WRITE FOR DETAILS DIRECT TO THE MANUFACTURERS

**BAILEY BROS.,**

The Waterproof Specialists, OOTACAMUND.

E. May '28.

S. I.



# NERVE LIFE

## RESTORED BY NATURE'S REMEDY

Make no mistake; you cannot bolster up your balance of health by restoring to drugs that give but false hopes, or medicines that are a fallacy.

Nature's best remedy has but one name, "Electricity" and this is the only means by which Vitality and Life Power are regained.

Every sign and symptom of nervous debility denotes a physical debasement which only the "Ajax" Dry Cell Body Battery can restore to a perfectly healthy condition.



Hopeless is the outlook of the man who depends upon drugs to restore his vitality. They cannot impart to the system what they do not possess—nerve force, Electricity is nerve force, and what is more, it is the means provided by Nature for restoring Nerve Power. Examine the question for yourself. Send for the Free Book offered below to-day.

You are listless—your blood crawls sluggishly in your veins—you have no desires for the pleasures of life—your stomach rebels—your kidneys fail to act—you are liverish and despondent.

These portents indicate that you need now—at once—the regenerative benefits which so freely flow from the AJAX Battery.

Simply by one hour's wear a day—in your leisure moments—you can re-bathe your body with the exhilarating boon to the nerves which the AJAX unremitting electrical streams bestow.

It turns the darkest physical night into the glorious day-light of health.

Despondency takes wing—debility vanishes—every taint of weakness disappears, for Nature reasserts herself and Electricity disperses all the ills which threaten your well-being.

Perfect manhood—yes—ideal in every respect, this is the inestimable blessing conferred on the AJAX wearer.

Manhood, in its richest sense, regained—nothing less. You must be interested in your own welfare, and to help you we offer a free, post-paid copy of our famous illustrated AJAX book. Write for this to-day. Special booklets for ladies and gentlemen, please specify which is required when writing.

In order to save time correspondents should, when writing for the Free Booklet, state their age, sex and full details of their case, for then precise advice can be sent by return mail. All letters are treated in strictest confidence.

AJAX LD.

THE BRITISH ELECTRIC INSTITUTE,

Dept. 327. 25, Holborn Viaduct.

London, E. C. 1. England.

Please mention the "Indian Review" when writing.

E. June '27 K.



## KESHANJAN

IMPROVES THE COMPLEXION.  
INCREASES THE BEAUTY.  
MAKES THE HAIR GLOSSY.

Price Re. One per Bottle. Postage Extra.

### USE IN YOUR TROUBLES

#### OUR AMRITABALLI

##### KASHAYA.

Cures sores, eruptions, bad-leg, ulcers and all diseases due to degenerated blood.

Price Re. 1-8.  
Postage Extra.

#### OUR KARPURARISTA

The never-failing specific for Cholera. Cured ninety-nine cases out of hundred. Keep it as household medicine.

Price As. 8.  
Postage Extra.

We send medical advice gratis and keep always a fresh stock of genuine Ayurvedic Medicines and oils, ghees, etc., and supply at cheap rates.

Kaviraj N. N. SEN & Co., Ltd.

Ayurvedic Physicians & Pharmacutists,

18-1 & 19, Lower Chitpur Road,

Telegrams—"Keshranjan." CALCUTTA.

E. Aug '27.

Let us make  
**RADIO**  
a real entertainment  
for you!

A  
LOUD  
SPEAKER  
?

A GOOD SET  
?

We can show you a set at the price you wish to pay. Estimates for complete installations gladly given.

GETTING  
INDIFFERENT  
RESULTS  
?

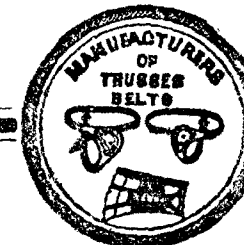
Tell us what the trouble is, or bring your set to us. We can help you.

Expert and  
Speedy Battery  
Recharging.

Full range of  
Valves and Com-  
ponents always  
in stock.

ADDISON & CO., LTD.,  
MOUNT ROAD,  
MADRAS.

E. Feb. '29.



"KURAIN"

A CAPITAL REMEDY FOR

## RINGWORM

MAGICALLY CURES OBSTINATE  
RINGWORM, DHOBI'S ITCH AND SKIN DISEASES.

BOTTLE AS. 10. PACKING, POSTAGE EXTRA.

POWELL'S RENOWNED MEDICINES CAN BE HAD  
FROM ALL WELL-KNOWN STORES.

ILLUSTRATED CATALOGUE FREE ON REQUEST.

N. POWELL & CO., BOMBAY.



E. June '27. D.

# DON'T SPECULATE

USE THE  
BEST MEDIUM.  
REMEMBER

Your Best Purchases are in Western,  
Northern and Central India : : :

TO CATCH THEIR ATTENTION DIRECT  
THERE IS NO BETTER MEDIUM THAN

## The Bombay Chronicle.

The largest circulated daily paper

APPLY FOR RATES:—

The Advertisement Manager,  
"Bombay Chronicle,"  
Meadows Street, Fort, BOMBAY.

Ex.

# EVERYTHING FOR THE PRINTER

## TYPES-MACHINES-INKS

BY  
STEPHENSON,  
BLAKE & Co., Ltd.

Progressive Printers recognize that for attractive, highly legible, refined and perfect printing, lining types of

S. B. & Co.

MAKE MUST BE USED.

Specimen book on  
Application.

BY  
HARRILD  
& SONS LTD.

Good Printing is only possible with good Machinery.

Stoppages mean lost time and money. These do not occur with the reliable machines supplied by

HARRILDS'

who can supply all kinds of printing machines from a small Cutting machine to a Double Crown Wharfedale Machine.

Write for Particulars.

BY  
LORILLEUX  
& BOLTON LTD.

Printing of distinction can only be produced by using inks of the highest quality.

L. & B.

ECLIPSE Brand Printing Inks are made for every process from super-fine materials.

Price Lists sent  
free.

MAIN ROAD  
ROYAPURAM  
MADRAS.

**MASSEY & CO. LTD.**  
**ENGINEERS**

PRINTERS' SUPPLIES DEPARTMENT.

E. Oct. '27.

POST BOX  
No. 60.  
MADRAS.

ENCOURAGE INDIAN INDUSTRIES

ALL CLASSES OF PAPER

ARE MANUFACTURED BY

THE TITAGHUR PAPER MILLS CO., LTD.

CALCUTTA.

THE LARGEST MILLS IN THE EAST.

Bombay Agents—BIRD & CO.,

Delhi Office—ALLIANCE HOUSE.

AGENTS FOR SOUTHERN INDIA

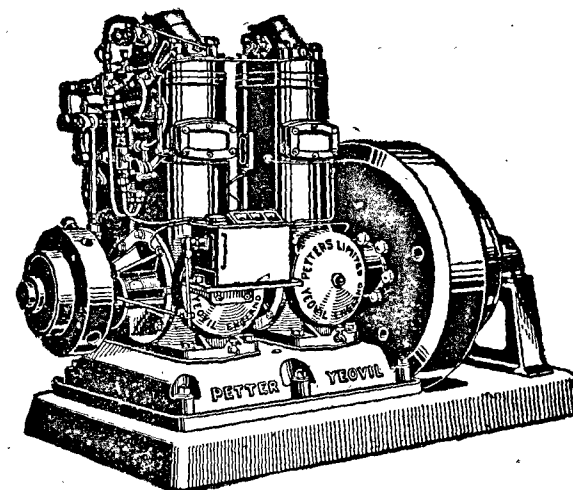
THE SOUTH INDIAN EXPORT CO., LTD.

(INCORPORATED IN ENGLAND.)

Post Box No. 37,

Madras.

E. Apr. '28.



**PETTER**

KEROSENE & CRUDE OIL

**ENGINES**

FROM 1½ B. H. P. TO 36 B. H. P.

1½ B.H.P. to 5 B.H.P. to Run on Kerosene  
5 B.H.P. to 36 B.H.P. " " " Crude Oil.

If you require an engine for any kind of industrial work you should install a PETTER engine.

Some of the reasons why you should install a PETTER engine:

The PETTER engine being a two stroke engine there are:—

- No valves to leak or to be ground in,
- No cross heads, piston rods or troublesome glands,
- No water injection
- No valve operating gear to keep adjusted and
- No light running load adjustments.

The Petter engine has the latest Mechanical Lubricating system.

The engines are so simple that no trained mechanic is necessary to run them.

The crude oil engines start *immediately* from cold with the Patent cold starters.

In case of accidents we always carry a large stock of spares.

PETTER PORTABLE PUMPING PLANTS are the cheapest, handiest, simplest and most reliable pumping plants on the market.

*For further particulars and prices apply to:*

**BEST & Co. Ltd.,**

(ENGINEERING DEPT.)

POST BOX 63.

MADRAS.

E. June '27.

# SPENCERS FOR SPORTS REQUISITES

## TENNIS

### SLAZENGER'S "I. Z."

Slazenger's latest Production. Strung with the very best possible gut; frame bevelled on the inside giving larger striking surface; shoulders bound silk and gut; special centre-piece and throat reinforced with cane, ensuring against springing. The finest Racket produced and one we feel confident, will appeal to all players who desire a first class Racket. Strung with double centre mains. 13½ and 14 oz. only. Rs. 57-8.

### THE "CLEVEDON" SPALDING'S MAKE

A very handsome racket, strung with best quality black and white English gut, double whipped, shoulders reinforced with vellum best English ash hexagon frame. Extremely good value. Rs. 40.

### WISDEN'S HARD COURT TENNIS BALLS

An excellent ball for all kinds of out-door hard courts. Guaranteed correct in size, weight and bound for Tournament or match play. Stitchless, airtight and waterproof. Rs. 14-8. doz.

(Packed in Cardboard Boxes)

## BADMINTON

### BADMINTON RACKETS

|                                            |     |           |
|--------------------------------------------|-----|-----------|
| THE "SPENCER" Yellowwood, strung White gut | ... | Rs. 1-4.  |
| " " strung Red and White gut and vellum    | ... | Rs. 1-12. |
| " " bound shoulder with double mains       | ... |           |

### GUT FOR BADMINTON RACKETS

This is special quality Indian gut.

White, per roll of 12 yds.  
Red " "  
Black " "

As. 9  
" 11  
" 13

### CANARY WOOL BADMINTON BALLS

Exceptionally well-made; guaranteed correct regulation weight and size.  
Rs. 1. each.

### LAWS OF BALL BADMINTON 8 AS.

## FOOTBALL

### WILLIAM SHILLCOCK'S "MCGREGOR"

#### BALL

A high class Ball made of the best quality leather by most experienced workman, durable, light and strong, largely used throughout the Football world. Waterproof and keeps its perfect shape. Used in International Matches since 1899.

Size No. 5 complete. Rs. 25-8.

These are only a few examples. You should call and see our stock or write for Games List.

**SPENCER & CO., LTD.,** MADRAS & BRANCHES.

E. June '27.

# Exide Battery Service

Exide batteries are constructed not to compete with others but to excel. Motorists cannot appreciate the superiority of the Exide battery without Trying it.

The Exide Service Depot gives advice free.

Exide batteries for Starting, Lighting and Ignition of all cars can be had from stock.

Skilled attention at The Exide Battery Service Station

**The English Electric Company Ltd.**

Mount Road, MADRAS.

E. Aug. '27.

# Printing Materials

## REPRESENTATIVES FOR

"REXINE" LEATHER- JOHN KIDD & CO., LTD. FRY'S METAL FOUNDRY  
CLOTH. The modern material for Upholstering and Bookbinding; supersedes leather at lower cost and gives longer life. Makers of Letterpress and Litho Inks and Sundries; also the Celebrated 'JK' Roller Composition for the East. Makers of Type, Stereo, Lino and Mono Metals; Refiners of dross and old metal.

THE J. L. MORRISON CO., LTD. "Perfection" Wire Stitching Machines for Books, Pamphlets, Paper Boxes, etc. THE STOKES COMPANY. Patent Embossing Machine, Embossed, Engraved and Steel Die effects direct from Type. BUHLER BROTHERS. "Swiss Duplex" Flat Bed Rotary Newspaper Printing Machine.

FURNIVAL & CO., LTD. Makers of Letterpress and Lithographic Machinery, Bronzing Machines, Paper Cutting Machines and Platen Printing Machines. STOCKISTS OF JOHN HADDON & CO. Types and Machines etc. EMIL KAHLE'S Printing & Perforating Machines. A. J. F. EVES, (Successors to the Eagle Flong and Stereo Co., Ltd.) Inventor and Sole Proprietor of the "Eagle" Flong

**WILSON & Co.,** (Post Box No. 2.)

E. Feb. '28.

SECOND LINE BEACH, MADRAS.

**Silver Relief Pictures**  
AND SOLID IMAGES OF  
**Gods and Goddesses.**  
**FOR WORSHIP**  
**and DECORATION.**

"Excellent in Conception & Craftsmanship."

(Dr. J. H. COUSINS),

**Awarded Diploma at**  
**The British Empire Exhibition.**  
**SUPPLIED TO MAHARAJAS OF**  
**Patiala and Bikanir**  
**and Other Dignitaries.**

ORDERS CORDIALLY INVITED.

*Illustrated Catalogue on Application*

**Nandoomal Ramnarayan & Co.,**

Bangalore City.

E. Dec. '28.

**The Indian Social Reformer**

[BEGUN IN 1890.]

A NON-PARTY NON-SECTARIAN ENGLISH WEEKLY.

*Published every Saturday*

THIRTY-SIXTH YEAR OF PUBLICATION  
STANDS FOR ALL-ROUND PROGRESS  
OVERSEAS SUPPLEMENT

With the 3rd issue of every month an Overseas Supplement dealing with the condition of Indians Overseas is issued.

The Supplement is sent Free to subscribers while others can subscribe for the Supplement alone by paying Re. 1 per annum.

**Subscription Rates.**

Rates of Inland subscription, inclusive of postage, Rs. 7-8 per annum in advance. Foreign subscription, inclusive of postage, Rs. 10 per annum. Single copies of the current year, if available, can be had, at 2 annas each, exclusive of postage.

Address:—The Manager,

**THE INDIAN SOCIAL REFORMER LTD.**

Nvsri Chambers, Outram Road, Fort, Bombay.

Ex.

**AMRITA BAZAR PATRIKA**

(CALCUTTA.)

has not only the largest circulation of all the English Papers in Bengal but also in other Indian provinces including Burma. There is not a town or an important village, throughout the length and breadth of the Indian Empire where the English-knowing residents do not subscribe to it. It circulates largely both among the Aristocracy, and well-to-do middle classes. It is thus **The Best Advertising Medium** in the country.

**RATES OF SUBSCRIPTION, (In Advance.)**

**DAILY EDITION.**

|             |     |     | Town and Mofussil. |
|-------------|-----|-----|--------------------|
| Yearly      | ... | ... | Rs. 20 Rs. 25      |
| Half-Yearly | ... | ... | " 11 " 13          |
| Quarterly   | ... | ... | " 6 " 7            |

**BI-WEEKLY EDITION.**

|             |     |     | Rs. As. |
|-------------|-----|-----|---------|
| Yearly      | ... | ... | 8 0     |
| Half-Yearly | ... | ... | 4 8     |
| Quarterly   | ... | ... | 2 8     |

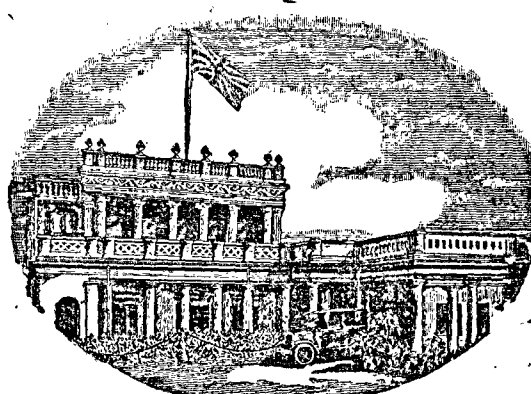
**WEEKLY EDITION.**

|             |     |     | Rs. As. |
|-------------|-----|-----|---------|
| Yearly      | ... | ... | 5 0     |
| Half-Yearly | ... | ... | 3 0     |
| Quarterly   | ... | ... | 1 12    |

**RATES OF ADVERTISEMENT.**

For special contract rates apply to the undersigned. All correspondence and remittance are to be made to the address of

Ex. **M. K. GHOSH, Secretary, A.B. Patrika, Ltd.**



Head Quarters of  
**BAVANANDAM ACADEMY**  
FOUNDED AND ENDOWED  
BY

Diwan Bahadur S. Bavanandam Pillai, I.S.O., O.B.E.,  
F.R.H.S. (Lond.), M.R.A.S. (Lond.)

For Research work and Humanitarian Service  
including Diffusion of Useful Knowledge.

For the catalogue of the Academy's publications  
Apply to:—

Messrs. Higginbothams, Mount Road, MADRAS.

E. June '27.

**FOR PRINTING SUPPLIES**

Established  
—1760.

WRITE TO

**CHARLES MORGAN & CO., LTD.**

(INCORPORATED IN ENGLAND.)

WHOLESALE AND EXPORT PAPER MANUFACTURERS AND STATIONERS.

314-315 Linghi Chetty Street, MADRAS.

Telephone  
No. 3054.

P. O. BOX  
199,

Telegraphic Address:  
CANNON, MADRAS.

SOLE AGENTS IN INDIA FOR

L. & C. Hardtmuth  
Charles Letts & Co.  
Moore's Modern Methods  
Pilot Manufacturing Co.  
Fisher Unwin. Ltd.

(Koh-i-noor Pencils etc.)  
(Diaries & Note Books etc.)  
(Loose Leaf Systems etc.)  
(Office Sundries etc.)  
(Publishers.)

Sole Agents in Southern India for:—

**"Mander Brothers" Printing Inks.**

FOR

**PRINTERS**

IF YOU WISH TO TURN OUT GOOD WORK USE

**Mander Brothers Inks**

LARGE AND VARIED STOCK ON HAND.

SOLE AGENTS IN S. INDIA.

**CHARLES MORGAN & CO., LTD.,**

LINGHI CHETTY STREET, GEORGE TOWN, MADRAS.

E. Oct. '27.

# BURN & CO., LTD.

ESTABLISHED 1781.

Manufacturers of

STONE WARE DRAIN PIPES  
FOR  
SEWERS, CULVERTS AND WELLS.

SALT GLAZED SEGMENTAL DRAIN PIPES  
FOR  
SURFACE DRAINAGE PURPOSES

STONEWARE, JUNCTIONS, BENDS, SPECIALS, TRAPS, etc.

FLOORING

BRICKS AND TILES FOR STABLES, YARDS AND GODOWNS

GLAZED BULLNOSE & COPING BRICKS

For Quotations and Catalogues apply to:—

**BURN & COMPANY LTD.,**

Telegrams:—'BURN,' Calcutta.

E. Nov. '27.

Hongkong House, CALCUTTA.

## THE MADRAS & SOUTHERN MAHRATTA RAILWAY CO., Ltd. (INCORPORATED IN ENGLAND)

It is hereby notified that the following fairs and festivals will take place at the dates and places shown against each during the month of JULY 1927.

| Date.        | Nearest Ry. Station.       | Name of Festival.             |
|--------------|----------------------------|-------------------------------|
| 8th to 10th  | Indi Road                  | Moharam                       |
| 8th to 10th  | Lonand                     | Palki of Daneshwar            |
| 14th to 17th | Bantanahal & Baivanhal     | Bhimalingeswara Swami Feast   |
| 19th         | Villivakkam                | Audi Tuesday                  |
| 23rd         | Tiruttani                  | Krithigai                     |
| 26th         | Villivakkam                | Audi Tuesday                  |
| 27th to 31st | Timmanacherla and Guntakal | Masthan Urus at Timmanacherla |
| 28th         | Trivellore                 | Audi New Moon                 |

E. April. '28.



Horlick's Malted Milk is invaluable in the sick-room. Ordinary milk is frequently distasteful to the patient and is, moreover, hard to digest. In Horlick's, the milk is rendered assimilable by the addition of malt and the patient's strength is built up by the added wheat.

**HORLICK'S**  
THE ORIGINAL  
**MALTED MILK**

In 4 sizes  
of all Chemists & Stores

Agents for the Madras Presidency:—  
**THE SOUTH INDIAN EXPORT Co., Ltd.**  
P. Box 37 MADRAS.

E. June '28.

## A Blessing to Sufferers

**"Gunc"** — Cures acute cases without

Copaiba, Santal oil or any injurious internal medicines. Painless, Positive cure in 3 days with instant relief. Price Re. 1 and Rs. 2.

**"Kadi"** — Try even where all your medicines fail. Cures with instant relief worst cases of ASTHMA, BRONCHITIS, COLDS, COUGHS, etc. (Innumerable original testimonials open to inspection). Price Re. 1-8-0.

**Lu—Lu** — (EYE DROPS)  
(Prepared according to the Formula of our Surgeon-oculist).

An absolutely non-irritant and positive cure for all sore, ulcerated and weak eyes. Price Re. 1.

Can be had of all respectable Dealers.

**D. SPECIFIC CO., Fort, Bombay.**

Madras Agents:—ASVIN & CO.

E. June '27, D.

## THE GUARDIAN

A CHRISTIAN WEEKLY

DEALING WITH SOCIAL, ECONOMIC, POLITICAL  
AND RELIGIOUS PROBLEMS.

Published Weekly. Price 2 Annas.

Annual Subscription: Inland, Rs. 6|—

Foreign 10s. Post free.

Subscriptions and all other communications  
should be addressed to—

**THE MANAGER,**

*The Guardian,*

33/1, Amherst Street,

**CALCUTTA.**

Ex.

## MENTAL FURNITURE

**Are Guaranteed Good Books. All Post Free. Catalogues of Fascinating Books sent for 1 Anna Stamp.**

**Your Psychic Powers.**—A practical work giving easy methods for development. By Dr. Carrington. Rs. 11-12.

**Marriage of Happiness.**—An extraordinary wonderful and practical work that explains the secrets of life never published before in any language, will increase your vitality and will teach the easiest and natural way of Birth Control. With numerous evidences of results. *For Private Circulation.* Rs. 3-8.

**Facial Rejuvenation.**—How to retain your youth by the latest scientific method. Illustrated. Rs. 3.

**Human Power.**—How to keep yourself always healthy and prevent and cure conditions of disease by simple natural means. By Jeffery. Illustrated. Rs. 6 4.

**Married Love.**—The only work that unfolds in a frank and bold manner the priceless secrets of married life. Rs. 1-14.

**Safe Marriage.**—The best practical work for Birth Control. Illustrated. Rs. 3-2.

**Vim Culture.**—Learn how to vitalize the Solar Plexus and other nerve centres, and how to increase brain efficiency, bodily vigour and energy. Rs. 1-6.

**Practical Hypnotism.**—Teaches without help. Re. 1-7.

**Practical Yoga.**—A wonderful work. Re. 1-7.

**Divine Language of Celestial Correspondence.**—A new work on Practical Astrology. By Dr. Turnbull. Rs. 14-8.

**Every kind of Works on Astrology Available.**

**Face as Indicative of Character.**—The best work with 120 illustrations. Rs. 2-4.

**Palmistry for All.** By Cheiro. Illustrated. Rs. 2-5.

**Numbers: Their Meaning and Magic.**—Re. 1-8.

**Daily Health.**—With a large chart of 5 minutes' Exercises for the Busy. Shows how everybody can easily increase his Health, Efficiency, and Success, without expense and without conspicuousness, by vitally important but simple changes in his daily life. By Miles. Rs. 3.

**Life and Confessions of Oscar Wilde.**—By F. Harris. A very valuable work on Wilde giving the peculiar perverted sexual life of a man of genius in authentic details. *For Private Subscribers only.* 2 vols. Illustrated. Rs. 22.

**Brain Test.**—How does your mind work? Amusing! Helpful! Varied! Vital! Illustrated. Rs. 4-8.

**Modern Puzzles.**—and how to solve them. Rs. 3-2.

**Vitality Supreme.**—An easy and complete practical system for the attainment of superb health. By Maxtadden. Rs. 6-8.

**Address:**—Dept. B. CHIROLOGICAL SOCIETY, No. 54, Amherst Row, CALCUTTA.  
E, May '28.

## TALISMANS & CHARMS

**For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

|                                                                   | Rs. & p. |
|-------------------------------------------------------------------|----------|
| For Success in Spiritual and Religious Life                       | 10-0-0   |
| For Honour, Riches, Learning, and Greatness                       | 7-8-0    |
| For Health, Physical Strength, &c.                                | 7-8-0    |
| For power of Eloquence, Speeches, &c.                             | 7-8-0    |
| For success in any Undertaking or Litigation, &c.                 | 10-0-0   |
| For Success in Sport, Racing, Cards, Games                        | 7-8-0    |
| For Success in Trade and Business                                 | 10-0-0   |
| For Men's Love to women                                           | 7-8-0    |
| For Women's Love to men                                           | 10-0-0   |
| For Love of Opposite Sex, attractive power                        | 7-8-0    |
| For Agricultural Prosperity, Farming, Good Crops, etc.            | 7-8-0    |
| For Success in Mining Plumbago, &c.                               | 100-0-0  |
| For Success in Gemming                                            | 225-0-0  |
| Rabbi Solomon's Special Talisman for every success                | 15-0-0   |
| Specialty valued and worn by every successful Hebrew, 2nd quality | 21-0-0   |
| 1st quality                                                       | 30-0-0   |

*Note.*—Money Order or G. C. Notes will bring the Talisman to your door. Always the full amount should be remitted in Advance. No V. P. P.

EXTENSIVE LIFE READING Rs. 15-0-0.

Two Rs. 25, Three Rs. 30, or more at Rs. 10 per reading

**D. A. RAM DUTH, Astrologer,**

No. 30 & 55, (I.R.) Chokk Street, COLOMBO,

E. July '27.

(CEYLON.)

## Brahmo Literature

1. A Manual of Brahmo Ritual and Devotion. By Pandit S. N. Tattvabhusan. Price As. 8.

2. The Fundamental Principles of Brahmoism. By Pandit S. N. Tattvabhusan. Price As. 2.

3. Religion of the Brahmo Samaj. By Mr. Ramchandra Sarkar. Price As. 4.

4. Brahmasadhan. By Pandit S. N. Tattvabhusan. Price Re. 1-8.

5. The Life and Letters of Raja Ram Mohan Roy. By S. D. Collet. Edited by Mr. H. E. Sarror. Price Rs. 2-8.

6. Brahmajijnasa. (An Enquiry into the Philosophical basis of Theism.) By Pandit S. N. Tattvabhusan. Price Re. 1.

For Copies Apply to:—

**B. S. ROY,**

Secretary, Sadharan Brahmo Samaj,

211, Cornwallis Street, CALCUTTA.

## BENNETT COLEMAN & CO., LTD. NEW PUBLICATIONS.

### SANITATION IN INDIA.

By J. A. TURNER, late Executive Health Officer to the Bombay Municipality  
Price Rs. 15. By V.P.P. Rs. 16 2.

"An invaluable aid to thousands of municipal and other public officers besides making interesting and instructive reading to all those who concern themselves seriously with the welfare of the Country."

### THE INDIAN YEAR BOOK, 1922.

By SIR STANLEY REED, K. B. E., LL. D. Price Rs. 7, by V.P.P. Rs. 7-12, or in paper covers Rs. 4-0. By V.P.P. Rs. 4-12.

"We have tested the book upon a great number of questions and have never failed to get the information that was wanted."—"STATESMAN," (Calcutta).

### THE PRINCE IN INDIA.

By "THE TIMES OF INDIA" Correspondent. Price Rs. 2, by V.P.P. Rs. 2-7.

"This beautiful production is the first complete narrative to be available in book form of the four months' tour of the Prince of Wales in India. The story is based on the vivid impressions of the special correspondent of the great Bombay daily as recorded at the time; but unity of treatment is provided by revision, amplification and correction."—"THE TIMES" (London).

### THE LIFE OF SIR PHEROZESHAH MEHTA.

By H. P. MODY. Price Rs. 12. By V.P.P. Rs. 13-3.

"The biography is something more than the political career of a great Indian leader. It is a clearly related story of the domestic politics of the country, centred round the figure of Sir Pherozeshah Mehta. Those who read it will gain an insight into the wonderful manner in which a few hundred highly intellectual and politically minded personalities have been able to influence the course of India's development."—"THE ENGLISHMAN," Calcutta.

JUST PUBLISHED.

**PICHE LAL IN EUROPE,** Another amusing collection of stories. PRICE Rs. 2.

By C. A. KINCAID, C.V.O., I. O. S., author of "Hindu Gods," Price One Rupee.

This handy little brochure is intended to give an historic outline of the customs and beliefs of the Parsi community.

IN THE PRESS, NEW REVISED EDITION.

### "OUR PARSI FRIENDS."

### THE HINDU GODS.

By C. A. KINCAID, C.V.O., I.C.S. Price Re. 1-2-0 V.P.P. three annas.

The object of this little work is to supply a want which is widely felt among Europeans resident in India, namely, a simple little guide book.

**Bennett Coleman & Co., Ltd.**

Ex. BOMBAY, CALCUTTA AND LONDON.

# THE SCINDIA STEAM NAVIGATION COMPANY LIMITED.

Fortnightly sailings between Bombay, Karachi  
and Calcutta, Burma calling at Galle, Tuticorin,  
Colombo and other coast ports according to demand.

For freight and other particulars apply to

**NAROTTAM MORARJEE & CO.,**

AGENTS

Sudama House, 31, Sprott Road, Ballard Estate, Bombay.

E. July '27.

## CAN A 'WESTERN' CHRIST SAVE THE WORLD?

'A book that is a landmark in missionary policy and literature.'—*Daily Telegraph*. 'Far more than a book about missions'—*Manchester Guardian*. 'the "Henry Drummond" of India.'—*Christian World*.

7th BRITISH EDITION COMPLETING 35,000 COPIES

**The CHRIST of the INDIAN ROAD**

BY E. STANLEY JONES

Rs. 2-10

**A BOOK WITH A FLASH ON EVERY PAGE**

Jesus invented nothing new—He Himself was the new.  
He did not speculate on temptation—He met it.  
He did not talk about the dignity of labour—He worked.  
He did not try to prove the existence of God—He brought Him.  
He did not argue about immortality—He raised the dead.

The most outstanding book of the year on the presentation of Christ. 'We are always trying to protect Jesus; present Him—He will protect himself.'

**THE INDIAN OUTLOOK**

A STUDY IN THE WAY OF SERVICE

By W. F. S. HOLLAND

Author of 'The Goal of India,' etc.

Crown 8vo.

A thought provoking book, dealing almost entirely with the present situation in India in politics and religion, with two chapters on indigenous Christian Church

Cloth. Rs. 1-14.

**ASSOCIATION PRESS, 5 Russel St., CALCUTTA.**

Ex.

## Novelties of the Himalayas

We deal in Ayurvedic and Unani precious natural drugs of excellent quality.

WE SOLICIT TRIAL OF THE SAME.

### MUSK AND KASTURI.

Tibetan Musk per tola Rs. 31.  
Assam Musk " " " 26.  
Nepal Musk " " " 23.  
Kashmir Musk " " " 20.  
Ambar Gris Rs. 42 to Rs. 50 per tola.  
Gorochanam per tola Rs. 5-8.  
Kashmir Saffron Re. 1, 1-4. & 2-8 per tola.  
Shalajit or Momayi per tola Re. 1 & As 12  
Oivat or Zundbadastar Rs. 5. Crude Rs. 3-8.  
Saliv Misri As. 4. per tola.  
Pachakarpooram Rs. 2 to Rs. 3-8 " "  
Bhim Sain Camphor Rs. 5-0 " "  
Pearls Rs. 24 " "  
Surma containing Momira, Pearls, Bhim Sain:  
Best remedy for eye diseases Black Rs. 2.  
White Rs. 2-8 per tola.  
Kabul Asafoetida or Hingu No. 1 per tin  
(12 tolas) Re. 1, 6 tins Rs. 5, per lb. Rs. 2-8.  
No. 2 per tin (12 tolas) As. 11, 6 tins Rs. 3-12.  
Kabul Asafoetida, special quality refined, per  
tin (12 tolas) Rs. 2, Per lb. Rs. 5.

Money back if the Drugs do not give Satisfaction. Catalogue Free.

**B. R. SONDHI & CO., Phagwara, (Punjab).**

E. Dec. '27.

**Malaria Pills**—Possess both curative and preventive properties, price 100 pills, Re. 1.

**Gold Snuff**—Good for bad cold and headache per tin (12 tolas) Re. 1.

**Hair Removing Powder**—As. 4 per packet.

### SONDHI'S AMRITA RAS

is the true Elixir of Life. It is a panacea for all the ills affecting human body. A wonderful efficacious sovereign remedy for all internal or external diseases. It cures Cholera, Plague, Influenza, Typhoid fevers, Cardialgia, Headache, Cough, Cold, Vomiting, Diarrhoea, Dysentery, Toothache, Scorpionbites, cuts, burns, etc. Directions with phial Rs. 2-8 As. Half Phial Re. 1 6as. Gold leaves per packet of 120 leaves Rs. 3-4 to Rs. 18. Attees per tola As. 4. Tea best quality per lb. Re. 1-4. Silver leaves per packet of 120 leaves Re. 1-4 to Rs. 5.

### KASTURI PILLS.

Refreshing, Aromatic, Wonderful Tonic, good for Cough, Cold, Headache, Throat, Sexual Debility, etc. Price per phial, Re. 1.

## Life of Sri Ramakrishna

A Comprehensive Chronological Account  
Compiled from Authentic Sources.

An Illuminating book of Absorbing interest to the  
English-Reading Public.

WITH A FOREWORD BY MAHATMA GANDHI

Complete in one Volume, of About 780 Pages, Demy  
8 vo. Size.

Highly Spoken of by the Press

GOOD PAPER AND PRINTING, EXCELLENT GET-UP  
WITH SEVERAL PORTRAITS.

Price, Board, Rs. 5, Cloth, Rs. 6-8.

## Swami Vivekananda

His Life. Vols. I-III Cloth Rs. 2/5 each.

His Last Days. (Concluding the above.) Cloth Re. 1.

For Catalogue of books and photos please apply to:-

The Manager,

**Prabuddha Bharata,**

182, A, Muktarani Babu Street,

**CALCUTTA.**

Ex.

## AMRUTANJAN



Cures All  
aches and  
pains

Price 10 Annas  
a Pot

Sold Everywhere

**Amrutanjan Depot,**

**MADRAS & BOMBAY.**

E. Dec. '27.

## GANNON, DUNKERLEY & Co., Ltd.,

Civil, Sanitary and Hotwater Engineers and Contractors.  
Head Office: BOMBAY.

Branches at:—AHMEDABAD, POONA, SECUNDERABAD & MADRAS.

SOLE AGENTS FOR

MESSRS. Adams Hydraulics Ltd., York, Hydraulic Engineers.

MESSRS. Adamsez Ltd., Scotswood-on-Tyne, Manufacturers of Sanitary Fittings.

MESSRS. Hartley & Sugden Ltd., Halifax, Hotwater Engineers.

MESSRS. Engert & Rolfe Ltd., Manufacturers of Waterproofing Materials.

Large stock of Sanitary fittings, Hotwater Boilers and Drainage fittings always available.

Asphalte and Bitumen Roofing Felts at very favourable prices.

Telephone, 2247,

289, LINGHA CHETTY ST., MADRAS.

Telegrams, 'VITOPUS.'

READ

## DOODLE

The only humorous English Weekly with  
Funny Cartoons, Best Suited for Home, Club  
or Journey.

2 AS. A COPY.

Available at all Higginbothams' Stalls and  
Madras News Agency Depots.

SEND YOUR ANNUAL SUBSCRIPTION OF Rs. 6.

To Manager "DOODLE" MADRAS.

A REAL

## "HIS MASTER'S VOICE"

Double Spring Gramophone  
Complete with Exhibition  
Soundbox.

The best Machine for indoor and out-  
door use with loud and clear  
tone and at a remarkable  
low price.

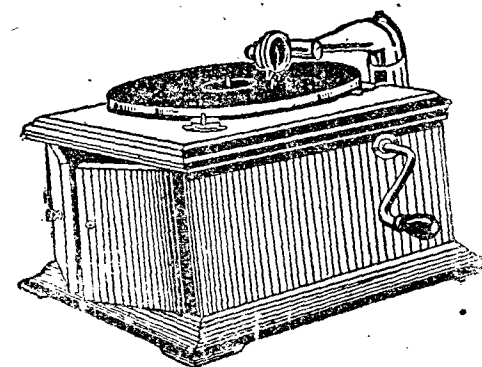
Write for full particulars to:—

## M. L. SHAW

The Premier Dealer in Gramophones  
Musical Instruments & Cycles.

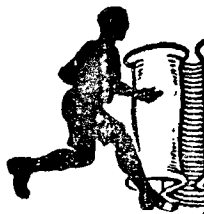
5-1, Dharamtala Street &  
7-C, Lindsay Street, CALCUTTA.

The Best Hornless  
Gramophone Model No. 60.



Rs. 97-8-0.

E. May '28. Ec.



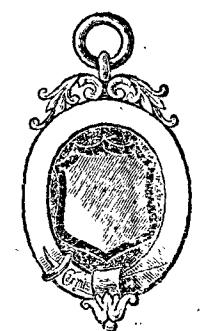
## CARR & MAHALANOBIS

SPORTS OUTFITTERS  
3. CHOWRINGHEE, CALCUTTA.



### CHEAPEST HOUSE FOR SILVER MEDALS CUPS AND SHIELDS.

BEST ELECTRO PLATED CUPS FROM RS. 8.  
HALL MARKED  
SILVER CUPS, GILT INSIDE FROM RS. 10.  
WRITE TO-DAY FOR  
*Illustrated Catalogue.*

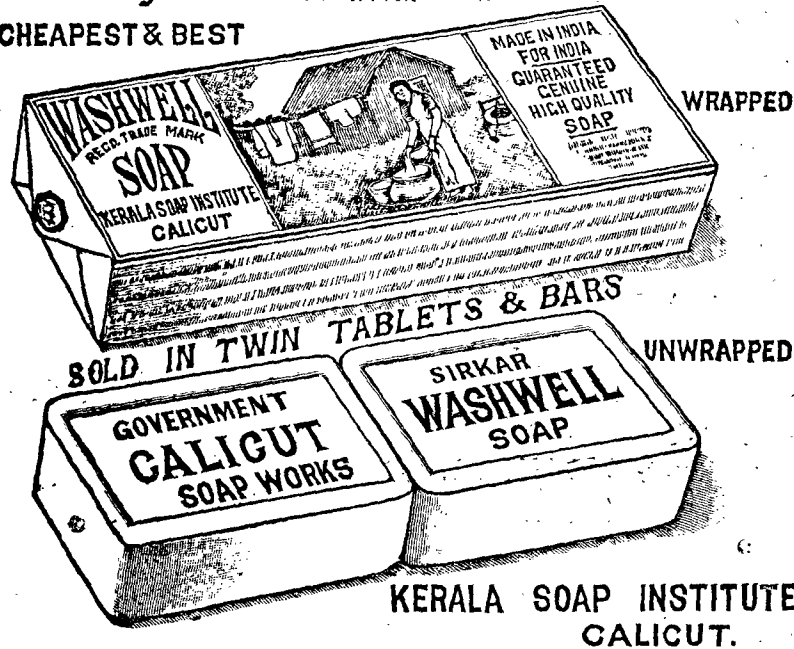


No. 30/1.  
Silver Medal  
In Neat Velvet Lined  
Case

E. June '27. Ec.

# WASHWELL SOAP

"By name and nature WASHWELL"  
CHEAPEST & BEST



## READ THE MUSLIM REVIEW

A Quarterly devoted to subjects of Oriental interest chiefly.

Vol. 1. No. 3 Now Out

### CONTENTS:

Islamia College Opening Ceremony A. H. H. Persian Poetry S. Khuda Bukhsh B.A., (Oxon), B.C.L., Bar-at Law.  
History of the Indian Press S.C. Sanial.  
Hindu Customs adopted by the Muslims of India Fida Ali Khan. M. A., Dacca University.  
A Sketch of the Nawabs of Carnatic in their Relations with the English O. S. Srinivasachari, M.A., Pachaiyappa's College, Madras.  
Persian Newspapers A. F. M. Abdul Ali, F.R.S.L., M.A.,  
History of Urdu Poetry A. H. Harley M.A.,  
The Kharijites under the first Ommyyads S. Khuda Bukhsh B.A., (Oxon), B.C.L., Bar-at Law.  
Mutafarrigat A. H. H.  
Muslim Institute Page Fazle Akbar B.A.,  
Our Library Table  
Annual Subscription, including Postage ... Rs. 5/8,  
Specimen Copy ... Re. 1/8.

Apply to:

The Manager The Muslim Review,  
Ex. 21 Wellesley Square, CALCUTTA.

## HOME-PRINTING.

IN ENGLISH.]

[REGISTERED

An well-ried teak-wood Press set-up with Brass & Iron parts for perfect printing. Simple in operation, fine in impression, durable in construction. Guaranteed for twenty lacs impression.—400 copies in an hour. Money back in unfitness.

| No. | Size of Press.       | Lead Types. | Accessories. | Rs. |
|-----|----------------------|-------------|--------------|-----|
| A   | Foolscap 17 x 12 in. | 2200        | 35 kinds     | 40  |
| B   | Qt. Demy 12 x 10 in. | 2000        | 34 "         | 39  |
| C   | Letter 9 x 6 in.     | 1700        | 27 "         | 29  |
| D   | Post Card 7 x 4 in.  | 1200        | 22 "         | 12  |
| E   | Small Card 6 x 3 in. | 600         | 21 "         | 8   |

Quarter advance with the order.

**The Indian Mechanical Works**

127, Musjid Bari Street, Calcutta.

Tel. Address:—"MECHANISTS," Calcutta.

E. June '27.

## THE MIRACLE OF THE AGE

THE MOST EFFECTIVE TALISMAN FOR ADVERSE PLANETARY INFLUENCES  
Tantrikachariya Jogendra Kumar Vidyavinode. Jyotishastry of Benares is distributing a few most wonderfully effective "Kavachas" for the good of the suffering humanity at a normal cost. Legion of Testimonials Unsolicited.

### SANI KAVACHA.

For overcoming evil influence of Saturn and other troubles, getting lost wealth back, putting an end to all domestic disorders and restoring peace of mind. Price Rs. 2-9.

### NAVAGRAHA KAVACHA.

For speedy cure of diseases, success in all undertakings, securing service and increasing of wealth in no time. Price Rs. 3-13.

### NRISHINGHA KAVACHA.

For overpowering enemies, winning disputes and law suits, becoming rich. Even for the radical cure of the Uterine diseases of women viz. Leucorrhoea, Dysmenorrhoea etc. Barren women enjoy the blessing of longlived child. Beneficial to diseased mother of a lot of children. No haunting of evil spirit or Ghosts in a house possessing the Kavacha.

Price Rs. 6-11

### MAHAMRITUNJAYA KAVACHA.

For stopping premature and Infantile deaths, bringing long life to children and averting all chances of future mishaps. Most beneficial to the sufferer from chronic diseases. Price Rs. 7-2.

### SARBAMANGALA JANTRA KAVACHA

For turning unfavourable stars favourable, ensuring rapid promotion in service, freeing from debts, obtaining desired object, cure of disease, overpowering enemies, enjoying cheerfulness, regaining lost trade, earning enormous wealth, increase of conjugal love, becoming blessed with children in case he or she be sterile or barren and thus the line is saved from extinction.

Price Rs. 13-11

Except all these, Shama Kavacha and Dhanada Kavacha of supernatural power acquired by Purascharan may be had at the cost of Rs. 9-2 and Rs. 8-5 respectively. On wearing these one will be healthy (cured of all diseases) and wealthy within a short time and his desire will be fulfilled to his utter surprise.

A few extracts are given, Thousands and thousands may be seen at the Bhagya Ganana Karjyalaya

1. RAI BAHADUR S. CHAKRAVARTY, RETIRED SUBJUDGE, CALCUTTA:—It is wonderful that you can correctly tell the exact birth time, date and year by reading only the lines of hand. Your Mahamritunjaya Kavacha gave unexpected result on my grandson.....
2. RAI SAHEB P. C. BANERJEE OF CALCUTTA, WRITES:—My wife suffered from various complicated diseases.....efficient Physicians failed.....her life became hopeless. She was given to put on your "Shyama Kavacha". No sooner had she used it than she began to recover her health. Since then she is in her good health. I am thunderstruck at the efficacy of your Kavacha.
3. DR. N. BASAK, M.B., CALCUTTA:—Your Mahamritunjaya Kavacha given to me by Babu N. G. Basak, M.A., P.R.S. Dy. Magistrate, now Personal Assistant to the Commissioner of Burdwan has converted me to be a strong believer of its efficacy during my illness in 1922 when the hope of my life was given up by best attending Doctors of Calcutta.
4. MR. D. MUKERJEE, M.A., B & O. EDUCATION SERVICE, WRITES:—Since last few years my children are not born alive, but last year I took one Kavacha from you and this year I have a child timely born and alive.....
5. MADHAB DAS SANKHATIRTHA, BIDYABINODE, M. A. PROFESSOR, CALCUTTA:—.....Several Astrologer said that life would be endangered at the fourth year of my son, But at your instruction I took one Manamritunjaya Kavacha for him. His fourth year is passed and he is now in good health.
6. MR. N. B. ROY, VAKIL, HIGH COURT, CALCUTTA:—The very day the Mritunjaya Kavacha was worn by my son, the fever left off. Great benefit has been derived from this amulet.
7. MR. R. R. BANERJI DY. SUB POST MASTER, AMHERST STREET, CALCUTTA:—My wife was suffering from female disease but wearing your "Nrishingha Kavacha" she was radically cured.....Several Astrologers said that I had no chance of any child but my wife took from you one Sarbamangala Jantra Kavacha by wearing which she is now in her family way.....

To be had of:—**BHAGYA GANANA KARJYALAYA,**

E. June '27. C. P. S.

29, Jhamapuker Lane, CALCUTTA.

# What is your duty to your Country?

TO SUPPORT HOME INDUSTRIES AND GIVE PROPER ENCOURAGEMENT.



**The Madras Pencil Factory,**

Post Box 86, MADRAS.

E. Nov. '27.

## JUST OUT A VALUABLE PRODUCTION

**The Religion of  
ZARATHUSHTRA**

By

**Dr. I. J. S. TARAPOREWALA,**  
B.A., Ph.D., Bar-at-law,  
of the Calcutta University  
(One of the Faith and a deep  
student of it)

Deals in the author's Scholarly  
style with the most essential  
elements of Zoroastrianism. Specially  
intended for non-Zoroastrian  
readers.

**Price:—**

Cloth and Gold ... Rs. 2.8  
Boards ... Rs. 2.0

(Postage extra)

**THE THEOSOPHICAL PUBLISHING HOUSE,  
ADYAR MADRAS.**

**Previously published  
THE LIGHT OF ANCIENT PERSIA**

By **MANECK B. PITHAWALA,**  
B.A., B.Sc., M.R.A.S.,

Price: Boards Rs. 2.8; Cloth Rs. 3.  
(Volume III of The Asian  
Library series)

This is a notable addition to the Asian  
Library issued by the Theosophical Publishing  
House, Adyar. It sums up  
clearly and succinctly the history of  
the Parsis and Persia from time im-  
memorable in a few chapters and out-  
lines the work that lies before the  
Parsis in regard to their ancient  
motherland and this country, their adopt-  
ed fatherland.—*Mysore Economic  
Journal.*

**THE SPIRIT OF  
ZOROASTRIANISM**

By

**H. S. OLCOTT.**

(Adyar Pamphlet No. 23)

**Price Annas 2.**

(Postage extra)

The Indian Bookshops.  
1. Y.M.I.A. Buildings, G. T.  
2. 194, Mount Road, Madras.

Ex.

**Marvellous Offer.**  
Rupees Ten?

**Golden Opportunity.**  
Ten years Guarantee???

**UNBREAKABLE.**

Patent Lever Radium Wrist Watch with 15 Valuable Awards:

List of Awards:—

1. Pocket lamp
2. Cigar-lighter
3. Safety Razor
4. Sewing set

5. Silk strap
6. Holed-gold Locket
7. Lock
8. Rolled-gold safety pin



9. Penell
10. Automatic Pen
11. Pencil-cutter
12. Glass
13. Hand-kerchief
14. Clip
15. Brush

All these fifteen valuable things are awarded with each Watch. Still the Price is Rs. 10/- V. P. Postage  
Re. 1 extra. Guaranteed for 10 Years.

**The Master Watch Company, No. 891, Bhuleshwar, Bombay. No. 2.**

E. June '27. D.

## MAKE SCENTED HAIR OIL AND SAVE YOUR MONEY

Buy any kind of Mohini Pure Scents and mix  
with 16 Ounces of Groundnut, Coconut, Castor  
or Gingelly Oil and shake well and keep it for  
a few days and then you will have a First Class  
Scented Hair Oil at your own home at a very  
cheap cost. Why buy Scented Hair Oils from  
the market? Home made Scented Hair Oils  
are pure like home made foods. Make your own  
Scented Hair Oils, save money and be satisfied.  
Money will be refunded, if not satisfied.

**FREE PRESENTS:—** Every purchaser will get free: (1) One  
Packet of Alkanet Root for colouring Oil-red, (2) One Nice  
Pocket Calendar, (3) One Copy of "The Art to  
Perfumery" Booklet.

**Varieties of Mohini Pure Scents:**

|               |         |             |         |
|---------------|---------|-------------|---------|
| Champak-scent | Rs. 2-0 | Bokul Scent | Rs. 1-8 |
| Khas          | " 2-0   | Hena        | " 1-8   |
| Keora         | " 2-0   | Lily        | " 1-0   |
| Musk          | " 2-0   | Lotus       | " 1-0   |
| Rose          | " 1-8   | Cologne     | " 1-0   |
| Kadamba       | " 1-8   | Sweet       | " 1-0   |
| Jasmine       | " 1-8   | Mixed       | " 0-8   |

Above Prices are for Half Ounce Phial only.  
Packing and Postage Extra.

**S. PAUL & Co., Perfumers,**  
(Dept. I. R.) 4, Hospital Street,  
Dharamtala, CALCUTTA.

## PILES CURED

Without Operation.

No case is too chronic to be cured.

Tried by thousands of sufferers who have been  
permanently cured without operation. Why  
suffer? Take **DR. PAUL'S PUSAR PILLS**,  
The Infallible Medicine for Piles and Constipa-  
tion. Take no risk. Operation is dangerous.  
Dr. Paul's *Pusar Pills* are Guaranteed  
Cure for Piles and Constipation. Try them  
to-day and you will be free from this painful  
disease. Beware of external medicines for  
Piles. These external medicines cannot cure  
piles permanently.

Price One Large Box Rs. 2. V. P. Extra

**S. PAUL & Co., Chemists,**

(Dept. I. R.) 4, Hospital Street,

Dharamtala, CALCUTTA.

FOR PRINCES AND RICH MEN O

## THE ROYAL YAKUTI

REGISTERED in A. D. 1907 (No. 231)

THIS YAKUTI or life giving nectar has been pre-  
pared from the best, choicest and richest vegetable  
drugs. It has wonderful properties of increasing virile  
power and it rectifies urinary disorders. In fact it  
makes man a man. This valuable medicine is used  
in large quantities not only by our Rajas, Maharajas,  
Nawabs and many of the nobility, aristocracy and  
gentry in this Country, but it is greatly patronized by  
people in all countries of Europe, America, Asia and  
Africa. It is needless to expatiate upon the magical  
qualities of this our invaluable medicine. We recom-  
mend it especially to those persons who desire to tone  
the nervous system, to strengthen the body, refresh  
the memory, and to guard against debility. Suffice it  
to say that the use of this medicine is recommended  
to those who have any faith in the Ayurvedic medi-  
cines. It works like a charm and the effect is lasting.  
It replaces lost power and rejuvenates the emaciated  
and it is enough to say that musk is not that which a  
perfumer admires. It is that which diffuses fragrance  
of its own accord Price per tin containing 40 pills.  
Rs. ten only. These pills do not contain any harmful  
drug and we have received the best certificate from  
the Government Analyser upon the analysis of this  
medicine in the Bombay Government Laboratory.

**DR. KALIDAS MOTIRAM,**

E. Aug. '27.

Rajkot.—Kathiawar.—[India.]

## G. W. M. REYNOLDS'

**BOLD TYPE EDITIONS.**

|                                                  | Rs. A. |
|--------------------------------------------------|--------|
| 1. Mysteries of the Court of London, in 17 Vols. | 17 0   |
| 2. Ellen Percy, 8 vols.                          | 5 0    |
| 3. Mary Price, 8 vols.                           | 5 0    |
| 4. Young Duchess, 4 vols.                        | 3 0    |
| 5. Rosa Lambert, 4 vols.                         | 3 0    |
| 6. Loves of the Harem, 4 vols.                   | 3 0    |
| 7. Margaret, 4 vols.                             | 3 0    |
| 8. The Massacre of Glencoe, 4 vols.              | 3 0    |
| 9. The Virgin's Kiss, 4 vols.                    | 3 0    |
| 10. Canonbury House, 3 vols.                     | 2 4    |
| 11. Mysteries of Old London, 3 vols.             | 2 4    |
| 12. Pope Joan, 3 vols.                           | 2 4    |
| 13. Soldier's Wife, 2 vols.                      | 1 12   |
| 14. Robert Macaire, 2 vols.                      | 1 8    |
| 15. Grace Darling.                               | 1 4    |
| 16. Young Fisherman.                             | 0 12   |
| 17. Agnes, 9 vols.                               | 0 10   |
| 18. Mary Stuart, 2 vols.                         | 6 0    |
| 19. May Middleton, 2 vols.                       | 1 4    |
| 20. Kenneth 4 vols.                              | 1 8    |
| 21. Master Timothy's Book Case, 3 vols.          | 3 0    |
| 22. Omar, 4 vols.                                | 1 12   |
| 23. Wagner, 3 vols.                              | 3 0    |
| 24. Seamstress                                   | 1 12   |
| 25. Faust, 2 vols.                               | 1 0    |
| 26. Coral Island, 4 vols.                        | 1 8    |
| 27. Joseph Wilmot, 8 vols.                       | 3 0    |
| 28. Mysteries of Paris, By Eugene Sue.           | 5 0    |
| 29. Stories told by a Gendarme                   | 1 0    |
| 30. Rye House Plots 4 vols.                      | 0 12   |
| 31. Queen O' The Diamonds, by K. S. S. Maniam    | 3 0    |

Apply to:—**SUPERIOR WATCH CO.,**  
E. June '27. R. Post Box No. 167 (I. R.) MADRAS.

# THE UNITED INDIA LIFE ASSURANCE COMPANY LIMITED.

Established in 1906]

Sir M. Ct. Muthiah Chettyar, Kt., (Chairman).

[Head Office: MADRAS.

|                            |               |
|----------------------------|---------------|
| Policies in force nearly   | Rs. 90,00,000 |
| Policy-holders' Trust Fund | 20,00,000     |
| Annual Income nearly       | 5,00,000      |

Among the distinguishing features of the Company are:—Complete and absolute safety of Investments—Extremely economical management—Moderate Premiums—Prompt settlement of claims—Equitable policy contracts

Direct representation of Policy-holders in the Directorate.  
Efficient, sympathetic and prompt service to Policy-holders.

Application for Agencies in unrepresented areas are invited.

"Insurance Buildings,"  
Post Box 281

McLean Street,  
G. T. Madras

Star & Company,  
Managers.

E. Feb '28.

## THE SUNDAY TIMES

THE ONLY UP-TO-DATE ILLUSTRATED JOURNAL OF NORTHERN INDIA

Published in Lahore Weekly

For a trifling sum you get:—

- (1) a first rate journal written by the best writers and edited in the most approved methods.
- (2) the latest telegrams of the week end. A special associated Press and Reuter Service has been arranged.
- (3) Illustrations and Cartoons of special interest.
- (4) the following features specially contributed:—

One or more Special articles

The week's events in the realms of politics and Society  
Trade and Commerce  
Science and Industry

Law

Local Amusements and Sports  
University Gossip  
Ladies Page

The Sunday Times is read:—

By the Young for its educative and instructive value  
By the old for its sane and well balanced criticism  
By women for "Bluebird's" faithful gossip and hints  
By Statesmen for the views expressed in the Sunday Times by men of note

By men for topics of general interest  
By the man in the street for the latest telegrams  
By the Business man for up-to-date information on Industry and Commerce  
By the lawyer for notes on questions of legal difficulties

In Clubs, Libraries and Colleges and in EVERY HOME because it is UNIQUE.  
Yearly Subscription Rs. 6. Half Yearly Subscription Rs. 3-8-0 Price 2 Annas Per copy.  
The Sunday Times is the best Medium for advertising.

Ex.

For Rates apply to: THE MANAGER, SUNDAY TIMES, LAHORE.

## A PROPER SELECTION

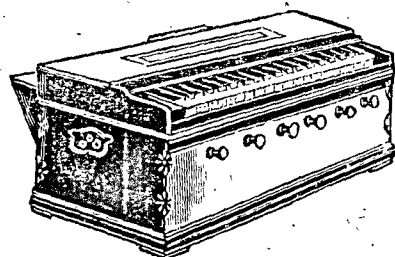
IS THE TEST OF PRUDENCE. INDISCRIMINATE SELECTION

OFTEN LEADS TO DISAPPOINTMENT AND CONSEQUENTLY IS A WASTE OF MONEY. THIS DIFFICULTY CAN EASILY BE AVERTED IF YOU FIX YOUR CHOICE ON OUR

### MOHINI FLUTE HARMONIUM

PRICE. Single reed—Rs. 25, 30, 35, 40. Double reeds—40, 45, 50, 60. Violins—8, 12 and upwards. Order with Rs. 5/ in advance and mention nearest Ry. Station. Catalogue on application.

MOHINI FLUTE CO., Calcutta.  
9-2 Arpuli Lane (I. R.)



E. June '27. M.

We make

## Printing Blocks in Halftone & Line

On Copper & Zinc for

Illustrating books, price lists, etc.  
in first class finish and at moderate rates and we have a fine collection of Indian Views.

A European expert of 25 years' experience supervises our process block making department.

## Klein & Peyerl

Successors to:

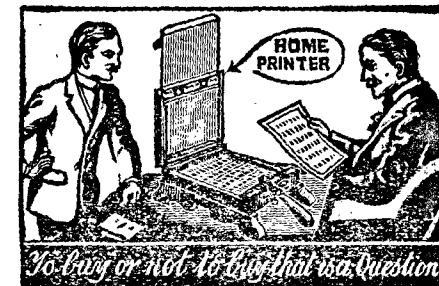
WIELE & KLEIN ESTD. 1882,

No. 11, NARASINGAPURAM STREET,

Post Box 348.

Mount Road, MADRAS.

E. Oct. '27.

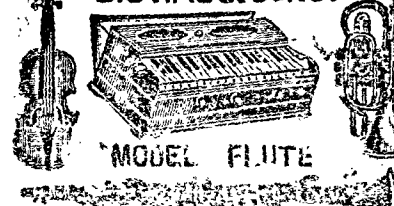


**HOME PRINTER** [Reg.  
A KEY TO PRINTING  
For Private and Commercial Use.  
IT CONTAINS 1100 LEAD TYPES & ALL  
PRINTING ACCESSORIES  
PRICE No. 1 Rs. 27 only  
APPLY FOR CATALOGUE  
S. G. Dutt & B. K. Dutt  
100, DURGA CHARAN  
MITTER ST., CALCUTTA.

E. June '27. M.

## CALCUTTA MUSICAL STORES,

### BISWAS & SONS.



Harmoniums of all kinds of reeds, viz., American, German, Paris, Bateve, Kasriel etc., in Scale Change, Coupler Dulciana, Post Travelling, Folding Box etc., are manufactured by our expert and under our personal supervision. It is an admitted

fact that our Harmoniums are the best in the market as regards quality, durability and high workmanship, and they also suit all pockets. All sorts of Musical Instruments are sold at moderate price. Illustrated Catalogue free on application.

### HARMONIUMS

|                                  |                 |
|----------------------------------|-----------------|
| 3 Octaves. 1 set of Organ reeds  | Rs. 20, 25 & 35 |
| Do. 1 set of Paris reeds         | " 35, 40 & 48   |
| Do. 1 set of Kasriel reeds       | " 40, 45 & 55   |
| 3 Octaves. 2 sets of Organ reeds | " 35, 40 & 50   |
| Do. 2 sets of Paris reeds        | " 55, 60 & 70   |
| Do. 2 sets of Kasriel reeds      | " 70, 75 & 85   |
| Other Varieties                  | Rs. 90 to 350   |

3 1/2 Octaves C. to G. Double reeds Folding Harmonium (Style Kasriel Paris) Rs. 140, 175 & Rs. 200.  
German-made Violin with bow Rs. 15 18 20, 25 to Rs. 250.  
German-made Mandolin Rs. 15 17, 20, 25 to Rs. 75.  
Advance Quarter Amount with Order.

### BISWAS & SONS,

5, Lower Chitpore Road, (B.) CALCUTTA.

E. June '27. M.



Phone—3486. Tel. Address: 'Kesar' Madras.

Post Box No. 752, MADRAS.

Branch:—18, Balepet, Bangalore.

E. June '27.

**THE Pillar of Strength IS BIRJAYA RASAYANA**

This unique medicine contains the best & most valuable ingredients known to medical SCIENCE in increasing RETENTIVE POWER in men, Stimulating the NERVES & every weak limb of the body. — A bottle will convince you —

✻ ✻ Re TEN PER PHIAL ✻ ✻

WRITE AT ONCE TO THE  
**KRISHNA CHEMICAL WORKS,  
P.B.11435 CALCUTTA.**

E. June '27. M.

The Charming News of the Day !!!

THE BOOK OF THE AGE !!

The Evolution of Sexes!

(The enjoyment of Life)

BY

DR. B. P. PATRA, M.D., Ph. D. Sc. (U.S. A.)

Enroll your name to-day for it and ask for full particulars of our publications with one anna stamp.

D. H. HOME,

Post Box No. 11416, CALCUTTA (INDIA).

E. Feb. '28. Eo.

## BIRTH CONTROL

Advice in an illustrated pamphlet of 42 pages containing hygienic practical methods approved by competent authorities is sent on application with postage stamps of annas five or a British Postal Order for six pence from countries outside India, to the Hon. Secretary, Birth Control Centre, 29-1, Telipara Lane, P.O. Shambazar, CALCUTTA.

E. Nov. '27. Eo.

## HOMOEOPATHY

BOERICKE AND TAFEL'S  
Original Dilution & Triturations.  
(NOT PREPARED FROM BACK POTENCIES).

Sole dealers in original dilutions of Homoeopathic remedies. Dealers also of BIO-CHEMIC TRITURATIONS in 1. oz. and 1/2 original phials.

Cheap and at the same time genuine. We solicit trials from true practitioners.

Catalogue Free.

### Sett Dey & Co.

ORIGINAL HOMEO, PHARMACY,  
42, Strand Road, CALCUTTA.

E. Jan. '28. Eo.

## The Basheer Muslim Library

BOOKSELLERS AND PUBLISHERS  
WOKING SURREY, ENGLAND.

Towards Islam. By Khwaja Kamal-ud-Din 240 pp. 5 1/2 x 8 1/2". Price 2s. 6d.

An illuminating revelation of truth, showing that the various new religious movements of the West like Theosophy, Spiritualism, Christian Science, New Thought, New Centre of Life, are moving towards Islam.

The Secret of Existence. By Khwaja Kamal-ud-Din 164 pp. 5 1/2 x 8 1/2". Price 2s.

A book that must be read thoughtfully by everyone interested in Muslim prosperity. A real gospel of felicity and regeneration; a gospel of actions.

The Sources of Christianity. By Khwaja Kamal-ud-Din, Second Edition; two new chapters added. 262 pp. Price 3s. 6d.

The Ideal Prophet. By Khwaja Kamal-ud-Din. Beautifully bound and illuminated. 308 pp. Demy 8vo size. Price 5s.

Open Letters to the Bishops of Salisbury and London. By Al-Haj Khwaja Kamal-ud-Din. pp. 152. Demy 8vo. Price 2s. 6d.

What is Islam? By J. W. Habeeb-Ullah Lovegrove, pp. 64+50. Cr. 8vo. Price 1s. 9d. net.

Apply to: "ISLAMIC REVIEW,"

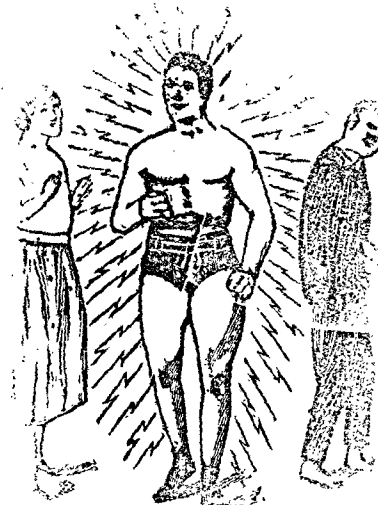
THE MOSQUE, WOKING, ENGLAND,

or to "Islamic Review" Office, Azeez Manzil, Lahore, India. Ex.

## ELECTROGEN

THE MOST UP-TO-DATE ELECTRIC BELT

Means: "ADMIRATION"

H  
A  
P  
P  
YH  
O  
M  
E

## "NEW LIFE"

And freedom from all aches and pains  
For further particulars ask for "ELECTROGEN"

Booklet No. 1.

The Electro-Medical Appliances Co.

Post Box No. 90, LAHORE.

E. June '27

## NEW ARRIVALS

POPULAR NOVELS.

(CHEAP EDITION AS. 12/-each)

The Scales of Justice. By Fred. M. White.

Joan and Mrs. Carr. By "Rita"

Sons of Iscariot. By Lindsay Russell

The Place of Dragons. By Wm. Le Queux.

A Scarlet Sin. By A. & C. Askew

The Secret of the Sands. By Fred M. White

A Son of the Immortals. By Louis Tracy.

The Heath Hover Mystery. By Bertram Mitford.

Sanders of the River. By Edgar Wallace.

The Hidden Victim. By Headon Hill.

The Estonian. By A. & C. Askew

False Evidence. By E. Phillips Oppenheim.

India in 1925-26. By J. Coatman, Director of Public Information, Govt. of India. The latest number of this well known annual, is fully equal to its predecessors in point of general interest. It deals in brief yet clear fashion with the outstanding problems of the Indian situation, combining complicated tendencies and important events into a readable narrative. Price Rs. 2 4-0.

Royal Commission on Agriculture in India. Vol I. Part I. Evidence of the Officers serving under the Govt. of India. Rs. 3-4-0.

Studies in Rural Economics (Vazhamangalam). By P. R. Venkatasubramaniam B. A., (Hons.) Contains also a foreword by Harold H. Mann, Director of Agriculture, Bombay. Price Re. One.

Handbook for Indian Students. A Guide to the facilities for University and Professional Studies and Training in the United Kingdom Price Rs. 3 0 0.

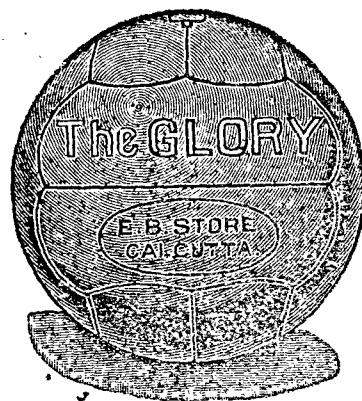
Indian Sandhurst Committee Report. Price as 14.

The Indian Constitution. By Sir Tej Bahadur Sapru, K.C.S.I., LL.D. This book is of topical importance as the question of the revision of the present Constitution of India is attracting considerable attention both in India and in England. Price Rs. 2-8 0.

The Search after reality. By Sadhu Sunder Singh (Thoughts on Hinduism, Buddhism, Christianity etc.) Price. Re. 1-14 0.

Ramayana By P.V. Jagadisa Aiyer Re. 1-8-0.

G. A. Natesan & Co., Publishers, G. T., Madras.



## Ours is the Best and Cheapest House for Sporting Goods.

All our footballs are manufactured from well tanned selected leathers by experienced workmen. Shape guaranteed, excellent workmanship and durable. We also stock Sporting Goods of every description. Trial order solicited. Catalogue free on application.

T Shape 12 panel, Rs. 12-8. Khaki Chrome, Rs. 14. Matchless Chrome 18 panel, Rs. 14. cow hide Rs. 12-8. Crown 12 panel, Rs. 10/- Kakhi Chrome Rs. 11-8. Glory 12 panel, Rs. 10/ Kakhi Chrome, Rs. 11-8. Hero 10 panel Rs. 8/- Kakhi Chrome, Rs. 9-8. Sandow, Rs. 7-8. Bladders, Rs. 2/- 2-8 Inflaters, Rs. 2, 2-8.

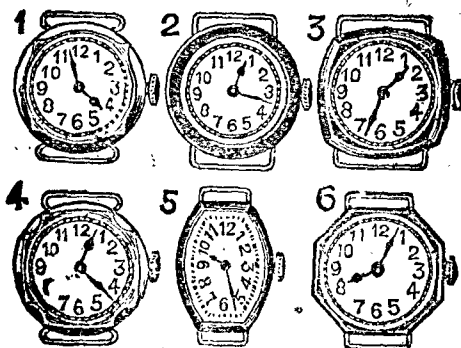
**East Bengal Store, 256, Upper Chitpore Road,**

Post Box: 477.

Bagh Bazaar, CALCUTTA.

E. June '27. I. A. A.

### ALL AT HALF PRICES! 22 Ct. Rolled Gold Wrist Watch Guaranteed for Ten Years



Original Prices.  
Rs. 14

Half Prices.  
Rs. 7.

#### THIS IS SPECIAL OFFER FOR THE NEW YEAR

22 Ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

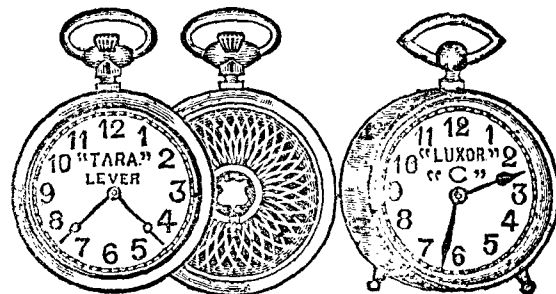
SALE PRICE Rs. 7 ONLY.

Write now to save disappointment.

**Swan House P.B. 508,  
P. T. MADRAS.**

### A FREE OFFER

OF 'C' Regd. Time piece,  
**GIVEN FREE**



TO ANY ONE

Ordering for our "TARA" registered Lever 18 Carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing,

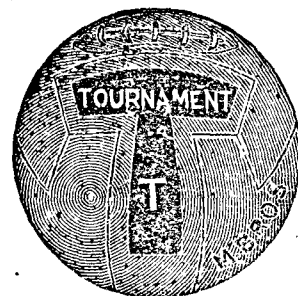
**Rs. FIVE**

**WE GIVE OUR "C" REGD. TIME  
PIECE, FREE OF COST.  
WRITE NOW: ONLY A FEW MORE  
A LIMITED OFFER.**

**Captain Watch Co.,  
P. B. 265, MADRAS.**

### OUR OWN MAKE FOOT BALLS

Require no forewords. Only a trial order will speak for them. For full particulars please write for our illustrated catalogue. SHIVDAS 18 Panel chrome Rs. 15. Cowhide Rs. 12. Tournament-T shape Chrome Rs. 15. Cowhide Rs. 12. International Match-Mc Gregar pattern-Chrome Rs. 14. Cowhide Rs. 11. Shield Match 12 Pavel No. 5. Rs. 10-8. No. 4. Rs. 7-8. Champion No. 5. Rs. 8-8. Match No. 5. Rs. 6. No. 4. Rs. 5. No 3. Rs. 4. Extra Bladders, whistle, Rubber Solution, Inflaters, Jersey etc. are also available.

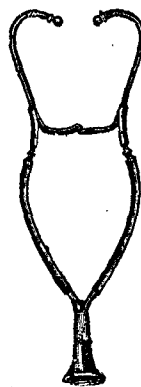


**MAZUMDAR BROS., 83/1, Cornwallis Street, CALCUTTA.**

### WE ALSO

Manufacture and import **SURGICAL INSTRUMENTS, HOSPITAL SUNDRIES, LABORATORY OUT-FITS, CLINICAL AND NURSING Requisites, ORDERS and enquiries cordially INVITED.**

PHONE: 3033 B. B.



### THE ANNIVERSARY NUMBER "THE MOSLEM CHRONICLE"

The Anniversary Number of the "Moslem Chronicle" will be coming out in May 1927. It will contain articles not only by eminent Mussalmans of the different parts of the world but also by eminent non-Moslem, scholars and politicians. Illustrations of Moslem Monuments and photos of historic personages, both present and past, from Spain to Egypt, Bagdad, India, Java, the Philippines and China, with historical sketch will be reproduced. The Number will be a record of the most valuable document relating to Moslem Culture, Education, Literature, Politics and History.

(a) It will be given free to those subscribers who will send their annual subscription (Rs. 12/-) in advance for the next year, before the publication of the Anniversary Number.

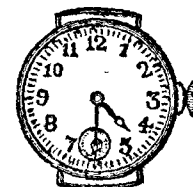
(b) Those who will send the price of the Number before publication, will get it for Rs. 2/-.

(c) Those who will simply register their names before the first week of May, will get it for Rs. 2/4/. During the month of May the cash price will be Rs. 2/8/-. After May Rs. 5/- per copy.

Apply to:-

THE MANAGER,  
"THE MOSLEM CHRONICLE,"  
6, Hastings Street,  
CALCUTTA.

### 1. Free to readers.



of local watch dealers.

**Wearwell Watch Co.,  
Bombay. 4.**

### 2. Earn Rs. 10 Rs. 50. per day.



Convert your spare time into hard cash. Particulars will be sent only to ambitious men on receipt of one anna stamp with name and full address.

**Amaira Watch Co.,  
Girgaon, Bombay,**

E. Aug. '27.



## Fit in the morning, Fresh all day.

Enjoy new Health. You can—with Sanatogen. Sanatogen goes to the root of the matter, revitalises your whole system, strengthens both blood and nerves, overcoming listlessness, anaemia and nervousness. Sanatogen has saved many a life and it daily enables thousands of people to feel fit even in the hottest climate—to work better and to enjoy their evenings with a happy energy.

Read what a planter writes:

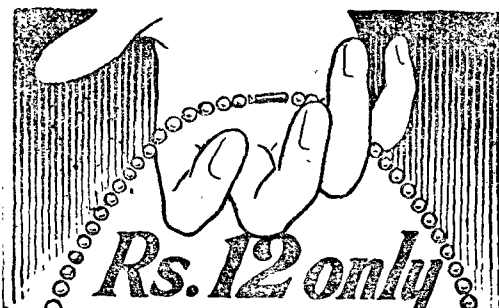
*"Not only did Sanatogen cure me of debility after fever, but I find that by taking a small quantity regularly I do not get fatigued and done up as I used to do, and after a day's work can play a game of football or cricket with as much energy as though I had not worked during the day."*

Remember, too, that over 24,000 physicians—many of them well-known scientists—wrote us gratifying letters about the often amazing results obtained with Sanatogen.

# SANATOGEN

The True Tonic-Food.

Sold by all chemists and stores.



**Rs. 12 only**

There is absolutely no difference between the appearance of "Kismet" Pearls and Real Pearls—except the price. They have a most wonderful lustre, their colouring is exquisite and they are a perfect imitation of the real article. Write for an 16 inch long Necklace with Gold Clasp to be sent you in a dainty plush-lined case for Rs. 12. If you can find any difference or inferiority in appearance return them within 8 days and we will refund your money. Literature free on request.

The B. M. Trading Corporation,  
(D. 15) P. O. Box No. 237,  
Bombay.

### NOVEL GERMAN TREATMENT.

"The Greatest Discovery in Medical Science". Based on Eternal Law of Nature. No operation, no injection; no poison, no botheration. Incurables cured.

Our Treatment by Post is also a grand success. Give details of Disease, Thousands cured of Hysteria, Insanity, Diabetes, Paralysis, Piles, Eczema, Ulcers, Gonorrhoea, Syphilis, Leucorrhoea, Sterility, Nervous Debility, Loss of Manhood &c. Medicine per week Rs. 4. Literature free.

Dr. Chowdry's College of Biochemistry: the first and only Institution in India. Trained by Post and High class Diplomas granted. Short course, nominal expense. Are you unemployed or serving on starvation salary? Ask for our Prospectus with an anna stamp,

DR. S. CHOWDRY, B.A., M.D., (Bio.)  
#1, Dhurram Tola Street,  
CALCUTTA.

E. Aug. '27.

### Kashmir Silks & Embroidery

Needle work and fancy Designs.

Embroidered Silk Sarees 45" x 7 yds.  
(including blouse) at Rs. 30/- each  
Embroidered all round Silk Duppat-  
tas 54" x 3 yds. at Rs. 15/- each  
Kashmir Silk "Crepes", "Twills",  
"Broken Twills", 45" at Rs. 3/8 a yd.  
Kashmir Silk Suitings 27" wide  
at Rs. 3/8 a yd.

Kashmir Silks for Shirts, Blouses  
Dresses, embroidered Tablecloths, Bed-  
spreads, Jumbars, Scarves, Namdah  
Rugs, etc. etc. available.

Apply to:—

**SARWANAND RAINA,  
SILK WEAVING FACTORY,**

SRINAGAR (Kashmir.)

E. Aug. '27.

Use

**Copper Alloy Types**

and

**Make Best Profit**

Manufactured

by

**Madras Type Foundry**

150, Broadway,

Madras

Set in Universal Series with Border No. 2.

E. Mar. '28.

Cast at M. T. F.

### CAN YOU AFFORD TO IGNORE ASIA?

The Manchester Guardian, in referring to the contents of the Asiatic Review, recently wrote: (The Asian Circle which publishes its articles in the Asiatic Review) "claims support, pointing to the immense economic potentialities of Asia, and of the political ferment at work in her. If Western nations continue to ignore these facts, they must one day wake up to find all their plans and calculations upset because they had forgotten Asia."

Why not make up your mind to read about Asia in the

£ 1  
per annum

**ASIATIC REVIEW**

5/-  
per issue

Each issue contains nearly 200 pages and is generally illustrated

**THE VERDICT OF THE PRESS, 1925-26**

ENGLAND: The Times: "The January issue brings that quarterly to the fortieth year of its steadfast devotion to the mission of providing a platform for information and opinion on Asiatic affairs—political, social, literary, educational, commercial, artistic, and general . . . many eminent names appear in the list of contributors."

Public Opinion: "The Asiatic Review renders a fine service."

United Empire: "Succeeds in covering every quarter of the Asiatic continent in an authoritative but at the same time readable form."

U.S.A.: New York Tribune: "A well-informed quarterly dealing with Oriental affairs."

FRANCE: Les Dernieres Nouvelles (Strasbourg): "La grande revue de Londres."

INDIA: Bombay Daily Mail: "Of special interest as affecting existing trade relations."

HOLLAND: Handelsblad: "De Asiatic Review toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel huldigt der vrije tribune. Bovenal is zij er op uit haar inlichting slechts te verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld geregeld gastvrijheid aan de verslagen der steeds zeer competente sprekers der East India Association. . . . En last, not least kan men bij haar deopstelen terug vinden van den Asian Circle, een studiekering voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de Asiatic Review, ook, en zelfs voornamelijk, nog haar eigen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude or dus door de medewerking van Nederlandsche specialiteiten op koloniaal gebied met behulp der Asiatic Review veel goeds zijn te bereiken."

Gazette de Hollande: "The well known Asiatic Review now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the Review of Reviews as "very representative," and by the Morning Post as "covering a very wide field".

**SAME CONTRIBUTORS IN 1925-26**

INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon, Dr. Zai Uddin Ahmed, Lady Chatterjee, Sir Howard d'Egville, Prof. N. Gangulee.

FAR EAST: Mr. Sidney L. Gulick, Mr. K. K. Kawakami, Mr. Taw Sein Ko.

NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

CENTRAL ASIA: Lieut.-Colonel Etherton, Lieut.-Colonel Sir Armine Drew.

FRENCH COLONIES: Auguste Brunet (Deputy).

COMMERCE: Sir Alfred Chatterton, Sir Montagu de P. Webb, Indian Trade Commissioner.

FINANCE: Sir James Wilson.

SCIENCE AND MEDICINE: Major-General Sir Gerald Giffard, I.M.S.

TOURISM: Java, by P. C. Coote, Syria and Palestine, by D. Talayarcarn.

ART: E. B. Havell.

ARCHAEOLOGY: Lieut. Colonel Waddell.

LITERATURE: Stanley Rice, BOOK REVIEWS: Sir Malcolm Seton, Olga Novikoff, Louis Massignon, Sir Thomas Arnold, Miss F. R. Scatcherd, Sir Patrick Fagan.

Proceedings of the East India Association: Papers with full discussion on Agriculture, Unemployment, Trade Development, Education, the Indian States & Indian Culture.

**3, VICTORIA STREET, LONDON, S. W. I.**

# SIXTH EDITION COMPLETING A LAKH THE BHAGAVAD-GITA

WITH THE TEXT IN DEVANAGARI AND AN  
ENGLISH TRANSLATION BY ANNIE BESANT

**AMONG** the priceless teachings that may be found in the great Hindu Epic of the Mahabharata there is none so rare and precious as this—The Bhagavad Gita. Innumerable translations of this great classic have appeared since the days of Warren Hastings but Mrs. Besant's rendering is designed to preserve the spirit of the original, especially its deeply devotional tone, while at the same time it gives an accurate translation reflecting the strength and terseness of the Sanskrit. Ninety-five thousand copies of this sacred Scripture of the Hindus have already been sold and now another ten thousand copies of this astonishingly cheap book are issued for the benefit of the public. The text of the slokas is printed in Devanagari.

*The Prabuddha Bharata*.—In clearness of type, in size and shape, the book leaves nothing to be desired. We can heartily recommend it to all who want a trustworthy pocket-edition of the Gita.

*The Modern Review*.—Mr. Natesan is bidding fair to be the Indian Routledge. This finely printed edition of a well-known and excellent translation has been here offered at an impossibly cheap price, and it should make its way to every Indian home and heart.

**Price per copy, Annas Four. (Foreign 6d.)**

Price of a single copy by V.P.P. is 7 (Seven) as. Two copies 12 as.

Three copies. Re. 1-1 a. Four copies. Rs. 1-6 as.

G. A. NATESAN & CO., PUBLISHERS, GEORGE TOWN., MADRAS.

COMBINATION OFFER. THIS LOT OF SIX BOOKS AT A TIME, TOTAL PRICE KS. 6. Given away at Rs. FOUR.

## HIND SWARAJ OR INDIAN HOME RULE

BY MAHATMA GANDHI.

"It is certainly my good fortune that this booklet of mine is receiving wide attention. In my opinion it is a book which can be put into the hands of a child. It teaches the gospel of love in the place of that of hate. It replaces violence with self-sacrifice. It soul force against brute force. It has gone through several editions and I commend it to those who would care to read it. I withdraw nothing except one word of it, and that in deference to a lady friend." (Mr. Gandhi in the *Young India*.)  
A Cheap, Popular Edition. Price As. 8.  
To Subscribers of the "Indian Review," As. 6.



## AN INDIAN PATRIOT IN SOUTH AFRICA GANDHI: A Study by The Rev. J. DOKE

A Cheap, popular edition. Says Lord Amphill in his Introduction:—"The subject of the sketch, Mr. Gandhi, has been denounced even by responsible persons, as an ordinary agitator; a perusal of these pages ought to dispel any such notions from the mind of any man who has been misled into entertaining them. And with a better knowledge of the man there must come a better knowledge of the matter." This is an inspiring biography by a Christian divine.  
Price Re. One.

To Subscribers of the "Indian Review," As. 12.

## THE INDIAN PROBLEM

BY C. F. ANDREWS

CONTENTS:—Indian Independence; India and the Empire; Non-co-operation; Swadeshi movement; National Education; Drink and Opium evil; Untouchability. In this the Second Edition of "The Indian Problem" Mr. C. F. Andrews further elucidates his views on Indian Independence. Advantage has also been taken to include three important papers on untouchability.  
Re. 1. To Subs. of the "Indian Review," As. 12.



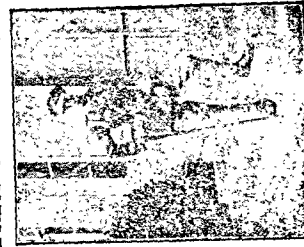
## BUREAUCRATIC GOVERNMENT

A STUDY IN INDIAN POLITY

BY BERNARD HOUGHTON, I.C.S., (Retd.)  
Coming as it does from a Civil servant himself, the merciless criticism of the Bureaucratic rule and its consequent demoralisation will be of great weight. It would be good to the Indian Civil Service to read this book and know their weakness and shortcomings.  
Price Re. 1-8 as. To Subs. of the "I.R." Re. 1-4 as.

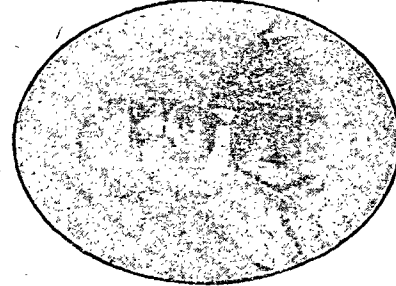
## PRINCE EDWARD'S SPEECHES IN INDIA

THIS is an exhaustive collection of H. R. H. the Prince of Wales' speeches during his tour in India. It opens with the message from H. M. King George read by the Prince on his landing at Bombay and contains the full text of all speeches made by His Royal Highness both in British India and in the many Federated States he visited. His Royal Highness' speeches in Ceylon are also included. With a biographical sketch of the Prince, a nice cartoon & 9 Portraits and illustrations.  
Price Re. One. To Subs. of the "I.R." As. 12.



## Rash Behari Ghose's Speeches & Writings

These include all his utterances in the Viceroy's Council, his protest against the retrograde policy of administration, and the splendid Address of welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta. The speeches he delivered in the Supreme Legislative Council evidence not only his great legal acumen but also his thorough grasp of the Indian problem—political, social and economic. Prefaced with a lengthy account of Dr. Ghose's life and career.  
Price Re. 1-4. To Subs. of "Indian Review," Re. 1.



G. A. NATESAN & CO., BOOKSELLERS & PUBLISHERS, SUNKURAMA CHETTY STREET, GEORGE TOWN, MADRAS

## "KARDYL" BRAND SPECIALITIES

|                                                                                                  | Rs. A. |                                                                                         | Rs. A. |
|--------------------------------------------------------------------------------------------------|--------|-----------------------------------------------------------------------------------------|--------|
| <b>Anti-Glycosuria</b> ... 4 8                                                                   |        | <b>Deodorised Petroleum</b> ... 1 0                                                     |        |
| The diabetic adjuvant.                                                                           |        | As a hair dressing, keeps the hair in good trim.                                        |        |
| <b>Anti-Mosquitoline</b> ... 1 0                                                                 |        | <b>Deodorised Coconut Oil</b> ... 1 0                                                   |        |
| Keeps away Malaria by keeping away Mosquitoes.                                                   |        | This is a pleasant preparation of coconut oil specially suitable for the hair.          |        |
| <b>Asthma Relief Powder</b> ... 1 12                                                             |        | <b>Dudleys Asmakon</b> ... 1 8                                                          |        |
| Relieves the agony of Asthma.                                                                    |        | This is greatly recommended by doctors as being a splendid internal remedy for Asthma.  |        |
| <b>Bay Rum (American)</b> ... 1 8                                                                |        | <b>Easton Syrup</b> ... Rs. 0-12, 1 8                                                   |        |
| Stimulating tonic for the hair.                                                                  |        | This famous tonic is made fresh each day so that the proper strength can be maintained. |        |
| <b>Bomalvin</b> ... Rs. 2-4 & 4 0                                                                |        | <b>Essence Sarsaparilla</b> ... 2 0                                                     |        |
| The tonic strengthener, useful in cases of debility, and after fevers.                           |        | A splendid blood purifier.                                                              |        |
| <b>Bronchora</b> ... 2 0                                                                         |        | <b>Elixir Glycerophosphate with Formates</b> ... 1 8                                    |        |
| Relieves Cough, loosening phlegm and distressing chest symptoms.                                 |        | A nerve fortifier.                                                                      |        |
| <b>Borona</b> ... 4 0                                                                            |        | <b>Eau de Cologne</b> ... 2 oz. ... 1 0                                                 |        |
| For epilepsy.                                                                                    |        | <b>Eau de Cologne</b> ... 4 oz. ... 1 12                                                |        |
| <b>C. A. Q. (Mixture)</b> ... 1 0                                                                |        | <b>Eau de Quinae</b> ... Rs. 1-8, 2 8                                                   |        |
| The wonderful remedy for Colds, Chills, Influenza, &c.                                           |        | <b>Eau de Luce</b> ... 1 0                                                              |        |
| <b>C. A. Q. (Capsules)</b> ... 0 14                                                              |        | For allaying irritation of mosquito bites.                                              |        |
| C. A. Q. in capsule form, easy to take and handy for travelling.                                 |        | <b>Feller Balm</b> ... 0 12                                                             |        |
| <b>Camphorodyne</b> ... 0 8                                                                      |        | For aches, pains and rheumatism.                                                        |        |
| Always have a bottle in the house. Relieves Dysentery, Colic, &c., and can be given to children. |        | <b>Fraser's Liver Tonic</b> ... 1 8                                                     |        |
| <b>Cannabine</b> ... 1 0                                                                         |        | Removes that sluggish feeling.                                                          |        |
| Removes Corns, Callosities, &c., making walking comfortable.                                     |        | <b>Furnell's Liver Pills.</b> ... 0 12                                                  |        |
| <b>Carmelite Cherry Cough Cure</b> ... 1 4                                                       |        | For constipation, biliousness, &c.                                                      |        |
| An excellent remedy for Bronchitis, &c.                                                          |        | <b>Kyho</b> ... 2 0                                                                     |        |
| <b>Chemical Food</b> ... 1 0                                                                     |        | A Stimulating Hair tonic.                                                               |        |
| Makes Babies Strong.                                                                             |        | <b>Kymolene Mouth Wash</b> ... 2 4                                                      |        |
| <b>Chlorodyne</b> ... 0 8                                                                        |        | Antiseptic and Astringent.                                                              |        |
| <b>Cholera Drops</b> ... 2 0                                                                     |        | <b>Limes &amp; Glycerine</b> ... 1 0                                                    |        |
| Carry a bottle in your pocket.                                                                   |        | An admirable hair dressing.                                                             |        |
| <b>Condition Powder for Horses</b> ... 2 8                                                       |        | <b>Omum Tablets</b> ... 1 0                                                             |        |
| Do not neglect your horses or ponies keep them fit.                                              |        | For Colic, Flatulence, Acidity.                                                         |        |
| <b>Chevaliers Hair Restorer</b> ... 2 0                                                          |        | <b>Omum Water</b> ... bot. ... 0 10                                                     |        |
| For strengthening and promoting growth of hair.                                                  |        | <b>Pinkalamine</b> ... 1 8                                                              |        |
| <b>Compound Syrup of Tolu</b> ... 2 0                                                            |        | The lotion for pimples, &c.                                                             |        |
| For coughs, bronchitis, etc.                                                                     |        | <b>Pyorrhoeine</b> ... 2 12                                                             |        |
| <b>Dr. Carl's Children's Cough Cure</b> ... 1 0                                                  |        | For Pyorrhoea.                                                                          |        |
| A safe and effective remedy for children's coughs.                                               |        |                                                                                         |        |

Special quotations to the Trade.

**SPENCER & CO., LTD.,** W. E. SMITH & Co., DEPT. MOUNT ROAD, MADRAS.

E. June '27.



# SPRAMEX

THE UNRIVALLED SURFACE DRESSING FOR ROADS

—sold all over the world—

—a grade for every climate—

## SPRAMEX

the purest refined ASPHALT

forms an impervious coat over the road surface.

Reduces the cost of repairs to a minimum.

Provides a delightful surface for traffic and pedestrians.

Eliminates the curse of DUST.

THE UNRIVALLED SURFACE DRESSING FOR ROADS

Full information and quotations may be obtained on application to :

THE  
**Asiatic Petroleum Co.**  
(INDIA) LTD.

AGENTS:

**BEST & CO., LTD.**

Post Box 63, MADRAS.

H. Dec. '27.

# Vinolia

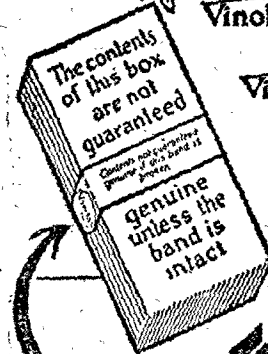
## WHITE ROSE SOAP



Vinolia Shaving Stick Vinolia Solidified Brilliantine

Vinolia Talcum Powder Vinolia Violet Powder

Vinolia Tooth Paste Vinolia Cream



*The Gold Band is your Guarantee*

