

VOL. 3

NO. 7

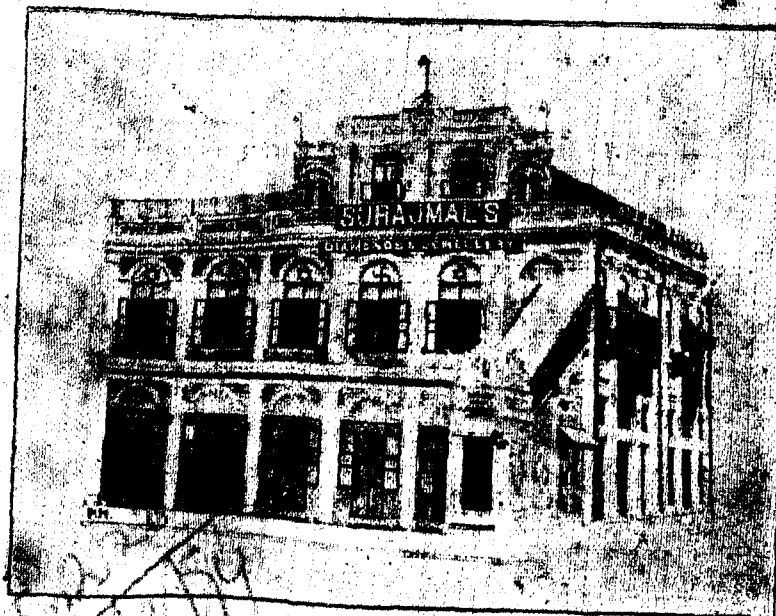
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APRIL 1928



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VOL. III

APRIL

No. 7

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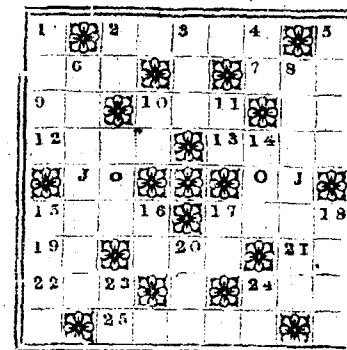
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CLUES

Across

2. Consider
7. An officer of high rank (S. I. Ry).
9. Gold
12. Tube (jumbled)
13. Than (jumbled)
15. The home of birds
17. Opposite of before (curtailed)
19. Account
21. Regarding
22. Etcetera (Rev)
24. Look meanly (curtailed)
25. The man in the last carriage of a train.

Down

1. ?
2. Add 'n', a metal
3. The qualification of a Dt. Collector
4. Rogue
5. Similar to guest (reversed)
6. Predicate of a
8. A town about 40 mls. east of Trichinopoly.
10. A pronoun.
11. "
14. Ancient order of Foresters.
15. Facility of performance (beheaded)
16. A preposition
17. A preposition
18. A bobbin for thread
20. Add T; a kind of sheep
21. Same as 21 across
23. Example.

RULES

1. Each solution should be sent along with an entrance fee of As. 8 only. (Half rates for members of Scholar).
2. The management is not responsible for loss of entries.
3. Three prizes of Rs. 10, Rs. 5 and Rs. 3 will be awarded for the first three correct solutions opened on the 21st May '28.
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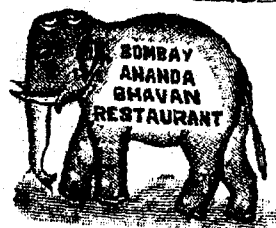
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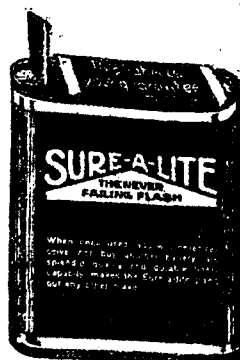
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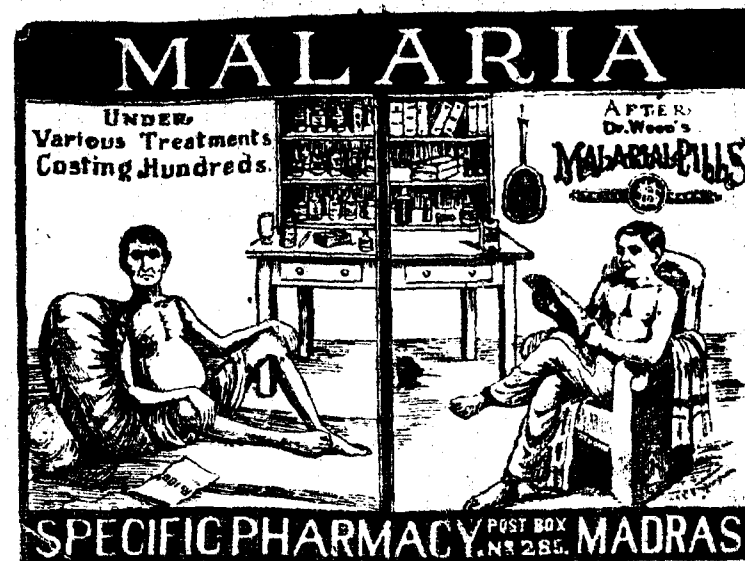
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LORD SINHA



Vol. III }

APRIL 1928 }

No. 7

LORD SINHA OF RAIPUR

LORD Sinha of Raipur died on March 4, 1928, of heart-failure at Berhampore. He had been to that place to spend the week end with his young son Susil Sinha. When Lord Sinha had retired for the night, he was perfectly hale and hearty and when he was found sleeping unusually late in the morning, the Hon'ble Susil Sinha grew suspicious and sent for the surgeon, who on examination found that life was extinct. His death which has been universally deplored has removed from our midst an outstanding personality. He was the last great Indian Liberal who still believed in the sincerity of British professions and of the immense value to India of her imperial connection. That was responsible for his advocacy of co-operation with the Simon Commission as against the prevailing liberal opinion in the Country.

Lord Sinha who was the youngest son of Mr. Sitikanta Sinha was born in 1863 and received his early education in the Birbhum Government School. After passing the Matriculation examination in 1877, he joined the Presidency College where he passed his Intermediate two years later. In 1881, along with

his brother Narendra Prasanna Sinha, he went to England and joined the Lincoln's Inn. He was called to the Bar in 1889 and shortly on his return to India joined the Calcutta High Court. For a young unknown barrister without experience and without wealth or high connections, the first few years were years of hard struggle and disappointment. But he knew the principles of Law very well and during this period of struggle, he never let slip any opportunity to prove his mettle or acquire practical experience and very soon attained success in the profession. In 1903, the Government of India appointed him as their standing Counsel. In 1906 he was made Acting Advocate-General of Bengal and two years later he was confirmed in that appointment. When it was decided to appoint an Indian to the Viceroy's Executive Council after the Minto Morley Reforms he was chosen for the appointment. But in 1910 he resigned and re-entered the profession of Law.

In 1915 Lord Sinha was chosen to preside over the Congress held at Bombay. In his presidential address he laid stress on the need for a declaration by the British Government of their policy in India and the famous announcement of 20th. August, 1917 was the outcome of that address. In 1917, he was appointed Advocate-General of Bengal once again and later was nominated to the Bengal Executive Council. In that year he was chosen to represent India at the Imperial War Conference, along with the Maharaja of Bikanir and Lord Meston. In 1918 he was made a King's Counsel and in the same year he was a member of the Imperial War Cabinet. In 1919 he was sworn in as a Privy Councillor. In that year he was appointed as Under-Secretary of State for India after being raised to peerage and in that capacity he piloted the Reforms through the House of Lords with remarkable skill and tact. In 1920 he was appointed Governor of Behar and Orissa, which position, he had, for considerations of health, to give up towards the close of 1921. Since then he led a retired life and spent his time mostly in study and travel.

The career of Lord Sinha is an object lesson to our young men how any man can attain to the highest position in life by singleness of purpose, industry and application. One peculiar feature in his career is that he was always the first Indian to hold

the high positions he did. He was the first Indian Advocate General, the first Indian member of the Viceroy's Executive Council, the first Indian King's Counsel, the first Indian Bencher of an Inn, the first Indian Under Secretary of state, the first Indian to be created a peer and the first Indian appointed to the Governorship of a Province. He never sought any of these positions. All of them came to him unsought, unexpected.

One prominent trait in Lord Sinha's character was that he was never fond of self-advertisement. He worked in his own quiet way never caring for passing popular favour. He never wanted to be in the lime light and found satisfaction in the discharge of his duty without show or ostentation. Commenting on his death *The Forward* of Calcutta said: "India has lost a sincere patriot and a talented builder, and the Empire a most potent influence on the side of peace and progress. India has no less need of peace than the Empire." We say Amen!

THE SCAVENGER

BY RABINDRANATH TAGORE

Why do they shun your touch, my friend,
and call you unclean
Whom cleanliness follows at every step
making the earth and air sweet for our dwelling
and ever luring us back from return to the wild?
You help us, like a mother her child, into freshness
and uphold the truth, that disgust is never for men.
The holy stream of your ministry carries pollutions away
and ever remains pure.
Once Lord Shiva had saved the world from a deluge of poison
by talking it himself.
And you save it every day from filth with the same
divine sufferance.
Come friend, come my hero, give us courage
to serve man, even while bearing the brand of infamy from
him.

THE LIBRARY MOVEMENT AND OUR CULTURAL HERITAGE



BY
MRS. LATIKA BASU, B. LITT (OXON)

WHAT is education but the handing down of human culture from one generation to another? And if we would define culture in its truest and widest sense we shall find it to be but the experience of humanity as recorded for us by the best minds. The natural centre therefore both of education and culture is a good library. Viewed from this point the significance of the Library Movement is apparent to us. It is to the library that we must look for the preservation of our culture, and again, it is on the library that we must depend for gathering the experience of the past, as well as of the present. But the library has a still more potent effect. Our character is moulded almost entirely by the thoughts we think, and the thoughts we think are influenced by two main factors—(1) the people we meet, (2) the books we read. We cannot choose our associates and of necessity even where such choice can be exerted the circle from whom we choose is very narrow. But not so of the books we read. Here our choice is unlimited and we have absolute control over our choice. A good private library is a personal acquisition, but a good public library is a national asset.

Here however a note of warning must be sounded. In proportion as we lay stress on the importance of the library movement in directing and guiding humanity towards better and nobler paths, and helping us forward in the path of evolution, we must guard against the danger of being led astray into the pleasant bye-paths of mental stagnation or intellectual sophism. For just as no company is better than bad company so no library is better than a bad library which far from being a national asset may become a public danger. By a bad library I do not mean one that contains immoral books merely. But a bad library containing mostly books in which weak sentimentality or cheap

sensationalism predominates or those in which the fool parades in the guise of a philosopher, is dangerous, for the former acts like mental soporifics, and leads to the stagnation of all thoughts, while the latter breeds a shallowness which is more dangerous than genuine ignorance. I speak about this danger because I have seen a tendency in many libraries to fill their shelves with this kind of literature rather than with genuine classics. When I have remonstrated with the librarian, the invariable reply has been that people like these books and will not read any others.

And this brings me to the point I wish to impress on you to-day. It is not enough merely to supply good books but it is the business of the librarian to create a taste for them. There is no greater fallacy than to look upon a librarian's work as easy and to be thrust on any and every person. On the other hand it is the greatest difficulty to find a good librarian. For his business is not only to enter books against the names of certain people and see that they are returned. That is the last and least of all his duties. A librarian must be a man of wide sympathy, true culture, balanced judgment and charm of personality. For all these are necessary if he is to make a successful librarian i.e., if he is to choose the right books for his library, guide his readers to read them and build up various activities round the library which alone can make the movement truly fruitful as a centre of national culture, national education and national advancement.

I have said that a library which is worthy of the name must be a centre of national culture.—i. e., it must be a self-recording evidence of what we had thought and felt in the past, how we have acted and how we have lived. There is a rift somewhere when we can talk glibly of Kant, Schopenhauer and Tolstoy, yet when confronted with a straight question as to the philosophy of Sankaracharyya, Chaitanya or Vivekananda we can at the most give a confused reply. We quote or more often misquote Emerson, Carlyle, Shakespeare and Wordsworth but leave our own literatures in the safe custody of antiquarian researchers. We ponder a good deal over the lessons of the French Revolution but how many of us have more than a parrot-like knowledge of Indian History, or find leisure to ponder over its lessons? Lastly we are pretty well acquainted with the

condition of industrial works in England and talk much about Capitalism and Labour, but how few of us have the desire to study the conditions under which the vast majority of our own agricultural workers live and die! I say that this shallow internationalism is one of our worst enemies, for it stands in the way of true nationalism on which alone a wider internationalism can be based, and it is for the library movement to do all in its power to promote a deeper knowledge of our national culture. Even President Wilson the great exponent of internationalism, writes—"Each people, each nation must live upon the lines of its own experience. Nations are no more capable of borrowing experience than individuals are. The histories of other people may furnish us with light but they cannot furnish us with conditions of action. Every nation must constantly keep in touch with its past". We must first firmly fix our thoughts on our national traditions and culture and then and then alone shall we be able to derive benefit from what the world has to teach. Good libraries must help us both to keep in touch with our past as well as to gain light from the experience of the world.

But as I have said before, it is not enough to fill the shelves of the library with good books. The librarian must create a taste for them. In order to do this he will have to organise lectures which will arouse the interest of the readers in various subjects. He must organise study circles or debating clubs where these subjects can be discussed, and help his readers to follow up their interest by supplying the proper books. Let each village library have its Gita, Chaitanya or Vivekananda Societies where our national thoughts and philosophy can be studied, its literary society where our national literature may be enjoyed and where the study of International Literature will lend variety and interest, its historical society where Indian History will live and where the great men of the past will inspire our youths to noble deeds, its dramatic society where Indian Dramas will be studied and amateur dramatics will be organised for the entertainment of villagers, its musical society where devotional *Kirtans* will be intermingled with ethereal *Raga* music or the more playful *Gazal* and *Baul* Songs.

So much for the library as the centre of national culture. As a centre of national education it can do much in organising

adult education. Somehow in our minds adult education seems only to be connected with organising Night Schools, and nothing else. We are so much under the spell of the Western craze for statistics that we measure education by whether a man can spell out the letters of the alphabet or not, and forget that wider education which life gives us. Perhaps it is not possible for us without Government aid to teach thirty millions of people the mechanical process of reading and writing, but to say that we have to look to Government to educate them is a fallacy. Let us revert to our old method of education through oral instruction and we shall acquire far greater results from the cultural point of view than by merely teaching them the three R's, though I do not minimise the importance of this last as a means of gaining useful knowledge. In former days the *Mangal Gayaks*, the *Jatras*, the *Kirtans*, the village priest reciting the *Mahabharata*, the *Gita* and *Ramayana* to groups of listening villagers acted as educational forces. Much can be done even to-day in this way. For instance the village library society can revive interest in literature by giving readings and recitations to the villagers, the village dramatic society can educate the people through dramatic shows, the musical society through concerts, *Kirtan* and *Bhajans*. Again interest in our national thought and Philosophy can be aroused by readings from the *Mahabharata*, *Ramayana* and *Gita*. So the library will become not only a centre of national culture but also of national education.

Could we make our libraries active centres of national education and national culture it is easy to see how they would also become centres of national advancement. No nation can think great thoughts or be guided by noble ideals without these being reflected in the material sphere. History affords many examples where cultural and national advancement have gone hand in hand e. g. the Periclean Era in Greek History, the Augustan Age in Roman History, the reign of Louis XIV in French History, and to come nearer home, the age of the Mauryan Emperors, the age of Kalidas and the reign of Akbar in Indian History.

But though material advancement follows in the wake of spiritual awakening let us not in our blind rush for the former,

forget the latter and the joy in life it imparts. It seems strange to me that we who of all nations laid stress on *Ananda* as the highest attainment of our philosophy, that we who have had the courage to conceive of God as the Divine Flute-Player piping to creation and enticing the world away from all its material cares and worry, should to-day refuse to give a place to this *Ananda* in our lives. A wave of Western hurry and materialism which has no place for anything which does not pay up in money value, is invading our national life and destroying those institutions which lent colour and variety and introduced a note of joy in the humdrum round of daily activity. It is this *Ananda* that the library movement must again bring back to us. Let it not smother us with the dust of ages which has accumulated over the volumes on its library shelves, and bury us in the debris of a dead culture, but rather, let it build up a new national culture streaked with the wonderful rainbow hues of the past. Let it not blind that inner light within us with which for centuries India has seen mystical visions denied to the rest of the world, by dropping the curtain of material rationalism on it. We who have been able to read in a little piece of black marble the great mystery of creation, we who have been able to see emblem of Divine mercy in the yellow waves of the great river Ganges, shall we to-day lose this vision of things beyond and be satisfied by an empty Nihilism or intellectual Atheism? I say rather, let us interpret for the world the pain behind the fragrance of the rose, and read the destiny of humanity in a drop of crystal water glistening in the sun. The West has taken as its tasks to bring matter beyond our senses within their purview; let us continue our great task of bringing the wonderful world of spirit within the grasp of our conscious minds and spread the doctrine of *Ananda* through the world. This has been the cultural heritage of India and this is the message which we must proclaim to the world—How a Sakya Prince resigned his throne and all his princely wealth and found *Ananda* under the shade of a Banyan Tree and offered it to the world and how at the sound of his mighty voice half a continent bowed down in worship for two thousand years.

The Cosmopolitan

—:o:—

THE STATUTORY COMMISSION AND THE SWARAJ CONSTITUTION

BY E. N. SUBRAHMANYAM, M. A., B. L.



IN my last article I explained the constitution and functions of the Simon Commission. I also examined the reasons that had been adduced here and in England for appointing a strictly Parliamentary Commission and pointed out how they were quite untenable. I also endeavoured to show how the decision to boycott the Commission at every stage and in every form was the only course open to us so that our honour and self-respect as a nation might be defended.

The Commission has come and gone to return again in October. The Government and Sir John believe that the opposition to the Commission has fizzled out. It has not; it will not. On the other hand it is gaining in strength. The Simon Seven have returned apparently satisfied with the results of their preliminary visit. They seem to have a marvellous capacity to practise self-deception or how else could we explain their communiques conveying satisfaction at the reception accorded to them by self-styled leaders, by political and social clubs improvised for the occasion and by the thirty thousand Kallars controlled by a special police in accordance with the Criminal Tribes Act. But this fancied state of ease and smooth sailing cannot last long and Sir John, if he has eyes to see and ears to hear, if he has imagination enough, will have to come out of the Fool's paradise and face the realities.

But the Boycott is merely negative. We have got to follow it up with some constructive action. Attempts are being made all over the country to organise boycott of British goods especially of British cloth. That is sure to tell. What is of greater significance is the work of the All-Parties Conference at framing a Constitution for India. The Constitution has been submitted to the country for public criticism. It is to be adopted shortly at a Convention.

The challenge has been thrown out to Indian leaders to state in clear terms their demands. The Secretary of State in several of his speeches both in and out of Parliament has demanded us to produce an agreed constitution which would show that we are united in essential matters. The Anglo-Indian Press also have often times sneered at us that we, who have been clamouring so much for *Swaraj* have ourselves no clear notions about it. This opinion was reflected by Government members in the Assembly when the question of further constitutional advance was raised four years ago.

The fact cannot be gainsaid that these criticisms were to some extent justified. Though we had been talking so much about *Swaraj* and repeating *ad nauseum* that all of us had the same common goal and that only our methods were different, what exactly was the nature of that common goal the nation as a whole did not define. The National Convention, the initiative for which was taken by Dr. Besant, was the first and the only political body then that set itself to the task of formulating a *Swaraj* Scheme. Babu Bagavan Das and the late Mr. C. R. Das had each drawn up a scheme in his private capacity. The resolution passed at the Gorakhpur Conference held under the presidency of Jawaralal Nehru early in 1925, that the term *Swaraj* should be defined indicated the general desire to know what that term meant. Dr. Tej Bahadur Sapru in an article in the *Bengalee* emphasised the supreme necessity for analysing clearly our concept of *Swaraj*. A chorus of approval in the Indian Press followed this suggestion of Dr. Sapru. Fortunately the nation as a whole took up the idea and the unity Conference at Bombay appointed a very representative and efficient Committee to draw up a Constitution. But the question was shelved for the time being.

I said that the National Convention was the first and perhaps the only political body that attempted at formulating a scheme of *Swaraj* for India and in justice to the veteran champion of Indian freedom it must be stated that the first clear perception of the necessity for such a scheme was felt by Dr. Besant, who accordingly, long before others thought of it, produced a bill with her characteristic energy against heavy odds and with the help of her Labour friends got it introduced in the

House of Commons. It will not be out of place to trace in brief the history of the Commonwealth of India Bill which has been mistakenly called Dr. Besant's Bill. The origin of the Bill lies in the National Conference which met early in 1923 at Delhi to discuss what should be done to win *Swaraj* for India. It was composed of 67 members of the Central Legislature and 76 members of the Provincial Councils besides many presidents and vice-presidents of local boards, representatives of political clubs and several leading and distinguished men of India. The Conference decided upon calling a National Convention and laid down the essentials of a Constitution securing *Swaraj* for India. The Convention met in April 1924 and in its first session appointed seven Committees to consider and report on various points in connection with the drawing up of a constitution. On the basis of these reports a rough draft was made and considered at a special meeting at Bombay. The Convention met again in April 1925 under the presidency of Dr. Sapru and passed the Bill in its final form. The Bill secures the right of self Government from the village upwards in each successive autonomous area of wider extent, namely, the Taluq, the District, the Province and India and excludes the native states. A memorandum was issued with the signatures of 43 leading politicians of India on 30th June, 1925 urging Great Britain to pass the Bill. The Bill was introduced as a labour measure in the House of Commons and has passed its first reading.

Since then several draft Constitutions have been framed. The draft Constitution produced By Mr. Fenner Brockway is on the lines of the Commonwealth of India Bill and is said to have the support of the Independent Labour party. We have also in addition, three other drafts made by three leading Congress-men namely Messrs S. Srinivasa Aiyangar, C. Vijayaragavachari and A. Rangaswami Aiyangar. All these drafts were made before the Congress met at Madras.

Dr. Ansari in his presidential address remarked on the need for a constitution thus. "The advent of the statutory commission should not divert our attention from the work of framing a constitution for India. The need for it had been felt for a long time and at the Bombay meeting of the All-India Congress Committee, the Working Committee was called upon to draw up

in consultation with the leaders of political thought in the country a suitable constitution for India. A constitution of this nature would remove suspense and doubt from minds of different communities regarding their position and status in the final political arrangement of the country. It would rally the different political parties round the Congress and prove of incalculable value in the education of the people in their political rights and privileges telling them in exact language what they are called upon to fight for. As soon as the draft constitution is ready the Congress should take steps to call a National Convention consisting of representatives of all interests, communities and political parties to consider and give it a final shape." The appeal of the President had the desired effect. The Congress passed a resolution to the effect that the various draft constitutions should be examined at an All-Parties conference and a final draft constitution be prepared. The Liberal Federation at Bombay also appointed a committee in order to formulate a scheme of Swaraj. Thus all parties in the country came to the deliberate conclusion that it was essential to frame a constitution for India so that it might be presented to Parliament as the united demand of India.

The All-Parties Conference met at Delhi in February and the Conference having reached certain important conclusions such as that the constitution to be framed should provide for the establishment of full responsible government in India and that the constitution should also include the Indian states, resolved that a committee consisting of twenty members (two members were subsequently co-opted) be constituted to report to the Conference before March 8, 1928 on the following items:

1. Constitution of Swaraj Parliament whether bi-cameral or unicameral;
2. Franchise;
3. Declaration of Rights;
4. Rights of Labour and peasantry;
5. Indian states.

The committee met daily and fully considered the subjects referred to it as well as certain allied subjects. Though there were differences of opinion amongst constitutional experts and political thinkers on certain matters, it is very significant that considerable measure of unanimity was reached. Following is a brief summary of recommendations:

Declaration of Rights: The Committee has drawn up a comprehensive Declaration of Rights.

Indian states: The clauses relating to Indian States lay down that the States must form part of the Indian Constitution and cannot be separated from the rest of India. The states may have the fullest autonomy but the Commonwealth must be the sovereign power and must control foreign relations, defence and like matters.

Language of the Commonwealth to be Hindustani, but other provincial languages and English to be permitted.

Uni-cameral or Bi-cameral Legislatures: Majority opinion favour a bi-cameral central Legislature and uni-cameral provincial legislatures.

Franchise: Considerable majority were for adult suffrage both in the provinces and in the lower house of the central Legislature.

Qualification of Candidates: The Committee has recommended an age limit of 25 for the lower house of the Central Legislature and an age limit of 30 for the upper house.

Number of members: The Committee has suggested 750 for the lower house and 250 for the upper house and for the Provinces one member for every 100,000 of the population.

Distribution of Powers: The Committee has drawn up lists of subjects wherein the Central and Provincial Governments should have exclusive control and also some in which they will have concurrent powers.

The Committee say that their report is the result of informal discussions and is not meant to be a formal document or to contain final decisions or recommendations. The report is submitted to the country for public criticism. The All-parties Conference at Bombay will consider the amendments to the report and form final conclusions and the Conference, I presume, will draw up a Swaraj Bill embodying those conclusions. It is to be subsequently ratified at a Convention called for that special purpose. That Constitution will be India's answer to the Secretary of State's challenge to produce an agreed Constitution. That will be India's alternative to the boycott she has organised against the Simon Seven. That will constitute India's united demand and if history has taught Great Britain any lesson, she will not dare resist the united demand of India.

NEVER TOO SOON

BY T. B. KRISHNASWAMY, M.A., B.L.



LORD Curzon's abhorrence of the fan's revolving blade was purely aesthetic. His love of pomp made him prefer instead, the measured sweep of the punkah. Vasudeva Rao's objection to both was based on commonsense. "In case either of them should slip down—as they often do—where is the precious margin of choice between the perpendicular stroke of the punkah and the circular stroke of the fan blades? In point of pain and peril they are alarmingly alike." That this was no matter of fancy is clear from the fact that not long ago, at Surakudi at the cross-roads, a gang of dacoits was dispersed one stormy night by the four arms of the guide-post floating down and striking the gang, some under the chin, some about the ribs, others all over. One of these last, pommelled all over—was Mylappa who forthwith turned a new leaf, migrated far west and settled down finally in Sattur putting miles and miles of barren country, between his old life and environments and new.

You have heard—haven't you?—how at the car-festival at the car suddenly caught fire, how the priest in charge, at imminent peril to himself jumped down with the deity and how in the process he received such illumination that he renounced the World and wandered about as a Sanyasi. The thing has happened very often and in many places; indeed it might happen any day in your city; keep a sharp look out. Mylappa was priest to the Deity whose temple standing in the shade of *Margossa* and *Morinda Tinctoria*, is visible from the Travellers' Bungalow, Sattur. At a time of severe earthquake apprehending danger to the temple and seeking to emulate the piety of priests on burning cars, Mylappa attempted, in the excess of his new conceived zeal to jump down with the deity. But as fortune or misfortune would have it, he succeeded only in half removing the deity: the shirne fell down only one half and the illumination to the priest in consequence was restricted to one half only.

In this sceptic age, it is possible there are people who doubt it. Let them go to that Travellers' Bungalow and thence to the temple to the north-east, and see for themselves the fallen front half of the temple, ask for Mylappa and then like Polonius, perpend!

Leaving them to muse there—for, 'for them no minstrel raptures swell'—let us note what happened to Mylappa. One of his eyes closed, to open evidently on the other and better world and only one was left open to view this world and its wonders with. The Gods evidently desired his devotion should be single-eyed.

Single-eyed his devotion was. Following a great example at an enormous distance, he was blind to things unpleasant and put his glasses on the blind eye and saw only things advantageous to himself. If he did so, was it his fault? I trow not. *Meum* and *tuum* got once more mixed up, the effect of the storm-shot and the wholesome shake of the earthquake grew with lapse of time rather feeble and the earlier instinct was up again!

So once more, Mylappa migrated, rather, fled, never more to be seen. Some say they saw him at Sermadevi and others at Shenbagadevi; Kandadevi would not be more absurd. Some say he was the pandaram that perished by the combined efforts of the Tiger and of Pandurang Rao, but the belief commonest in Sattur is he turned Mussulman and engaged in piracy on the coast.

Was it he whom one of the Captains of Kilakarai picked up from a wreck with his leg half consumed by a shark, the shark that was drawn by the remarkable whiteness of the soles of his feet shining far in the water? Was it he whom the timber-contractor of Tondi tracked to his native home and recognised in the bloated corpse washed on the shore, the missing cooly who was stunned by the blow of the falling beam, as the Schooner's captain unloaded it rather recklessly?

Leave him to his fate! His pious career was past and to a career of crime, the end can never be too soon!

SRI RAMAKRISHNA AND SWAMI VIVEKANANDA

I look upon the Swami Vivekananda as a dynamo of spiritual force and Sri Ramakrishna as a river of love. Both of them reveal God and life eternal. And the most genial is Vivekananda. But Ramakrishna is above him in genius.

I wish to dedicate to them a book which would make them known to the great masses of the West. The task is long and very difficult. There is in their rich thoughts multitudes of different elements of which the classification does not appear to me to have been made in that spirit of order which claims the intelligence (or even the heart) of the West. One part of these elements has a character very specifically Indian. Another part is universal, and it is that part which I wish to emphasise.

Now we are in Europe and in the whole world at an hour of social tempest coming out from a tempest of action, and on the eve of a new cyclone of action, still more formidable than the preceding one, in which millions of men are seeking for a direction. One must try and give it to them as clearly, as simply and as shortly as possible and without waiting, for the cyclone will never wait.

For which cause it is necessary to allow the entrance of the Sun of Truth, whose rays enlighten the road where these people will have marched. I am convinced that the Swami Vivekananda would have aided them powerfully if he had lived at the hour in which we live to-day. But at the hour of his death and above all at that of Sri Ramakrishna the maelstrom of the world had not yet affected all peoples by its turbulent outbreak; it was still the heavy night in which the storm was gathering itself in silence. At present we must think of all those who will perish (I am speaking of the death of the soul) if one does not render them assistance.

As I can understand them (and as my thought tells me) science is one of the roads towards God and it is the road by which the West will march with the greatest surety towards Him, if it could be better guided. It would be useful to know if Vivekananda had the opportunity of expressing himself about this and in what work.

M. Romain Rolland in "Prajyatha Bharat".

PIONEERS OF MODERN SCIENCE

2. Dr. William Gilbert, Father of Magnetic Philosophy

BY S. VEKATARAMAN, B. A.



CONTEMPORARY with the first half of Galileo's career, there flourished a man in England who played a very important part in the initiation of a revolution in scientific method. Elizabethan England was quite a tolerant place as contrasted with Popish Italy and hence, although there were some fools who scoffed at his work, Dr. William Gilbert, the real founder of the science of magnetism, persevered in his researches with bee-like industry without any fear of persecution.

William Gilbert was born in the year 1544 at Colchester, in Essex, and was the son of the Recorder of that city. He was educated at St. John's College, Cambridge. He graduated in the year 1560 and took his M. A. in the year 1564. For the next five years he studied medicine and qualified himself for the degree of M. D. in the year 1569. He then left Cambridge and travelled extensively on the continent visiting among other places, Italy, which was then considered to be the intellectual centre of the world.

He returned to England in the year 1573 and settled down as a physician in London. He quickly rose to be a very successful practitioner and was appointed physician-in-ordinary to Queen Elizabeth. His dispensary near St. Paul's Cathedral became a rendezvous of many learned men of his time. He devoted his leisure hours to the study of magnetism and statical electricity, collecting all that was known on these subjects and verifying the truth of the knowledge thus gained by many new and valuable experiments of his own. His fame as a doctor and as a scientist advanced steadily and reached its zenith in the year 1600. This year saw the publication in London of his great book *De Magnete** which contained many startling revelations: it saw him elected President of the Royal College of Physicians and it also saw him appointed Chief Physician to the queen.

* The complete title of the book is: "De magnete magneticisque corporibus, et de magno magnete tellure; Physiologia nova". (On the magnet and magnetic bodies and of that great magnet the earth: a new physiology.)

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Dr. Gilbert expected that the publication of his epoch-making work would expose him to the violent attack of the conservative section of the philosophers of his time, for he says in the preface to the book:—"Why should I submit this noble science and this noble philosophy to the judgment of men who have taken oath to follow the opinions of others, to the most senseless corrupters of the arts, to lettered clowns, grammaticists, sophists, spouters, and the wrong headed rabble, to be denounced, torn to tatters, and heaped with contumely! To you alone, true philosophers, ingenuous minds, who, not in books but in things themselves look for knowledge have I dedicated these foundations of magnetic science—a new style of philosophizing. If any disagree with my opinion, let them at least take note of the experiments and discoveries which have been worked out and demonstrated by me with many pains and vigils and expenses. Let them rejoice in these, employ them to better use if they are able." The book, however, had a tolerably good reception. Foremost amongst those who were emphatic in their praise of the book was the Doctor's great Italian contemporary Galileo. He said, "I extremely admire and envy the author of *De Magnete*. I think him worthy of the greatest praise for many new and true observations which he has made, to the disgrace of so many vain and fabling authors, who wrote not from their own knowledge only, but repeated everything they hear from the foolish and vulgar, without attempting to satisfy themselves of the same by experience." Descartes, the originator of that branch of mathematics known as co-ordinate geometry, expressed his great admiration for *De Magnete*, in his work *Regulae*, which was posthumously published in the year 1684. Dr. Gilbert writes in a letter to a friend: "There is here a wise, learned man, a secretary of Venice, he came sent by the State, and was honourably received by Her Majesty. He brought me a Latin letter from a gentleman of Venice that is very learned, whose name is Johannes Franciscus Sagredus; he is a great student of magnetism and writeth that he hath conferred with diverse learned men of Venice, and with the readers of Padua, and reporteth wonderful liking of my booke."

Dr. Gilbert's chief claim to remembrance lies in his insistence on the experimental method of scientific enquiry. He

argued: "In the discovery of secrets and in the investigation of the hidden causes of things, clear proofs are afforded by trustworthy experiments rather than by probable guesses and opinions of ordinary professors and philosophers." Dr. Gilbert's treatise is now considered to be a dignified piece of scientific work because quite apart from furnishing information that was altogether new, it lifted science out of the bondage of errors and prejudices of the old school of philosophy.

Dr. Gilbert devotes a decent portion of his book to the exposure of certain false claims and to the removal of some erroneous conceptions. For example, Porta, an Italian philosopher, had said that iron could be magnetised by being rubbed with a diamond. Dr. Gilbert exposes the hollowness of Porta's claim in the following words. "We made the experiment ourselves with seventy-five diamonds in the presence of many witnesses, employing a number of iron bars and pieces of wire manipulating them with the greatest care while they floated in water, supported by corks; but never was it granted me to see the effect mentioned by Porta." Another mistake which Dr. Gilbert disposed of was that, in order to preserve its strength the lodestone had to be "fed" on iron filings. Philosophers of the old school used to preserve their lodestones by keeping them buried in iron filings. Some of them even declared that their lodestones grew heavier when preserved in this manner! Gilbert answered that the filings might easily have been stuck in the stones and thus made them weigh more. Yet another mistake was that a magnet when heated to redness and plunged while still red-hot into oil of suffron, increased many times in strength and could be made to draw a nail out of a wall. Dr. Gilbert found that a magnet treated in this manner actually suffered loss of power. There were many fantastic notions indissolubly connected with the lodestone in men's minds. "The lodestone was accused of producing melancholy, of making love philtress, of losing its power when rubbed with garlic and of declining to attract iron in the presence of diamond." By the crucial test of actual experiments, Dr. Gilbert proved every one of these statements to be a mare's nest.

Dr. Gilbert's work was not confined to the refutation of the claims of previous investigators in the field. His extensive

tests enabled him to discover many facts for the first time. Thus, he was the first to establish that *the earth itself is a giant magnet*. He asked himself whether a sphere of iron could be magnetised. He cut a sphere out of iron and magnetised it by means of a lodestone. The sphere, or "terrella" as he called it, exhibited polarity and behaved like a magnet. On bringing a carefully suspended magnetic needle near the magnetised sphere, it behaved just as if the sphere were earth itself, pointing to the poles and coming to rest in different directions at different distances from the poles. From these observations Dr. Gilbert inferred that the earth itself might be a magnet.

Dr. Gilbert was also the first to give a correct explanation to the magnetic phenomenon known as "dip". It is found that a magnetised needle suspended about its centre of gravity so as to be able to rotate about a horizontal axis, when placed in the magnetic meridian (that is, in the direction in which any suspended magnetic needle comes to rest), it never comes to rest in a horizontal position but its north pole (in the northern hemisphere) always "dips" downwards. Dr. Gilbert found that a magnetic needle suspended in this manner behaved similarly when brought near his "terrella". At a distance midway between the poles of the sphere, the needle came to rest in a horizontal position. At the poles the needle pointed vertically downwards towards the centre of the sphere. At intermediate distances the needle "dipped", coming to rest at various angles with the horizontal from zero to ninety degrees. This experiment not only explained the phenomenon of magnetic dip but it also confirmed Dr. Gilbert's inference that the earth is a magnet.

Philosophers in Dr. Gilbert's time explained all magnetic phenomena as due to some mysterious thing existing somewhere beyond the pale of the earth. "The common herd of philosophers" Dr. Gilbert remarks "in search of the causes of magnetic movement, called in causes remote and far away. Hartinus Cortesius dreamt of an attractive magnetic point beyond the heavens, acting on iron. Petrus peregrinus holds that direction has its rise at the celestial poles. Cardan was of opinion that the rotation of iron is caused by the star in the tail of the Ursa Major. The Frenchman Bossard thinks that the magnetic needle turns to the pole of the Zodiac. So has ever been the wont of

nankind; homely things are vile; things from abroad and things far are dear to them and the object of longing."

To Dr. Gilbert again goes the credit for having shown that amber was not the only substance which when rubbed would attract light objects. His researches in frictional electricity showed him that other bodies like glass, sulphur, sealing-wax and resin could behave like amber. Dr. Gilbert knew nothing of the properties of electrical insulation and conductivity for otherwise he would not have termed the metals "non-electrics".

After the death of Queen Elizabeth in March 1603, her successor James I retained Dr. Gilbert in office as his Chief Physician. But his services under James were abruptly terminated by his own death on 30th of November 1603. He left his papers, magnets, lodestones and other minerals to the Royal College of Physicians. Unfortunately all of them were destroyed in the Great Fire of 1666. Thomas Fuller writes thus of Dr. Gilbert in his *Worthies of England* (1662): "He lyeth buried in Trinity Church, in Colchester, under a plain monument. Mahomet's tomb in Mecca is said strangely to hang up, attracted by some invisible lodestone; but the memory of this doctor will never fall to the ground, which his incomparable book, *De Magnete* will support to eternity".

IF LIFE IS A TREE

If Life is a tree
Joy is its leaf.
Leaves bud ; leaves grow : leaves fall....
If Life is a tree
Its roots are sorrows....
Long after the leaves are fallen,
Long after the boughs are bare,
The roots cling fast,
Deep in the Earth-Mother's bosom,

Kwei Chen.

—From "the World Tomorrow".

PAN-HUMANISM THROUGH ACTIVE SELF-ABNEGATION

BY

L. V. RAMASWAMI AIYER, M. A., B. L.



"SUFFERING is the fastest steed that will bear you to perfection." The glory of this time-old Indian ideal is celebrated by the Roumanian writer, Panait Istrati, in a recent French work of his brought out by the enterprising firm of Paris publishers Messers Rieder.* Istrati who was discovered to the world by Romain Rolland, is an artist free from the obsessions of nationality, creed or race. A wanderer in search of the delectations of the soul, Istrati has in this latest work of his described the most powerful factor which influenced his outlook and genius: the granitic goodness and heroic self-abnegation of an early friend who realised in his life the dream of the Kingdom of Heaven upon Earth. "It has been said," exclaims Mekhail, this early friend, "that misery and sorrow make a man sincere. I go further and say that suffering creates joys"..... "Suffering borne in silence and in obscurity carries with it the greatest treasure that could be conquered from the life that kills." "Serenity—the quietude that arises from the renunciation of the destructive impetuosity of Desire—this is the supreme balm for our eternally bleeding sores and wounds. This alone, with all its luminous and seeming indifference can help us to see clearly into the complex work of the Creator and find in it naught else but pure and abiding Joy!"

This is a gospel of life which has today burst upon Europe for the first time after the lapse of centuries. The Quakers movement glimpsed the ideal in the 18th century, Tolstoy aggressively lived it in the 19th, but neither could powerfully influence general public opinion. In the post-war Europe of today the interest in the ideal has become more intensive, as is attested by the startling provocation which this new orientation has offered to European thought in early ages of the Xian era. The ideal lived like a bright flame in some parts of Europe, but industrialisation, materialism and above all the impetuous and aggressive

* *Mikhaïl By Panait Istrati. Les Editions Reider, Paris.*

sense of nationality, through the course of centuries extinguished the bright shining flame. In the miasmatic air in which the cult of the Ego was glorified, the great Ideal of the Divine could not live. Xianity almost lost sight of it, and when the last great war broke out, we saw the doubly tragic spectacle of the "representatives of Xianity—messengers of the Prince of Peace—priests, pastors and bishops—going into battle in their thousands, to carry out musket in hand the Divine commands 'Thou shalt not kill' and 'Love one another.' We saw the strange phenomenon of every combatant country sending out "bulletins giving thanks to the great captain God, each having its own God and each God, whether old or young, having his Levites to defend him and to destroy the God of the others!"

In the midst of the darkness that prevailed in Europe during the recent war, a few lights fitfully gleamed in nooks and corners, but the pestilential air either snuffed them out or diminished their glow. A few great souls, all over the combatant countries, unnerved by the shock of the cataclysmal struggle, denounced warfare and its horrors. Most of these, however, could not go further than merely denounce warfare. Some amongst them, like H. G. Wells even while denouncing warfare, stood up for their country's cause! In most instances it was only a sudden reaction against the sickening realities of war. The positive conviction that Universal Love should replace the spirit of combativeness existed only in a few; Edward Morel and Bertrand Russel in England, and Romain Rolland in France, alone cast their eyes above the battles, saw into the Future and envisaged a humanity that would be fraternally bound in the hoops of Love. Nicolai, the German biologist professor also wailed aloud in all the agony of his oppressed heart, against the suicidal frenzy of the Europeans; but Nicolai, like Wells in England and many other Pacifists of France, were suffering from the obsession of the superiority of European civilisation.

But here we are in a quandary. How are we to reconcile the aggressively materialistic values which these aim at, with the possibility of Universal Brotherhood and Pan-Humanism? How could the Lion lie down with the Lamb? The exaltation of materialistic values leads to Desire, Desire to Discontent, Discontent to Wars! Thinkers like Wells failed to note the lacuna in

their views which at once glorified to contradictory values, Materialism and World—Love. The obsession of the glory of science and of the achievements of industry sits like a dead weight and incubus on these pacifists of the West.

Yet a few there were who saw across the scales in their eyes and recognised the need for the exaltation of the soul, of Art and of the Mind. Romain Rolland was one of them. "For the finer spirits of Europe there are two dwelling-places," said he, "our earthly fatherland and that other city of God. Of the one we are the guests, of the other builders." Nay more, he went further and dreamt of the new Humanity that knows no barrier of race, religion or nationality. "Humanity grows older, but does not ripen. It is still enmeshed in the teachings of childhood: its greatest fault is its slothful unwillingness to seek renewal. For centuries it has condemned itself to use no more than a modicum of its spiritual resources.... Are not we weary of these infirm actions, of these scattered members of a great body, which might dominate our planet! *Membra sumus corporis magni*. Let these members unite; let Humanity, the new Adam, arise!"

Unlike many of his own admirers and colleagues in the West Rolland cast his eyes towards Asia and particularly to India whose spiritual greatness he has recognised in memorable words in his introduction of Dr. Coomaraswamy's "Dance of Shiva:" "The great Brahmanical philosophy knows nothing of the violent turnings of the balancing-pole.....Error is not sin in its view. It waits for the whole cycle of Time to gradually accomplish itself.....its conception of the hierarchy of the castes is based upon the noble view that in the measure in which one rises in the scale of society, in that same measure his duties increase and his rights diminish! Besides, every man however low he may be, elevate himself and attain the culminating point of the curve whence, through the path of the Return, the soul will escape all Time and its vicissitudes."

Large as this view of Rolland's was, yet he had not in those days of the War recognised the value or the efficacy of the powerful weapon which more than every thing else would secure the redemption of mankind: the great weapon of Ahimsa—through self—Abnegation. This great ideal the practice of which

involves the overturning of many a current life-value for the European, is indeed hard to grasp for the Westerner. Yet Romain Rolland eagerly accepted it and glorified its miraculous healing values when a new vision—that of a saint who could live this ideal in all its details—arose in the East and with its aureolic splendour projected on Rolland's spiritual horizon its multi-coloured hues! The Western sage's heart was touched, as it had never been before. All his nebulous ideas as to the means and methods of rescuing Europe from her barbarism of soul took concrete shape. "There is a new Christ on the horizon," said he, "look out for him in the East!" And in a book of infinite love and reverence he paid a generous and whole hearted tribute to this new Messiah. With a prophet's eye Rolland recognised that the culture of the soul and of the spirit which he had been holding up to Europe, was here in India being realised through Ahimsa and Self-Abnegation.

Men in the West—Rolland's own Pacifist colleagues were startled and shocked. They could not understand how they, the men of Europe, brought up to believe in the value of industrial advance and scientific progress could practise this Self-Abnegation which Rolland admired and approved. They were too much militant, too much aggressive and impetuous to understand the Indian Ideal. So long as Rolland was emphasising the need for the culture of the soul and of the Spirit, they could theoretically admit and applaud the sentiment; but when Rolland praised Self-Abnegation and Ahimsa as one of the most effective paths which would lead man to this goal, they shook their heads sceptically.

And yet today the clouds of scepticism are being lifted; Rolland's voice is making new converts for this Ideal. Panait Istraiti, the "Vagabond" Roumanian is one such new recruit. His book triumphantly proclaims the conviction that happiness lies not in the impetuous striving after material values, the mad-dened race after money and position and power, but on the contrary in the serenity and care-free joy that result from self-denial,—not surely the self-denial of Passivity and Inaction, but that active control of the self which purifies man's actions and cleanses his thoughts even while he lives and acts amongst his fellow-men!

THE FLAG

BY

DUNCAN GREENLEES B. A. HONS. (OXON.)



Ignorant and soulless man may see in a Nation's banner nothing but a piece of parti-coloured cloth, while his happier comrade sees it as the very body of the Nation's life. Symbol of the Mother's honour and aspiration, to be guarded from the most trivial stain by the utmost loyalty and even by the blood of all Her children, the Flag should always be treasured as the costliest possession. What lavish outpour of wealth can buy the Nation's honour? With what jewels may we purchase the traditions and hopes that are the Soul of a People and a Land? How may we value a Nation's past and future? There is no standard for our calculation, there is no medium of exchange which we may use; for every Nation is a God unto itself, a prophet unto every other, an artist interpreting the human heart unto the World. And of that noble destiny, that splendid history of experience, of suffering and achievement, the Nation's Flag is the outer vehicle and emblem.

Most precious in hours of trial and of disappointment are the sacred relics of a human mother, redolent with the fragrance of early happy memories, inspiring with the promise of joy to come. When the blazing summer days parch with cruel thirst and the tender green things shrivel in the cracked and groaning earth, then is the memory of the running waters sweetest to the heart, and the swift storms of June come to the mind as refreshment certain in the deepest agony of thirst. So when India, the Mother of us all, lies bound, enslaved by foreign culture and the immature ideals of Her western children, we turn most gladly to the memory of Her mighty past with confidence in the greater future that yet shall be. Her Flag is the fruit and blossom of both of these.

Let us honour and treasure it always in the holiest sanctuary of our hearts. Let it bravely fly in the azure skies of our ancient country, free as a bird and undefiled as the clouds themselves. Let it preside at every festival, in every gathering of our people; let it lead our citizens in all their marchings and processions,

let it consecrate our houses and public buildings. Let the smile of India's Gods fall lightly on it in Their temples, for it is the sacred emblem of Their devotees. Let it float on every sea where Indians may travel; let the Nations of the Earth know it as symbol of one of Earth's greatest Nations; never, never, hide it away in shame and cowardice. For the day we fear to own our Mother in Her Flag, we cease to deserve the honour and respect of others.

Let us honour and treasure it in our hearts, for in its triple colour is the story of the heroes of India's three Religions, and in our minds, for therein lies the path to India's Freedom. Let us look upon it now as it boldly waves in the wind of the air. The upmost stripe is white,—the colour that everywhere means purity and union. Let it speak to us of the pure aspiration of all Religions born in India, of forest yogis, and of the clear reasoning of ancient sages. Let it speak to us of the one white light wherein the many warring hues are blended into union, and of the many castes and creeds among the Mother's children which shall yet for her unite into one holy brotherhood. Let it speak of the utter purity of selfless consecration that must mark Her servants in this Her hour of greatest need, and let it ceaselessly remind us of Her honour that must be kept unspotted before the world. Where any Indian is, there is his Mother; let us act always with that mighty knowledge in our eyes and so guard Her name from the tiniest reproach.

We turn our eyes to the central band of green and see the Mother's wide-spreading plains and forests, their teeming life in every form, the peasants struggling in their heavy toil, the shelter of Her trees and the luscious fruits She scatters at our feet. In them we see the heavy debt we owe to Her, only to be paid in service and in sacrifice. Let the green speak of the sympathy that should inspire our hearts, burning within us till we cannot shrink from lifting others' burdens with our own. Let it speak of the understanding that should sweeten our lives with one another and enrich our relations with the outer world. Let India, through us, stand for friendliness and understanding, that through Her the World may know the truth of toleration and of friendship. Let India lead the World by forming

here on Her sacred soil a League of Nations and a Fellowship of Faiths, so that Her Message of comradeship and conciliation may be given nobly to the world.

And in the crimson stripe let us see the rich blood of India's many millions, offered gladly to Her utmost service,—on the fields of war if Honour calls them thither, but ever and wholly in Her Homes and factories and under the open skies in the tilling of Her fields. Let it inspire us with the power and activity of gods that we may dedicate them on Her altars; let it fill us with the memory of Her sovereign dignity which we shall uphold in every hour and place. Let it remind us of the sacrifice each caste and sect must make to others for the common good so that all alike may grow and prosper; let it tell us of the suffering borne by all the women of our Land that sons may be given to her defence; let it teach us of the need to yield that privilege that seems our very life-blood, when such surrender is demanded that others may know a fuller life within the Mother.

The Spinning-Wheel that whirls ceaselessly upon the Flag,—ah! that is the emblem of Industry and Self-reliance, of loyalty to the very poorest. For without that self-reliance, that economic independence, none of us may hope for political freedom for the land we love; without that industry and Self-dependence there can never dawn again in India's soul that Self-respect that She so nearly lost and that alone can make Her truly great or free. In the very centre of Her life let that Wheel be ever spinning.—ceaseless, unwearying activity alone can make Her worthy to be free.

So let the Flag of India be always woven in India's khaddar as sign of Her children's loyalty to one another and of their trust and sympathy for one another. For only through such fellowship between the Raja and the Ryot, between the Pariah and the Brahmin, can India be reborn.

Such is India's Flag! Let it go before us in the venturous path that She has chosen; let it guide us in all our actions; let it fly at last in triumph throughout our Country that the outer world may grow to love and to respect it. Then and then alone will India be free to give Her sacred Message to the World.

MESSAGE TO YOUNG MEN*

BY T. L. VASWANI

(Continued from previous issue)

GITA AS A HUMAN DOCUMENT



I thought that I might briefly indicate to you this evening the value of this great scripture for the Indian nation. Speaking to young men, I desire you to view the Gita as a human document. The Gita I submit is of priceless value and I am extremely glad to find young men in any part of the country coming together to study the Gita. I shall therefore in my little talk to you speak of the Gita as a human document and I shall speak of it simply as the humanity of Sri Krishna, though he to me is infinitely more than a man as you may all know.

GITA AS A WORLD SCRIPTURE

The Gita I regard as the greatest philosophical poem in the literature of humanity, and I make this remark not under the sway of emotion. I make this remark as a considered conclusion arrived at after some period of thought and study, the study not alone of eastern literature but also of western literature. The Gita I repeat is the greatest philosophical poem in the history of literature and one thing which I have been very much struck with in the personality of Shri Krishna is this. It is the vitality of Shri Krishna and the growing influence of Shri Krishna in all kinds of human actions. I want to indicate very briefly that Shri Krishna has entered into the hearts not merely of Hindus but into the hearts of other nations as well. He is passing into the consciousness of the other great members of the human family. I want you young men who will be starting a Gita class to understand that Shri Krishna is not yours alone, but belongs to the humanity at large. You read the Buddhist books and you find that Shri Krishna is revered as Perfect One. Take again the Jain Scriptures and if you cannot read them, ask any Jain and he will tell you that Shri Krishna was regarded as a "Thirthankara" a Jain term for the perfect one. The Jains

*Full Text of the Address delivered by Sadhu T. L. Vaswani at the Native High School, Palghat on the occasion of his recent visit to this place. We are indebted to Mr. C. C. Ranasubramaniam Iyer B. A. L. L. B. for the full text of the address.

believe that from time to time have appeared certain mighty ones who are on the summit of evolution, who have climbed up the topmost ladder of evolution, and such an one they say is Shri Krishna. Shri Krishna has entered not only into Buddhist consciousness and Jain consciousness but also has passed into Moslem consciousness.

MOSLEM ADMIRERS OF THE GITA

I regard Gita as a Scripture for humanity and Shri Krishna has some ardent Moslem admirers. There has appeared in the north of India one Moslem whose devotion for the Lord was so great that he loved to speak of himself as a Krishna Dasa. This is the name which he assumed and this Moslem devotee has composed some of the most wonderful songs in Hindi in praise of Shri Krishna. He did not change his name of a Moslem. But why should men change names, for our Lord does not ask us to change our names but to change our hearts. Again, of the Moslems to whom Krishna Literature is dear is one Ebrahim and he wrote most loving hymns in praise of Shri Krishna. There appeared another Moslem, a lady, who has written rapturous songs in praise of the Lord. If you read these songs in praise of the Lord, you will think that a Mira Bai is singing. So exquisite is the melody of her songs that you would call her a Moslem Mira Bai.

SHRI KRISHNA AN IDEAL CHARACTER FOR HUMANITY

The Lord has entered into christian consciousness also. He went more and more into the consciousness of all classes of people. You will forgive me if I say that today in Europe and America there are men and women who have in their hearts a devotion for Shri Krishna which you young men in India do not have. They have been so much captivated by the practical philosophy of the "Lord's Song" contained in the Gita Scripture. I know that in Europe and America there are men and women whose hearts would thrill to the music, to the message of the Gita, the message of the Lord. Some years ago, I had a letter from an eminent Christian mystic Rev. Sampson. In a beautiful letter to me he said "When I read the life of Shri Krishna I feel that Shri Krishna is an ideal character for humanity." And this Christian mystic leader wrote to me further that on his writing table a copy of the Bhagawat Gita was always kept.

How many of you young men there are who have even in your book-shelf a copy of the Bhagawat Gita? How many of you have that love for the Gita which this great Christian mystic has?

UNITY OF SHRI KRISHNA AND CHRIST

I had a letter also from an American mystic who is a leader of a group of christians in Washington. His name is Dr Curtis and in the course of a beautiful letter to me he said "I recognise the unity of Krishna and Christ". Now this is a fact with which I am very much struck. I find that in the course of history Krishna's influence is not waning, but is increasing. This is what I call the vitality of the personality of Shri Krishna and therefore I attach great importance to the song of the Lord, the Bhagawat Gita.

THE NOTES IN THE GITA MUSIC

There are many notes in the Song of the Lord, and I desire to pass on to you a few notes only as there will not be time for more. Last evening you will remember that I referred to a great dramatist Bernard Shaw whose greatest drama is the book "St. Jone". It is a very beautiful book and I would wish to see college students bring this drama upon the stage of the College Dramatic Society. There is one little incident in this drama "St. Jone," and that is about a little girl who is a true patriot and a martyr. Her name is Joan D' Arc and she is represented as standing beneath a pillar, and at a time when the church bells are ringing peeling out their sweet notes, this heroine imagines a voice calling her for the service of the mother country. And in some quiet hours of my life I may say in deep humility the same voice has come to me through the Gita.

STAND UP YOUNG MEN

The first great voice that has often rung in my ears is in the words of the Gita 'उद्यिष्ठ परन्तप' Stand up Paranthapa! stand up Arjuna! This is the message that I want to deliver to you young men, for Arjuna represents the "Youth" and Shri Krishna "Love." Stand up young men even as Arjuna did to the call of Shri Krishna to vindicate the honour of India.

THE EVIL OF UNTOUCHABILITY

You have in this province the great evil of untouchability. There are young men here who say to me "What shall we do?"

Our elders are against this" I say to them, I say to these young men "Stand up!" If you stand up with love in your hearts, I feel that your elders will understand you and further they will cooperate with you. While your province is great in many respects, great in intellectual endowments, great and rich hospitality, yet on your province sits the great curse of untouchability and this curse has stifled the soul of your province. I want you to remember that your province produced a Shankaracharya and in producing him has immortalised itself. Oh! the world wants a second Shankaracharya, second mighty one and your province is not yet producing such an one.

LOVE THE POOR AND BE FEARLESS

I have often felt that a great curse sits upon your province. You with your beautiful hearts, with your wonderful brains, with your great intellectual acumen, you have sinned against God by trampling under foot the rights of the poor and by denying divinity to the untouchables. You must have the courage to declare that "we of South India will remove this curse from our country". It will be a great day, a blessed day in the history of your province. That day will open a new chapter in the history of your great and gifted province. "Stand up Paranthapa!" is the note which I wish to remind you of in this connection.

Then there is a second note. How may I speak of that! The second great note of the Gita is this. "We are of the Atman. Therefore be not afraid. Be fearless." I wish I had the time to develop the importance and implications of every one of these notes.

RISE ABOVE COMMUNALISM

There is a third great note which I wish to pass on to you. Translated in the words of the Lord it is this. "Along whatever road a man approaches, all are mine." And what are these roads? They are the different religions of the world. All these roads the Master says are mine. Therefore you members of the Bharat Yuvak Sangha! rise above the passing storms of communalism and Sectarianism. I want you to bow in reverence to the names not only of Shri Krishna and of Buddha and of Shankaracharya, but also the names of Mahomed the Prophet,

of Zoroaster and all the great ones, the blessed ones associated with the religions either of the eastern world or of the western world.

DO ACTS AS AN OFFERING UNTO THE LORD.

Then the next and the fourth note that I wish hurriedly to refer to is the passage in the Gita where the Lord says "what ever thou doest Oh son of Kunti! Oh Arjuna! whatever thou doest do it as an offering unto me." You young men of the Bharat Yuvak Sangha dedicate yourselves to the service of your motherland. But let this service be not for show or self—advertisement and for popularising yourselves. So may your service not be. The Master is infinitely pleased when he sees you young men heartily respond to his call for service. Believe me when I say that you can build up a new India, a young India, only in the spirit of silent service—This is the note with which I wish to close my talk tonight. May God bless you. May some of you inspired with the spirit of silent service go about as modest little servants of the Lord to render service to the poor and needy. In order that you might grow in the spirit of silent service, you must go into the villages, come into contact with the village folk and commence your work in the cottages unknown and unobserved. Young men! Do something for the motherland. There are evils around you, there are so many undesirable elements in your environments which you must bravely battle with and get rid of. That work will bless you. I long for the day when bands of young men full of the light of love and animated by the desire to do silent service will arise in different parts of India.

UNLOCK THE TREASURES OF THE HEART WITH LOVE

Some years have passed since I saw one place in Patna, the forest of "Rajgir" where it is said that there is a place called "Sone Bunder" i. e., the store house of gold. The people here say that this little place is full of gold, is brimful of gold, but alas! no one can open it, not even the canon ball of the British. A tradition has come descending to us from father to son that this place will be opened by one only and that is the Blessed one Lord Buddha. The ancient story says that when Lord Buddha returns to this earthly plane, this place will open to his

touch of love. When this Blessed One comes, he will take the mighty store of gold that lies concealed for centuries and distribute it to the poor. And why do I give this story? Because this story is a symbol of a great truth. To me the story is a parable of wisdom. In your heart is "Son Bunder". The heart of every one of you is a store house of gold and it can be opened only by the magic touch of love. I say this to you as my parting and affectionate word. Unlock the treasure of your hearts, open it. I say, you young men in the name of the Rishis, in the name of ancient India. For the struggle which awaits India in the coming days, open the treasure of your hearts and spend the treasure of your love in the service which will build a great, a rejuvenated India.

THOU FLUTIST FAMED!

What matchless, mystic charm, dost Thou enshrine
 Within, that moves and melts, that throbs and thrills
 The souls of men and beasts and birds, and fills
 The farthest spheres, with symphony so fine?
 What mighty, melting flood of nectar wine
 O'erflows Thy lips, that stupefies and stills
 Creations all, and passions' cankers kills,
 With ecstasy extreme, trance divine?
 Thou Flutist famed, e'er fond of curds and creams!
 Thy dance triumphant on the serpent vile,
 Installing truth and righteousness again,
 Thro' countless, changing centuries, yet gleams;
 O Thou, Immutable! O magic smile!
 O beauteous, baffling Babe of Brindaban!

S. Rama Ayyar B. A.

IMPLICATIONS OF ADWAITISM

BY

P. V. AGHORAM IYER, B. A., B. L.



THE present is an age when reason and experience have successfully attacked the faith of mankind which depended for ages on mere beliefs. This result is, so far as the west is concerned, largely due to the large strides made by science and the vehemence with which the exponents of science have stormed the citadels of religious orthodoxy. For nearly two centuries in Europe, the battle for the dominion of man's mind has been waged between the scientists on the one side and the theologians on the other. Almost every point gained by science which advanced human knowledge was a sort of bombshell thrown on the house of the Christian faith. Some of the great poets of Europe too and other savants ranged themselves in many cases on the side of the men of faith and gravely warned men against implicitly trusting to the theories of the men of science. It looks as though the antagonism of science to religion in Europe was caused by the dogmatism of religious orthodoxy. After two centuries of strife between the two great schools of thought, representatives or the leading lights of both classes of thought seem to understand each other's point of view better, and with greater sympathy and insight, precisely because both have found that they made exaggerated claims on behalf of each. The one great service of science to the cause of human advancement was the establishment of reason and experience as a sovereign guide to man. The position ultimately taken up by the great humanists in science may be shortly put thus. We admit that reason with all it has done for man in the past does not go far enough to solve puzzling questions of life, but our point is that if reason is weak faith or belief is weaker still and we would therefore offer to man who travails through life the support of reason and experience in preference to the unreliable support of faith or belief. This conquest which has come to Europe in modern times, after nearly two centuries of strife between intellectuals, had become a heritage of the thoughtful men of India centuries before Europe

learned the rudiments of civilization. The claims of reason and experience in preference to mere faith and belief as a guide to man in the solution of the deeper problems of life were appreciated and recognized almost in the early beginnings of human history. A few fundamentals of knowledge were realized by the top-men of the race ages before any other race in history turned the searchlight of the mind inward to find for itself the solution of the great questions of life. There must have been an extraordinary keenness of mind and an inextinguishable passion for truth in the race whose best men went on from generalization to generalization after a fearless analysis of life and the universe round until by a process of deep introspection and reasoning they reached the ultimate conceptions about things. In the pursuit they made for knowledge and truth they took indeed few things on trust, but sifted and analysed. It was a great achievement for these Hindu people to have systematized their ultimate conceptions about these matters and left for ages yet unborn the results of their great work in the form of the six systems of philosophy which still hold the field in India. "Believe and you shall be saved" was never the article of faith of these people but "be and become as did the great men of our land before us and you shall find in it the key of life" was the burden of their songs.

Of such thoughts which the Hindu race have contributed to the moral and ethical evolution of mankind the crest jewel is undoubtedly the Indian conception of Adwaitism which by western philosophers is variously called Absolutism, Monoism and so on. As even the sub-conscious mind of the Hindu nation has to a certain extent been deeply touched by the Adwait outlook, the most ignorant Hindu may even in these times listen to an exposition of the doctrine of this system with perfect mental composure and his mind may assent to the truth of every statement made in support of its doctrine. There is no sense in the mind of even the ignorant in Hindu India that this is a sort of heresy or blasphemy, a sacrilege on the Almightyness of Providence but on the other hand passes along after hearing the whole exposition gravely shaking his head saying to himself almost under his breath that however true these doctrines are, they are beyond the reach of a weak mortal like him. That is the consciousness of Hindu India on this matter.

India to-day lies low in the scale of nations. I have in mind not merely her political serfdom and the evils it has brought in its train upon our unfortunate land. I more deeply and fully realize the truth that the dignity of man's estate is not sufficiently respected amongst us and that man in India is bound fast with far too many chains for him to move about with the erect stature of a free-man. We too have had our share of the troubles brought on the head of mankind by resisting the claims of reason and knowledge on us and by fostering beliefs and superstitions. We have to a very large extent become caste-ridden and priest-ridden. The average man in this country is too much obsessed by the thought of his feebleness and helplessness, too much awed into submission to mere fate to realize the beauty and glory of doing battle with evil of any kind leaving some permanent marks behind him before death. The realization of the fundamental conceptions of Adwaitism is apt to raise the moral stature of the present degenerated Hindu race. It inculcates the lesson of self-reliance and makes each man deeply sensible of the great power for good that lies at the back of his life. It gives him a faith in himself and a hope for struggling for better things. The change that it brings on life is one which is silent and imperceptible, but sure and unfailing. It results from a change in outlook. Its practical consequences are manifold. Inaction and apathy must give place to zeal and earnest work. Self-centeredness gives place to universalism. Some of the sores in the social life of India too could be more successfully yet gently treated if the workers who interest themselves in ameliorative work were imbued with the consciousness of Adwaitism; for after all, all healthy creative work that man does for the betterment of the lot of his brethren, all ministry of love and service which an evangel of peace and faith may do amidst society to smooth the brow of care and sorrow from his suffering brethren has behind it, for power, some central intuition, some deep resolution of Soul and a far and wide view of things. The triple formula, of love as principle, order as basis and progress as end, of the positivist, sustains the work of some. The millennium idea is the support for many humanitarians.

But I venture to suggest that the cardinal conceptions of Adwaitism increasingly realized in life by every man are very

excellent foundations to build a structure of service on,—if the worker in the cause of the untouchables in India was deeply imbued with the thought of the oneness that pervades all life which as an Adwaitin he might make his own, the success of his labours must be a great deal indeed to him. He should be able to do his work with very pure motive. He should be able to do his work with ungrudging sacrifices in the cause in view of his realization that his life is best lived as it belongs more and more to these poor fellows whom he has befriended. He should have greater love, humility and faith in doing his work as he must increasingly know that he is one with the lowest of the low among them and has set out to realize that their sorrows are his sorrow and that his happiness is best promoted by labouring as hard as he can to promote the happiness of these poor people whose cause he has made his own. Is it a question of understanding aright and regulating the relation of the sexes in this land, a question which must in a real sense always occupy the attention of the very best minds of every land and in every age? Is it a question of Eugenics, regenerating the race of man to make the social conditions more efficient and happier, to make men and women better citizens of the State they live in and also of the world at large? I imagine that here again Adwaitism has a very great office to perform in the world. That the Soul is sexless, that it is neither born nor dies, has no time for departing and no place to depart to, are all concepts of Adwaitism which take away the very breath of even the best men in the world. But I look forward to more and more thinking men all over the world feeling quit at home with this thought, finding in it the real heal-all of their life, moulding their own lives and the lives of those near them whom they could influence, upon this great conception. All the strength the race requires for improving and ameliorating human destiny and making this earth better than it is to-day, it gains to a very large extent from the realization of this central concept. Much of the bitterness, much of the unhappiness which results from sex obsession and morbid sex attachment will disappear and its place will be taken by men and women who will increasingly realize that their very life is a trust to be fulfilled by their own moral elevation. The home training of the children which is a very troublesome question for all parents

in every country could be solved with incredible quickness by realizing this concept.

The worker for common good stands to gain another great thing by practising the lessons of Adwaitism. He may realize more and more the value of many things we do not like, in the economy of the Universe. He may realize too the worthwhileness of trying to know other points of view on a controversial issue than his own, precisely because his principle requires him to respect his opponent and to find out the truth about his point of view. He will drop his attitude of cocksureness about himself. He will be more level-headed, more calm and therefore more practical in doing work. The existence of any evil in the social life will not throw him off his balance. He will not invoke Heaven's curses on people who he finds promote such evil, and if he does his share of work to remove the evil and make society go forward he will not look about for applause and get disappointed and soured if he were served the other way about, but quietly pass on to his next work daily realizing that his destiny is bound up with the most diligent performance of disinterested action by him. That was a great statement made by Vivekananda when he said in answer to a Muhamadan friend's letter to him that practical Adwaitism consists in being to and looking upon all men as one's own self and that all of religion consisted in helping to realize in every-day life the unity underlying Diversity in life. Adwaitism is to cease to be the subject of mere disputations between Pundits and Formalists in religion. It is more than a mere faith, a thing for people to believe in or swear by. All it means for man has been realized so far by a handful who may be considered to be the cream of human enlightenment; but its great office for the well-being of the race remains yet unperformed. In the coming ages its culture shall so fully absorb chaos that it may become to men like the breath of their nostrils.



REFLECTIONS ON THE EFFECTS OF ENGLISH EDUCATION

BY R. RAMAMURTHI, B. A. (HONS.)



THE defects in our educational system are many. They are exposed both in the press and the platform; I propose to write now not on the defects of our present system of education but on the disintegrating and de-hinduising influence it wields on the life of the student.

Every nation it would be conceded has its own peculiar culture born of particular surroundings. Even as a plant or creeper thrives best where it struck root, so also culture thrives most only in the environments from which it evolved; hence it should never be displaced by, or transplanted in a culture of a different kind. If a violation of this simple law of nature does happen, the result of such a flagrant abuse can be easily inferred. Like a creeper trans-planted, it generally fades and dies a lingering death, and if it does live, it is but a degraded specimen of a healthy species, with its vitality sapped, and energy killed; hence the fulfillment of education consists essentially as Tagore observes "in its organic connection with the surroundings."

It is the duty laid on every race to keep alight its 'lamp of mind' so that it may take its legitimate place in the "illumination of the world." But the current system of education is such as to extinguish the lamp of indigenous culture, and absence of any substantial change or appreciable modification as an initial start, will certainly make India's future, if it should be glorious, a dream of a visionary, the utopia of a Moore.

Religion and society have received the rudest shocks from the current educational system. The student is oblivious of the very fundamentals of his religion. Neither does he care to learn them. To him the Hindu religion that has with its wonderful stamina, withstood the ravages of time with an accommodating elasticity, is but primitive or 'antedeluvian' as he grandiloquently elects to call. To him again the Hindu religion with its flights of metaphysical speculation literally strewn with

REFLECTIONS ON EDUCATION

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gems of philosophic thought, is but an expression of pussilanimous individuals who had not the courage to face the grim realities of life. To him again the existence of God is but a myth, a fetter that dwarfs man's growing self-confidence, and belittles his creative potency. India to-day is what it should not be, because of the fatalistic, God-ridden Hindu religion. If God exists and if at all he has all the choicest attributes showered upon him—why should He—is it in His plenitude of mercy—create inequalities in the world? Why should he permit his creation to go wrong and like a tyrant reserve the power to punish.

These are morsels of 'nature' thinking from the finished products of our universities. Instances of such specimens can be multiplied galore, but it is not my intention to make a lavish demand on the space of the 'scholar'.

Now as regards its influence on society, dis-integration has set in, and society is fast hastening to dissolution. The caste system is said to have perpetuated caste-superiority or caste hierarchy, a veritable stil etto in mask. It is clearly forgotten caste system though represents mutually 'distinctive' divisions of labour is connotative of 'conjoint responsibility' and 'collective good'. Ancient sages and law-givers are abused for their narrow vision in making such a wooden classification.

Let us now turn our eyes to the comparatively small atmosphere of 'family', the 'unit of society' generally a dismal spectacle stares one in the face like a spectre. Obedience to paternal authority, and acting up to parental advice, have become stories of the past. Listening to advice is stated as an insult to one's blossoming intelligence. The word 'independence' now has become a synonym for an unbridled will in ill chosen paths. The father is thought to be a tyrant, almost incorrigible, since he never seems to accommodate himself to the changing times. The final scene of this distressing drama is seen in the complete estrangement from the family, father, mother, brother, sister and all. It is quite natural for people to kick the ladder through which they ascended, and many a family now in India is a living commentary on this maxim.

Now let us turn our eyes to the relation with what the enlightened elect to call 'the better-half'. Ancient stories, idylls, lyrics, and ballads have an un-disturbed slumber. The craze is for the latest fiction or 'novel' and the slogan is 'Have you read so and so's latest'. Really one does not understand why there should be such a hankering after light literature, much to

the detriment of one's cultural heritage. It is like running wildly after mirage when a cool stream near by begs to be used. The result is easily inferred. Peculiar ideas about the partner in life get themselves in-erasably impressed in the mind. Daring, dash and what I would call, 'a superficial veneer of English, are wanted. Appealing timidity, silent self-surrender and proficiency in another tongue, so conspicuous in Indian womanhood go un-noticed. The husband never honestly attempts to understand his partner, nor gives quarter for being understood. Hence it is that one finds in some of the districts of this presidency, notably in Tanjore, Trichy, and Tinnevely, absence of domestic harmony. There is also another phase of the picture. A victim to infatuation, the husband cuts himself adrift from the moorings of an ideal Hindu son, by forgetting the duty he owes to his aged parents and relatives. Is it then too much to say that avoidance of excess of reading in romantic novels, will go a long way in averting domestic disharmony?

The picture does not end here. English education being materialistic to the narrow is responsible for the scramble for power, publicity, wealth and noise. It has created an aversion to quietness and solitude so conspicuous in rural life. Urban life has become the fashion of the day. The result is the shifting of population from village to town, with its concomitant evil effects. Villages are now practically deserted. Agriculture is fast dying and absentee-landlordism reigns supreme. A superficial smattering of English so puffs one with pride, that one pays scant respect to those repositories and custodians of our ancient customs and culture, the Vedic bards.

The remedy lies in the hands of every one. There should be an honest and earnest attempt to understand one's own cultural heritage. A little conversation will convince anybody of the startling staggering ignorance which the modern student is steeped in, not only in Sanskrit with its immortal upanishads, but in also medicine, music, poetics, painting and a number of fine arts are left un-studied or ill-studied. Much havoc is done by ill-read reformers and ill-equipped preachers. To counteract it is as much a duty as it is a necessity. A good wine needs no bush. To speak on the worth of Sanskrit culture will be like gilding gold and painting lily, and if India should once again be enthroned in her former seat of perennial beauty and glory the surest way lies in the utility we make of its hoary culture.

THE WAY OF THE WORLD

Fresh Archeological Discoveries—Sir John Marshall states in a communication to the press that important finds have been made at Taxila, in Kistna District, in Bihar, at Paharpore in Bengal and in Burma. One particular stupa, 76 feet in diameter, in Kistna District is believed to contain a relic of the Lord Buddha. The discoveries throw much light on the influence of Buddhism on India. The wealth of material dug out in Paharpore will be of the greatest help, we are told, in tracing the growth of Bengali Art and the development of the Saivaite and Vaishnavite cults in that part of India.

State and Religion.—The Turkish National Assembly has unanimously passed the Bill for the repeal of all clauses in the Turkish code, referring to the state religion. This is the last of the remarkable changes that have come over that country under the leadership of Mustapha Kemal Pasha beginning with the abolition of the Caliphate.

Explosion of a Star.—Great interest is said to have been evinced in astronomical circles at the news received from Cape Town of a violent explosion of Nova Pictoris, a star of the eleventh magnitude in the vicinity of the Southern Cross. The new star had become progressively lustrous during the last three years. The splitting of the star is a most unusual and unprecedented phenomenon, considered by some astronomers to be due to collision between the Dark Star and Nova Pictoris.

Miss Mayo Again.—According to the Free Press Correspondent in London, Miss Mayo intends shortly to write a book on Egypt similar to the ones she has produced on India and the Philippines namely *The Isles of Fear* and *Mother India*. Her object is presumably to prove the necessity for the continuation of British domination over Egypt.

India's Currency Note Press.—The Currency Press of India was inaugurated at Nasik on April 14th by Sir B. N. Mitra. Hereafter India's currency notes and stamps will be printed in India alone. Sir B. N. Mitra in declaring the press opened described

it as "one of the milestones in the way of the realisation of India's Industrial Swaraj."

Delegation to Canada.—Dewan Chamen Lall, Pundit Motilal Nehru, Mr. Goswami and Sir Darcy Lindsay have been elected to represent India at the Empire Parliamentary Conference to be held in Canada this year.

Woman Franchise in Britain.—The Bill for the enfranchisement of women on the same lines as men has passed the second reading in the House of Commons. As a result of this the number of women voters will be greater than that of men.

Khadi sale during the National Week.—We are informed by the local branch of the All-India Spinners Association that the total sale of Khadi during the National week beginning with 6th April amounted to Rs. 1009-0-6. This is certainly a decided improvement on the sales of the previous years.

Unequal Marriages.—It is gratifying to note that the Bombay Government will shortly bring forward a Bill for the prevention of unequal marriages. Marriages between a man over 40 and a girl below 18 will be visited with imprisonment.

Anglo-Egyptian Relations.—Lord Lloyd, the British High Commissioner, has transmitted to the Egyptian Parliament a note from the British Government, which says that "it will always maintain as essential to British interests the special relations between itself and Egypt long recognised by former Governments." The Note says that the four points "reserved" in the Declaration of 1822 will remain as before and the present position is the same as that which existed previously. The four points were (1) Security of communications of the British Empire in Egypt; (2) Defence of Egypt against all foreign aggression or interference, direct or indirect; (3) Protection of Foreign interests in Egypt and protection of minorities; (4) Control of Sudan.

Another women's University.—Professor Karve's Women's University in the Deccan has been so far the only institution of its kind in India. It is therefore most gratifying that another Women's University is to be started soon in Allahabad. Pandit Jawaharlal Nehru laid its foundation stone on Saturday, 31st March, 1928.

Notes

WE cordially welcome the rebirth of *New India* into the ranks of Daily journalism. *New India* was first started as a daily on the 14th of July 1914 to fight freedom's battle and it fought that battle gallantly, of course according to its lights, until it was closed down on the 15th of March, 1927 for financial reasons. It did not go completely out of existence; it continued as a weekly. *New India* is on foot again under the editorship of the same venerable personality Dr. Annie Besant and made its first re-appearance on the 10th of this month. We have no doubts that it will continue to maintain the high tradition that it has built up for itself and would attain all the popularity and success that it so richly deserves.

THE Hon. Sir. Annamalai Chettiar has offered a princely donation of Rs. 20 lakhs to the Sri Minakshi College, Chidambaram for the formation of a Unitary University. This recalls to our minds the contributions in the past of Ghose, Palit and Tata. Contributions like these for the cause of education or social reform are so common in Europe and in America but they are like swallows in summer here and the public of this presidency have to be particularly grateful to Sir. A. Chetti. We trust that the probable recurring expenditure of Rs. 2 lakhs every year will not stand in the way of the Madras Government accepting the offer and taking early steps for laying the foundations of the University.

WE cannot understand the opposition of a few Madras ladies for the measures that have been introduced in the Assembly and in some Provincial Councils for raising the marriage age of girls and boys when according to a statement issued to the Press by Mr. Sarda, all ladies' conferences and meetings all over the country have supported these measures for reform and when most of them have even urged 16 as the

The age of Marriage.

minimum age as against 14 provided by the Select Committee. Child marriage is a post-vedic institution and is mostly responsible for our present social degradation and its abolition is a crying and immediate necessity. We welcome heartily the All-India Child Marriage Abolition League started by H. H. the Rani Saheb of Mandi in pursuance of the resolution passed by the All-India Women's Conference. The objects of the League are to arouse and educate public opinion throughout India against Child marriage and to attain the goal of 16 years as the minimum for marriage of girls and 18 for boys. We would like that the minimum age for boys be fixed at 21.

WE whole heartedly support the appeal of Pundit Madan Mohan Malaviya, Vice-chancellor of the Benares Hindu University for another crore of rupees. The achievements of the university since its commencement in 1911 have been many, and much more remains to be done. Several lakhs of rupees are still needed for developments in various directions for hostel extension, for improving the Library and for founding a museum, for building a temple and for more residences for the teaching staff etc. etc. The generous response which met the former appeal of the Pundit for a crore of rupees at the time of the foundation of the university encourages us to hope that the present appeal also would meet with an equally generous response. We are confident that Princes, merchants, traders and lawyers will vie with one another in coming to the aid of the Pundit so that the Pundit might have the satisfaction of realising within his life time his ambition of making the Hindu University a great and glorious national institution.



COMPETITION (III) (AN EASY X WORD ENIGMA)

Please Note: -

SOME printing mistakes have crept into the Cross-Word Enigma published in the March issue. In the fifth row from the bottom, square six from the right or left (i. e. middle) should be numbered as '27'. The clue for '37' down should be '27' down.

N. B. The last date for receiving solutions is extended to 19th May 1928

Results of the Anagram Competition. (II).

1. Woe. 2. Eyas. 3. Resin. 4. Sister. 5. Scholar. 6. Strength. 7. Inference. 8. Importance. N. B. As the last four words (i. e. half of the words) are nouns, we must conclude that the remaining half of the words must also be nouns.

1st Prize Rs. 75. (5 correct solutions) with the no. of shares in the second Prize:— N. Narasimhan, 13. K. Narayanaswami 8. R. Krishnan 7. Ramakrishnan. 3. Chellam 3.

11 Prize:— Rs 25-0-0 (51 solutions with one error) G. V. Sessa Aiyar 2. M. Rajam Aiyar S. Ramakrishnan N. Ramaswami. Krishnambal. Ramoo. Gopalakrishnan. Appaswami. K. Mahadevan. Sundaram. Rajagopal. Sundarajan. L. Krishnaswami. Gothandaraman. S. Ramanujam Govindan.

Consolation Prize Rs. 10:— N. Minakshisundaram. (Tinnevely)
T. S. R. Thenkarai, SHOLAVANDAN

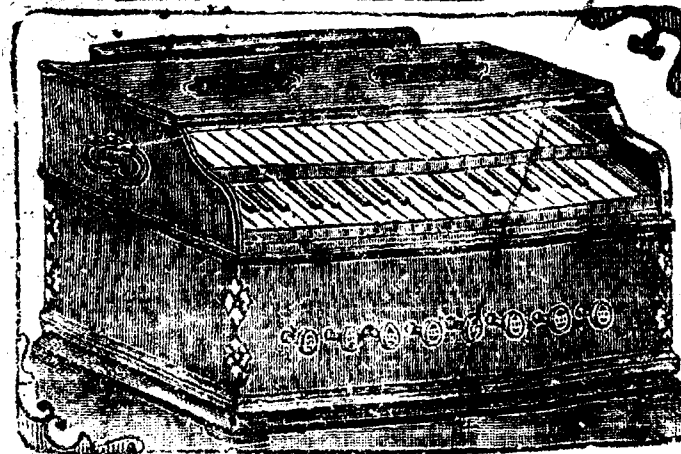
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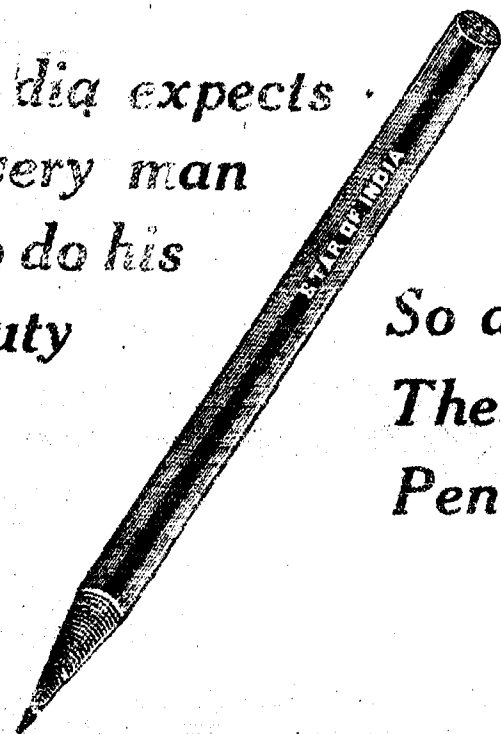
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